

THE ROLES OF ISLAM IN MALCOLM X'S PERSONALITY AND IDENTITY RECONSTRUCTION AS A MOSLEM AFRICAN AMERICAN: A PSYCHOANALYSIS APPROACH

Nor Faizah Kaeni¹

'Aisyiyah University of Yogyakarta

norfaizahkaeni@unisayogya.ac.id

Abstract

The study analyzes Islam's role in Malcolm X's personality development and identity reconstruction by applying the psychoanalysis approach. The method of the study was descriptive analysis by reading and rereading the text; Autobiography of Malcolm X, several times in order to gain data representing Malcom X's Islamic experiences and thoughts which help him complete his understanding on his identity and perspectives towards white Americans and racism problems in America. Possessing multiple parts of identity, Malcolm X has to face the reality of identity confusion. The experience of understanding Islam has contributed to the development of the Id, Ego, and Superego in building concept and perspectives towards himself as African American and also white people. His life experiences have contributed to his Id's wishes of gaining identity and recognition. In addition, they also contributes to Superego's full and complete concept of his identity as a Moslem, an African, as well as an American. Meanwhile, Ego is able to find balance between Id and Superego's force which encourages him to comprehend his identity and even formulate thoughts on racism through Islamic perspectives. Islam has helped Malcolm X achieve a whole understanding on his multiple identity as a Moslem, as an African descendant and even part of American citizen..

Keywords: *Islam, personality, identity reconstruction, Moslem African American, psychoanalysis*

INTRODUCTION

Every human has unique personality and identity which serve as media for pursuing existence in society. A complete identity that fits a person is tremendously significant to help one gain self-recognition and self-esteem so that one can function fully. Personality traits grow and develop according to the environment and responses to the phenomenon around him/her. Identity and personality collaborate in forcing a person to gain a place in his/her society which contributes significantly to the self-esteem achievement. Identifying both aspects of individual psychology can reveal the hidden motives and their impacts in one's psychological growth and development. The motives and impacts can be a great sources for others to learn and contemplate as well as providing lessons for society to solve emerging problems. Malcom X's personality and identity reconstruction analysis considerably contributes to make

available insights and portrays of African American experiences as part of American society with the classical and increasing problems of racism which even still exists until nowadays. Islam plays pivotal roles in Malcolm X's life process in which it contributes in Malcolm X's identity reconstruction and personality development. The roles of Islam in Malcolm X's personality and identity reconstruction offer important information on Malcolm X's struggles for achieving better personality and even perspectives on racism in America as part of American society member which eventually provides deeper understanding about the root of racism problems in America as well as the possible solutions in the future.

The study aims at analyzing the roles of Islam in Malcom X's personality and identity reconstruction as portrayed in the Autobiography of Malcolm X. This research is under American Study and the researcher is going to do an interdisciplinary study by combining the psychological aspect of Malcolm X using Freudian psychoanalysis and religious tradition those are universalism and particularism of religion. Using the theories, the researcher tries to find out the roles of Islam in Malcom X's personality development and identity reconstruction.

Psychoanalysis was first developed by Sigmund Freud and was used in curing the mental illness of his patients. It aims at revealing the hidden causes of the neurosis in order to relieve the patients' conflicts; thus, the distressing symptoms can be dissolved (Eagleton, 1983: 158). Later on, this theory also influences the field of literature. In this case, by using some techniques of psychoanalysis, literary works are interpreted. Freud emphasizes the unconscious aspect of human psyche, which becomes his contribution to modern psychology. Here, actions, words, and mental images are the representation of it. These can be found in literature too. Like the unconsciousness found in Freud's theory, it is full of hidden motives and meanings which are attached in symbolism, imagery, metaphor, and characters' behavior and so on. The dynamic of personality structure namely the *Id*, the *Ego*, and the *Superego* contribute to one's personality development. Thus, related to this research, psychoanalysis technique, which is aimed at revealing the hidden unconscious

motives, can be used as a tool of interpreting unconscious motives and feelings of characters portrayed in the literary works through its elements.

Islamic religious tradition in African American is unique and different from other culture. Islam becomes a religion which provides new identity for African American at that time. Their existence in America has to deal with the horrible history of discrimination, segregation, and even lynching which brings psychological wound for African American. The religion available in America namely Christian was unflavored for some African American due to the history of slavery under the Bible justification. The condition makes some African Americans prefer other alternative of religion such as Islam. Islam grows very well through the Nation of Islam, an organization for Moslem African American at that time. The organization was able to build a communal identity for the followers. In fact, the organization was capable of providing support in various aspects for the followers.

RESEARCH METHOD

The study used qualitative approach in which it described and analyzed individual and his thoughts through texts and documents. The data were taken from an autobiography entitled *The Autobiography of Malcolm X*. The data related to Malcolm X's opinions and thoughts about various matters such as his American experiences, Islam, Islamic teachings, racism, and etc were collected by reading and rereading the autobiography. The data then were also carefully selected and categorized into the aspect of personality according to Freud's personality structure namely the *Id*, the *Ego*, and the *Superego*. The dynamic of personality structures builds Malcolm X's personality which helps him reconstruct his identity as Moslem African American. The data then were analyzed in order to gain the roles of Islam in Malcolm X's personality development and identity reconstruction.

