

United States Department of the Interior  
National Park Service

# National Register of Historic Places Inventory—Nomination Form

For NPS use only

received

FEB 2 1984

date entered

3/1/84

See instructions in *How to Complete National Register Forms*  
Type all entries—complete applicable sections

## 1. Name

historic NA

and/or common Malcolm X house site

## 2. Location

street & number 3448 Pinkney Street NA not for publication

city, town Omaha NA vicinity of

state Nebraska code 031 county Douglas code 55

## 3. Classification

Category	Ownership	Status	Present Use	
<input type="checkbox"/> district	<input type="checkbox"/> public	<input type="checkbox"/> occupied	<input type="checkbox"/> agriculture	<input type="checkbox"/> museum
<input type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> unoccupied	<input type="checkbox"/> commercial	<input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational	<input type="checkbox"/> private residence
<input checked="" type="checkbox"/> site	<b>Public Acquisition</b>	<b>Accessible</b>	<input type="checkbox"/> entertainment	<input type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government	<input type="checkbox"/> scientific
	<input checked="" type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial	<input type="checkbox"/> transportation
		<input type="checkbox"/> no	<input type="checkbox"/> military	