RESEARCH FINDINGS AND DISCUSSION

a. Islam in Personality Balance and Communal Identity

During his early life, Malcolm struggles to find his identity as African American. At first, he acknowledges his father belief on being African descendant

and that Black people should go back to Africa to get acknowledgement as human with all separated social, economic and cultural aspects from whites American. However, no matter how hard he tries, for him, the knot between him and Africa is somehow unsolved. This is due to the slavery which has cut his ties with Africa as the land of origin. The lack of connection with Africa has created a totally different and awkward feelings for him which he cannot accept them as part of his identity. He states clearly,

I have never understood why, after hearing as much as I did of these kinds of things, I somehow never thought, then, of the black people in Africa. My image of Africa, at that time, was of naked savages, cannibals, monkeys and tigers and steaming jungles. (Chapter 1, P: 16)

Based on his statement, it can be seen how American experience has created a different image of Africa in his mind. Instead, his only knowledge about Africa is the information provided from his American experience. Thus, the *Superego* is unable to relate his ties with Africa and its culture or even people because of the lack information and experience of the culture. The *Id* itself has been overwhelmed with the force being free from unequal treatment he has experienced in his whole life since very early ages. The *Id* forces have been very strong to require a peaceful mind from anxiety and sorrow caused by the discrimination. Meanwhile, the *Ego* is very weak because the lack of foundation in building balance connection between the *Id* and *Superego*. The early ages experiences do not provide him sufficient values and wisdom to build a strong and healthy *Ego*. As a result, the strong force of *Id* to demand for identity and community has led Malcolm to commit atheism and immoral acts such as adultery and gambling which eventually leads him to imprisonment. These acts follow the *Id's* urge of pleasure principle in avoiding pain and gaining pleasure even though they led him to more problematic situation.

Malcolm grows up by building hatred towards White Americans and everything about them. The discrimination of laws, rights, and even treatment has given degrading experiences which provides the *Superego* a foundation to hate White Americans and all its culture. The force of *Id* to be exist as an equal and well treated

human being has been fuelled by those discrimination. This is worsened by the experience in which Malcom, when he was still very young, and his siblings were forced to live separately in different families due to the condition of their mother. Although the new family treated him well but he still felt better to stay together as a family. Thus, he believes that Whites' laws and societies which made them separated as he said, "I truly believe that if ever a state social agency destroyed a family, it destroyed ours. We wanted and tried to stay together. Our home didn't have to be destroyed. But the Welfare, the courts, and their doctor, gave us the one-two-three punch." (Chapter 2, P: 24). The experience forces him to have separate culture, Black culture which does not adapt all of Whites sociocultural attributes including religion. In fact, his experience of interacting with White Americans during his life in Harlem has added up his perspectives and opinions about them.

In search of identity and community, in the prison, he meets some people who introduce him to Nation of Islam; an organization laying its foundation in Islam and learns a new thing that he recognized as Islam, a religion of Black people. From his sister Reginald, he knew about Nation of Islam (NOI)'s belief, as he mentions on his autobiography,

"They were all Muslims, followers of a man they described to me as "The Honorable Elijah Muhammad," a small, gentle man, whom they sometimes referred to as "The Messenger of Allah." He was, they said, "a black man, like us." He had been born in America on a farm in Georgia. He had moved with his family to Detroit, and there had met a Mr. Wallace D. Fard who he claimed was "God in person." Mr. Wallace D. Fard had given to Elijah Muhammad Allah's message for the black people who were "the Lost-Found Nation of Islam here in this wilderness of North America." (Chapter 9, P: 107)

He feels very interested for a single reason, that is the exclusiveness of religion, Islam for Black people. The fact intrigues his mind and is able to give a new value he can adopt and it is even a religion which has formed an organization exclusively for Black people. He is interested because he has found a religion of his people where Black people unite under the same flag of religion namely Islam. Thus, the Id's urge of separation is fulfilled and they can stand independently from Whites. The fact of

religious separation has affected him so much that he starts to send letters to Elijah and surprisingly he even gets an important reply which stunnnes him in some way and fundamentally changes his perception as he states below,

Mr. Muhammad sent me a typed reply. It had an all but electrical effect upon me to see the signature of the "Messenger of Allah." After he welcomed me into the "true knowledge," he gave me something to think about. The black prisoner, he said, symbolized white society's crime of keeping black men oppressed and deprived and ignorant, and unable to get decent jobs, turning them into criminals. (Chapter 9, P: 111)

The letter gives him a strong impressions as well as a fundamental point of view on how he should live his life as an African American. He tries to accept Islam and finds that the reply is true for him. He finds a new spirit to gain more dignity as an African American. Further, he starts to believe in the struggle for African American identity through Islam in Nation of Islam. Here, Malcolm's *Id* finds relieves and makes him feel that he has found his identity.

The repression of the search for identity forces the *Id* to find peace and he finds peace in the organization. The organization has provided him the mean of religious separation. The experience of joining NOI and learning about Islam in NOI has given the Superego a foundation to strengthen the Ego in balancing *Id*'s force. The famous organization, Nation of Islam, has become the source of cultural and religious identity which has brought him to a new perception on his identity as a Moslem and part of both Africa and American. In the organization, he learns more that black people should be proud of their identity and achieve equality of rights because their understanding about Islam as the religion of Blacks has uplifted his people as the chosen people. He starts to be ensured that if he cannot achieve rights of equality from America as the country they live in, then he can start from the organization and his community. The fact has made him realize of his existence as part of both American citizens and descendants of Africa. He used to be confused about his position in which he, as a part of America is not accepted completely as part of American society and he, as the descendants of Africa, cannot find the chemistry with African culture. The particularistic view on Islam in NOI has enabled him to find a

community with certain typical characteristics which are different from White American cultures. His distance feelings towards Christianity is an impact of the discrimination itself in which he perceives Christianity as the religion of Whites, the colonizers. Thus, Malcom believes that they must reclaim national identity and defend themselves from any kinds of hegemony of white people. Islam through NOI has provided the *Superego* to build information about what being an African American should be by following the Islamic teachings in the organization. The view has made a different impact than the Christianity or even atheism had on him.

Islam through NOI provides Malcolm X as community to grow, learn, and reconstruct his identity and thoughts. Here, he starts to recognize Islam and encounter a lot of interesting facts and values to adapt which enrich and strengthen the *Superego*. During this stage of life, Malcolm builds his perception about his identity as African American and his point of view towards Black struggle to fight for freedom and equality as the only way to stand for existence and by joining Nation of Islam, he finds what he has been looking for, a religion which provides the reasons for the fight as well as the foundation of a distinctive dignified community of Black people. The repression of the *Id* in requiring comfort feelings of being free and acknowledged man has led him into a particularistic attitude towards the religion, Islam. By doing this, the *Superego* builds further belief in the religious separation from white as the way to achieve freedom acknowledgement. Importantly, Islam has given a basis to build a community for Black people; a community he belongs to, which also grants Malcolm a new identity.

b. Islam and a New Paradigm as a Moslem African American

1. Universal Islamic Brotherhood

Malcom comes to a conclusion that Islam is his way of life, his people's religion. This point of view comes from his belief that African American does not have to come back to Africa in order to be separated culturally, socially and economically because they have been separated for years and thus, they have lost their root of culture and do not belong to Africa. However, through Islam, they can separate it almost totally from whites' culture and they can stand their identity as

African American and position themselves differently from white people. This fact has enabled him to build a stronger Ego and healthy personality in which he stands out for his leadership and characters.

However, the condition remains short because there is one time in which he gets problems in NOI. There are rumors that he rebels and he feels confused on how to act. At that time, he receives an offer to do pilgrimage and he decides to receive the offer to make Hajj to Mecca and fortunately, her sister Ella, supports his financial matters for doing pilgrimage. In the journey to Mecca, he stops in Europe and accidentally meets first white American and Europeans there. His reaction when he meets the white Americans and Europeans is interesting in which he is very stunned seeing how friendly the American and the European was despite of his black skin color. It is described in Chapter 17, P: 201 – 202 as follows,

“In the men's room there at the airport, I met the first American abroad who recognized me, a white student from Rhode Island. He kept eyeing me, and then he came over. “Are you X?” I laughed and said I was, I hadn't ever heard it that way. He exclaimed, “You can't be! Boy, I know no one will believe me when I tell them this!” He was attending school, he said, in France. The brother Muslim and I both were struck by the cordial hospitality of the people in Frankfurt. We went into a lot of shops and stores, looking more than intending to buy anything. We'd walk in, any store, every store, and it would be Hello! People who never saw you before, and knew you were strangers. And the same cordiality when we left, without buying anything.”

He feels very surprised and even cannot believe what he hears. The way the man talks with him hits him differently. His American experience has created different image of a treatment for him. He usually experiences unequal treatment from White people and when he has to receive an acceptance and warm reaction from them, the fact shocks and confuses him. This proves that his *Superego* has built a strong typical experience of discrimination which limits him from an open minded views and in the opposite he grows hatred and evil heart towards White people. This mentality is actually unhealthy for his personality development. Small things he experienced are very significant for him and wakes him up from his world of American experience.

This is supported by his words below in which he compare his experience while he is in America to make the difference clear by saying further,

“In America, you walk in a store and spend a hundred dollars, and leave, and you're still a stranger. Both you and the clerks act as though you're doing each other a favor. Europeans act more human, or humane, whichever the right word is. My brother Muslim, who could speak enough German to get by, would explain that we were Muslims, and I saw something I had already experienced when I was looked upon as a Muslim and not as a Negro, right in America. People seeing you as a Muslim saw you as a human being and they had a different look, different talk, everything. In one Frankfurt store-a little shop, actually-the storekeeper leaned over his counter to us and waved his hand, indicating the German people passing by: "This way one day, that way another day-" My Muslim brother explained to me that what he meant was that the Germans would rise again. Back at the Frankfurt airport, we took a United Arab Airlines plane on to Cairo. Throngs of people, obviously Muslims from everywhere, bound on the pilgrimage, were hugging and embracing.” (Chapter 17, P: 201 – 202)

His meetings with various people from around the world has opened his limited perspective about society which he only knows from his American experience. He only knows that White people are bad people. He finds that Islam does not limit society based on country or races so all Moslems around the world bounded on pilgrimage can hug and embrace each other like he described. Interestingly, he brings about again the characteristics of race by saying, “They were of all complexions, the whole atmosphere was of warmth and friendliness. The feeling hit me that there really wasn't any color problem here. The effect was as though I had just stepped out of a prison.” (Chapter 17, P: 201 - 202).

He is very stunned knowing how people are very friendly to each other regardless the color of skin. Malcom's experience as a Black person in America has built his hatred to whites and their cultures and makes him very sensitive to racial aspects. He keeps repeating the racial elements in detail during his experiences in pilgrimage like a child seeing new amazing things in life. The fact shows the tremendous effect of his American experience on his personality development and identity construction. Meanwhile, when he is in Europe he meets an American who

acts differently towards him than he thinks he will act. It is obvious to see how his American experience has restricted his point of view in which he always thinks that all people, especially white people will treat him the way like American people treat him because of his skin color. Here, the *Superego* has built a perception about society's rule of social treatment towards colored skin people in which he believes that colored skin will be treated the same way American people treat them all around the world. The *Superego's* main focus is to decide what is right and what is wrong in line with social values approved by the society (Hall and Lindzey, 1978:38). In the case of Malcolm, the *Superego* has built wrong perception and ironically restricts him from knowing the truth. The pilgrimage has changed everything and broadens his insights and perspectives as he said, "My pilgrimage broadened my scope. It blessed me with a new insight". (Chapter 18: P.248)

He finds that in other part of the world, white people are very nice and friendly. He even gets surprised and guilty at the same time in which he gets a special attention and treatment from people in the plane when they are about to leave Jeddah in the airport. He states his interest in the statement below,

We were on our plane, in the air, when I learned for the first time that with the crash, there was not supposed to have been space for me, but strings had been pulled, and someone had been put off because they didn't want to disappoint an American Muslim. I felt mingled emotions of regret that I had inconvenienced and discomfited whoever was bumped off the plane for me, and, with that, an utter humility and gratefulness that I had been paid such an honor and respect. (Chapter 17, P: 203)

Malcom is extremely touched and astonished to see how people treat him so friendly. He also states his feelings of being very respected and honored, an attitude he never accepts from white people in America. The new experience further gives him new point of view and built new perception of the *Superego*. In fact, Malcolm is so stunned and very touched by the fact of how men from all around the world gather around in Mecca and pray together without considering the color of skin or social status. He just realizes that mankind are all the same in front of God. He states his admiration clearly, "I said, "The brotherhood! The people of all races, colors, from

all over the world coming together as _one_! It has proved to me the power of the One God." (Chapter 17, P: 201). From his statement, it can be seen that he is extremely amazed by the fact of how Islam is very universal. It can be understood that due to his American experience as Black people, Malcolm has built his belief and perceptions towards white people and thought that it would be the same anywhere around the world. Thus, the *Superego* limits his point of view towards people and especially whites. He also realizes that his practice of Islam in NOI is very different from his experience in Mecca. He never even knows how to do Islamic ritual prayers. His lack of understanding is stated as follows, "Imagine, being a Muslim minister, a leader in Elijah Muhammad's Nation of Islam, and not knowing the prayer ritual. (Chapter 17, P: 205). His lack of knowledge on rituals prayer is because of the different practice of Islamic rituals prayer in Nation of Islam.

All of his experiences during pilgrimage has created a different image of humanity for him. His perspectives towards White people is somehow softened due to the declining anger as the impact of his warmed feelings from the friendliness and brotherhood in Islam. The comprehension about Islam and race problems has been wider now, thus he starts to low the tone of "anti-white." In his statement he states that, "The _color-blindness_ of the Muslim world's religious society and the _color-blindness_ of the Muslim world's human society: these two influences had each day been making a greater impact, and an increasing persuasion against my previous way of thinking. (Chapter 17, P: 212). Malcolm contemplates deeply on his thoughts about White people and humanity. He begins to reconstruct his views on White people and his attitudes towards them. By doing this, Malcolm has built his personality into a more balanced one. The *Superego* reconfirms his views about White people and humanity. Thus, he has a slightly different way on perceiving White people because he realizes that his views on White people is also a racist view since he generalizes them all around the world.

Pilgrimage has been the most important event in Malcolm's life in which he gains new point of view about White people through Islam. He finds out that he has practiced very different way of Islam and has built this so called "anti-white men".

Meanwhile, in Islam he learns that white man he meets in European and Mecca shows him different attitude. Instead, they show them warmth and brotherhood of Islam regardless the color of the skin and that is what Islam all about. Malcolm expressess his changing perception by saying, "You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to re-arrange much of my thought-...." (Chapter 17, P: 234) and in other opportunity, he also mentions,c

That morning was when I first began to reappraise the "white man." It was when I first began to perceive that "white man," as commonly used, means complexion only secondarily; primarily it described attitudes and actions. In America, "white man" meant specific attitudes and actions toward the black man, and toward all other non-white men. But in the Muslim world, I had seen that men with white complexions were more genuinely brotherly than anyone else had ever been. That morning was the start of a radical alteration in my whole outlook about "white" men. (Chapter 17, P: 209)

From the statements above, it can be seen how he starts rethinking his perception towards and about white people. He used to believe that white means evil. Learning the true practice of Islam in Mecca, he finds out that all men according to Islam are the same in front of God. They prayed together, ate together and slept together in Mecca as One under One God las he states, "All ate as One, and slept as One. Everything about the pilgrimage atmosphere accented the Oneness of Man under One God. (Chapter 17, P: 207). Malcolm begins to learn that Islam suggests a strong brotherhood among the believers regardless the racial aspects. He realizes that Islam teaches equality of rights for all races and even never propose any racial based human treatment. In the eyes of God, all Moslems are equal and same. The ideas of the equal brotherhood opens his mind widely. The fact that Malcom can be so surprised is very interesting because his American experience has limited his understanding and insights. In addition, he meets a new Moslem friend, Dr. Azzam and they talk about racial problems.

"The more we talked, the more his vast reservoir of knowledge and its variety seemed unlimited. He spoke of the racial lineage of the descendants of Muhammad the Prophet, and he showed how they were

both black and white. He also pointed out how color, the complexities of color, and the problems of color which exist in the Muslim world, exist only where, and to the extent that, that area of the Muslim world has been influenced by the West. He said that if one encountered any differences based on attitude toward color, this directly reflected the degree of Western influence." (Chapter 17, P: 209)

In line with the conversation above, it is obvious that he changes his views about Islam. He discovers that skin color never becomes a problem in Islam and he found out how he has made very particularistic point of view towards Islam. He finally understands that Islam is very universal. Here, he starts to build a new perspective towards Islam and adopts a universalistic approach to Islam instead of believing that Islam is the religion of Black people. As Curtis states that Malcom finally defines Islam in strictly universalistic ways. Accepting the "Islam" of his Arab Muslim sponsors, he never questions whether Islam might be a vehicle for Black Nationalism, messianism, or any other form of particularism. For Malcolm, Islam is no more relevant to "black" people than it was to "white" people; it is "human" tradition that applied equally to all human beings (Curtis, 2002: 85). Here, the *Superego* builds new point of view about Islam and the struggle of Black people to achieve freedom and equality. The new experience of making Hajj gave him a new perspective and thus had changed his perception. He encourages Americans to realize something about their racial treatment towards African American in America. In one of his speech he stated,

"I've never _seen_ so many whites so nice to so many blacks as you white people here in Africa. In America, Afro-Americans are struggling for integration. They should come here-to Africa-and see how you grin at Africans. You've really got integration here. But can you tell the Africans that in America you grin at the black people? No, you can't! And you don't honestly like these Africans any better, either-but what you _do_ like is the _minerals_ Africa has under her soil. . . ."

Those whites out in the audience turned pink and red. They knew I was telling the truth. "I'm not anti-American, and I didn't come here to _condemn_ America-I want to make that very clear!" I told them. "I

came here to tell the truth-and if the _truth_ condemns America, then she stands condemned!" (Chapter 18, P: 221)

He states his clear statement on how he is not anti-American and instead, he emphasizes on the hypocrisy that Americans has done towards race and skin color in their own country in which they were very nice to African people in Africa but they are very racist towards African American. He bravely states his belief that Americans act nice just because they want the oil.

The hospitality of Islam he found in Mecca had tremendously affect his belief. He tried to build a new perception on Black struggle in which the peaceful life in the future among all people in America through new generations would be truly happened. He believed on brotherhood among black and white men by stating, "And I had known, too, that Negroes would not rush to follow me into the orthodox Islam which had given me the insight and perspective to see that the black men and white men truly could be brothers. America's Negroes-especially older Negroes-are too indelibly soaked in Christianity's double standard of oppression. (Chapter 19, P: 226). He clearly stated his open minded point of view towards the racial problems in America and he also believed in beautiful future for all races in the world. The experience of life has enriched the *Superego* in which it had completed the understanding of his identity.

2. Islam and Perception on Racism in America

Malcolm has started to build an understanding that Islam is a solution for racism problem in America. The experience he got from the pilgrimage which opens his eyes about the equality of mankind ensures him that the values and philosophy of Islam is the best solution to fight and even ends the rooting racism in America. He clearly mentioned his thought about Islam and racism in his letter below,

"America needs to understand Islam, because this is the one religion that erases from its society the race problem. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people who in America would have been considered 'white'-but the 'white' attitude was removed from their minds by the religion of Islam. I have never before seen _sincere_ and _true_ brotherhood practiced by all colors together, irrespective of their color. (Chapter 17, P: 234)

He clearly mentions that America needs Islam and the reason is that Islam eliminates race problems. According to his experience during pilgrimage, Islam has treated mankind equally regardless the skin or eyes color. Islam never consider skin and eyes color as barrier to differentiate mankind. His American experience has been washed away by his Islamic experience through the pilgrimage. He emphasized on the equality treatment below,

"During the past eleven days here in the Muslim world, I have eaten from the same plate, drunk from the same glass, and slept in the same bed (or on the same rug)-while praying to the same God-with fellow Muslims, whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white. And in the _words_ and in the _actions_ and in the _deeds_ of the 'white' Muslims, I felt the same sincerity that I felt among the black African Muslims of Nigeria, Sudan, and Ghana. (Chapter 17, P: 234)

Malcom keeps repeating the race characteristics to describe the equality in Islam. This is because his American experience which has rooted deeply in him about racism. This fact is very interesting because his only focus is about how people with various skin color can gather and do everything together without separation. His Superego has been built with the concept of separation and racism which makes him narrow minded and have very limited concept of equality. Islam has open his mind wide about how racism is illogical and has no foundation to exist. He further said, "Never have I been so highly honored. Never have I been made to feel more humble and unworthy. Who would believe the blessings that have been heaped upon an_American Negro_?" which shows how he feels extremely appreciated as a human being. His emphasize on how he could be heaped as American Negro obviously describes his tremendous positive shake on his existence as human being. Islam has shown him the truth of equality of mankind and never has racism in its dictionary. He starts to believe that racism is actually made by religious force of white people as he said, "With racism plaguing America like an incurable cancer, the so-called 'Christian' white American heart should be more receptive to a proven solution to such a destructive problem.". He highlights the word of "Christian" to refer white American who uses religion to justify systematic and even lawful racism. Malcolm

even believes that Islam is able to eliminate white culture of racism as he mentions, "We were *_truly_* all the same (brothers)-because their belief in one God had removed the 'white' from their *_minds_*, the 'white' from their *_behavior_*, and the 'white' from their *_attitude_*. (Chapter 17, P: 234) Islamic teachings about brotherhood and equality of mankind inspires him to suggest America to learn about Islam because Islam defines what racial differences is in a perfect way under one God. This implies his hopes of racial peace in America which means changes his perspective or racial problems in America. He lowers his tone towards White America and describes his hopes for white American as well by stating, "I could see from this, that perhaps if white Americans could accept the Oneness of God, then perhaps, too, they could accept *_in reality_* the Oneness of Man-and cease to measure, and hinder, and harm others in terms of their 'differences' in color (Chapter 17, P: 234). Further, Malcolm even projects his prediction on the future of America with the persistent racism which can eventually destroy America as he describes,

.....Perhaps it could be in time to save America from imminent disaster-the same destruction brought upon Germany by racism that eventually destroyed the Germans themselves.

*"Each hour here in the Holy Land enables me to have greater spiritual insights into what is happening in America between black and white. The American Negro never can be blamed for his racial animosities-he is only reacting to four hundred years of the conscious racism of the American whites. But as racism leads America up the suicide path, I do believe, from the experiences that I have had with them, that the whites of the younger generation, in the colleges and universities, will see the handwriting on the wall and many of them will turn to the *_spiritual_path_* of *_truth_*-the *_only_* way left to America to ward off the disaster that racism inevitably must lead to. (Chapter 17, P: 234-235)*

Malcolm highlights his experience in pilgrimage which gives him the insight of the real problem of black and white in America as well as emphasizing on African Americans as the victims of racial discrimination for a long time of period. His pilgrimage experiences has given him insight on the problem of racism in America and the cure. He still has hopes on the end of racism and expecting for a peaceful life

without racism in America. His *Id* repression has declining for he has found peace and relieves about the fact of racism and the beautiful equality in Islam he found from his pilgrimage. The *Superego* has been able to complete his understanding on racism and the truth of Islamic equality and warm brotherhood. Meanwhile, the *Ego* is able to balance both the *Id* and *Superego* forces.

CONCLUSION AND SUGGESTION

Malcom X's American experience has limited his insights, knowledge, and even personality development as a human being. The experience makes him a narrow minded person with strong hatred towards White people which forces the *Id* to search for a way from the anxiety and discomfort from the hatred which is fuelled by the racial discrimination. The experience limits the *Superego* to build a complete understanding on his position as African American. Thus, the *Ego* finds it difficult to balance between the *Id*'s and the *Superego*'s forces. He becomes fragile and even lost ways. In the meantime, he meets Islam and in profounding ways, Islam changes him and helps him to gain *Ego*'s strength to control both the *Id* and *Superego* forces. Islam through his introduction with Nation of Islam provides him a new identity as Moslem African American and a community he belongs to. Having the Moslem African American community, he gains communal identity as part of Moslem African American. The complete understanding about his identity, his people and community, and the truth about racism in Islamic perspectives helps Malcolm to fully function as a stronger person with balanced personality which enables him to get out of his old lives and problems.

Islam allows Malcolm to reflect on his perspectives about racism, especially racism in America. Experiencing the warmth of brotherhood and equality in Islam, Malcom is amazed and realizes the truth of racism problems in America. Receiving the facts that people with white skin color and blue eyes which he always thinks as the racial characters of evil treat him nicely makes him realize that his claims are incorrect. Islamic teachings has awakens him about the truth of racial problems in America. Islam washes away his hatred towards White American which is based by his old understanding of white definition as evil. Malcom realizes the religion's

significant solution for racism problems in America. Islam makes him believe in the future of peaceful America without racism if Islam is adopted as solution.

REFERENCES

- Abdullah, Zain. *Malcolm X, Islam, and the Black Self*. (Appears in Part 3 pp 205-226 in *Malcolm X's Michigan Worldview-An Exemplar for Contemporary Black Studies*, Edited by Rita Kiki Edozie and Curtis Stokes). East Lansing. Michigan State University Press. PDF
- Allen Jr., Ernest. *Religious Heterodoxy and Nationalist Tradition: The Continuing Evolution of the Nation of Islam*. (Appears in pp 2 in *The Black Scholar-The Nation of Islam: 1930-1996*, Volume 26. No 3-4.) PDF
- Alvah, Donna. "Civil Rights Movement." *Dictionary of American History*, edited by Stanley I. Kutler, 3rd ed., vol. 2, Charles Scribner's Sons, 2003, pp. 200-206. *Student Resources in Context*
- Atwal, Sandeep S. *Collected Speeches, Debates and Interviews (1960-1965)*. Internet Downloaded PDF. Retrieved from <https://archive.org/details/malcolm-x-collected-speeches-debates-and-interviews-1960-1965>
- Barresi, John *The Identities of Malcolm X*. Internet downloaded PDF. Retrieved from <http://jbarresi.psychology.dal.ca/Papers/Malcolm.pdf> . PDF. Printed
- Berg, Herbert. *Early African American Muslim Movement and the Qur'an*. (Appears in pp. Journal of Qur'anic Studies, Vol. 8, No. 1). Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS. 2006. PDF
- Bressler E, Charles. 1999. *Literary Criticism: An Introduction to Theory and Practice* (2nd Ed). New Jersey: Prentice-Hall, Inc.
- C. Epps, Archie. *The Rhetoric of Malcolm X* (Appears in *Harvard Review*, No. 3 (Winter, 1993), pp. 64-74). Retrieved from <http://www.jstor.org/stable/27559632>. Accessed on November 21st 2014 at 04.15 pm. PDF. Printed
- Curtis, Edward. 2002. *Islam in Black America: Identity, Liberation and Difference in African American Islamic Thought*. Albany, State University of New York Press.

Eakin, Paul John. *Malcolm X and the Limits of Autobiography* by (Appears in *Criticism*, Vol. 18, No. 3 (Summer 1976), pp. 230-242). Wayne State University Press. Retrieved from <http://www/jstor.org/stable/23099754>.

Eagleton, Terry. 1995. *Literary Theory: An Introduction*. Blackwell. Oxford.

El-Bhesti, Bashir M. *The Semiotics of Salvation: Malcolm X and the Autobiographical Self*. (Appears in *The Journal of Negro History*, Vol. 82, No. 4 (Autumn, 1997), pp. 359-367). Association for the study of African American Life and History, Inc. Retrieved from <http://www/jstor.org/stable/2717427> on May 8th 2014 at 02.43 pm.

Ervin, Hazel Arnett. 1999. *African American Literary Criticism, 1773 to 2000*. New York: Twayne Publishers.

Freese, Lee and Burke, Peter J. *Persons, Identities and Social Interaction*. (Appears in pp 1-24 in B Markovsky, et al (eds) *Advances in Group Processes*, Vol. 11. Greenwich, Conn: JAI Press). PDF

Gillespie, Alex (2010) *Autobiography and identity: Malcolm X as Author and Hero*. In: Terrill, Robert E., (ed.) *The Cambridge Companion to Malcolm X*. Cambridge University Press, Cambridge UK. ISBN 9780521515900. Retrieved from <http://eprints.lse.ac.uk/38702/>. Printed

Gillespie, Alex. 2005. *Malcolm X and His Autobiography: Identity Development and Self-Narration*, PDF.

Gillespie, Alex. 2005. *Malcolm X and His Autobiography: Identity Development and Self-narration*. *Culture and Psychology*, 11 (1). pp. 77-88. ISSN 1354-067X.

Groppe, John D. *From Chaos to Cosmos: The Role of Trust in "The Autobiography of Malcolm X"*. (Appears in *Soundings: An Interdisciplinary Journal*, Vol. 66, NO. 4 (Winter, 1983), pp. 437-449). Penn State University Press. Retrieved from <http://www/jstor.org/stable/41178273>. Accessed on May 8th 2014 at 02.38 pm.

Haley, Alex. 1973. *The Autobiography of Malcolm X*. New York: Ballantine books. PDF

Haney Lopez, Ian. 2006. *White by Law: The Legal Construction of Race*. Revised and Updated. New York. New York University Press. Print

Harper, Frederick D. *The Influence of Malcolm X on Black Militancy*. (Appears in *Journal of Black Studies*, Vol. 1, NO. 4 (Jun, 1971), pp. 387-402), Sage

Publications, Inc. Retrieved from <http://www/jstor.org/stable/2783817>. Accessed on May 8th 2014 at 02.54 pm.

Jones, Ernest. 1950. *Papers on Psychoanalysis* (5th Ed). London. Bailliere, Tindal & Cox.

Page, James. 1947. *Abnormal Behavior: A Clinical Approach to Psychological Deviants*. New York: Mc-Graw Hill Book Company.

Price H, Richard. 1978. *Abnormal Behavior: Perspective in Conflict* (2nd Ed). United States of Amerika: Holt, Rinehart and Winston.

Marable, Manning. *Rediscovering Malcolm's Life: A historian's Adventures in Living History*. (Appears in *Souls* 7 (1): pp. 20-35, 2005/Copyright © 2005 Manning Marable).

Mathisen, Robert R. , 2001. *Critical Issues in American Religious History*, Baylor University Press, Texas

Mazucci, Liz. *Going Back to Our Own: Interpreting Malcolm X's Transition from "Black Asiatic" to "Afro-American"* (Appears in *Souls* 7(1): 66-83, 2005 / Copyright ©2005 The Trustees of Columbia University in the City of New York)

McVeigh, Rory. 2009. *The Rise of the Ku Klux Klan: Right-Wing Movements and National Politics--Social Movements, Protest, and Contention*. Volume 32. London. University of Minnesota Press Minneapolis. PDF

M. Bell, David. 2009. *Religious Identity: Conceptualization and Measurement of the Religious Self*. Emory University. Dissertation.

Moulin, Daniel. 2010. *Negotiating and Constructing Religious Identity*. UK. University of Oxford.

Nash, R. 1990. *The Nervous Generation: American Thought, 1917 – 1930*. Chicago. Elephant Paperbacks Ivan R. Dee, publisher.

Okeke, Jonathan. *The Influence and Impact of Malcom X's Political Philosophy on the Racial Emancipation of African-Americans and beyond*. Paper. University of Calabar. Internet Downloaded.

Omar, Abdullaah. *Islamic Identity in the Canadian Multicultural Context*. (Appears in *Cultural and Pedagogical Inquiry*, 2011, 3(2), pp. 16-29, ISSN 1916-3460

©2011, University of Alberta). Retrieved from <http://ejournals.library.ualberta.ca/index.php/cpi/index>. PDF. Printed

- Page, James. 1947. *Abnormal Behavior: A Clinical Approach to Psychological Deviants*. New York: Mc-Graw Hill Book Company.
- Price H, Richard. 1978. *Abnormal Behavior: Perspective in Conflict* (2nd Ed). United States of Amerika: Holt, Rinehart and Winston.
- Pandamnurani, Th. Ninung. 2004. *The Search for Self-identity in Kingston's The Woman Warrior: Memoir of A Girlhood Among Hosts*. Yogyakarta. Gadjah Mada University. Thesis
- Parillo, Vincent N. 1985. *Strangers to These Shores: Race and Ethnic Relations in the United States*. New York. Macmillan Publishing Company.
- Rummer, Jack. 2005. *Malcolm X: Militant Black Leader*. Philadelphia. Chelsea House Publishers.
- Ryckman, Richard M. 1989. *Theories of Personality: 4th Edition*. Belmont. Wadsworth, Inc.
- Sandeep S. Atwal (Editor) *Malcolm X: Collected Speeches, Debates and Interviews (1960-1965)*. PDF
- Smith, I. Jane. 1999. *Islam in America*. New York. Columbia University Press. PDF. Printed
- Smith, Robert C. *Encyclopedia of African American Politics*. New York. Facts on File Inc. 2003. PDF
- Strauss, Anselm L and Juliet M. Corbin. 1998. *Basic of Qualitative Research: Techniques and procedures for developing Grounded Theory*. E-book.
- Storr, Anthony (translated by Dean Praty. R). 1991. *Seri Empu Dunia: Freud, Peletak Dasar Psikoanalisis*. Jakarta: PT. Temprint.
- Wallenfeldt, Jeff. 2011. *The Black Experience in America: From Civil Rights to the Present*. New York. Britannica Educational Publishing. PDF
- Yuanti, Erlin Erstiana. 2011. *Identity Quest of A Mulatto in Rebecca Walker's Black, White, and Jewish: Autobiography of A Shifting Self*. Yogyakarta. Gadjah Mada University. Thesis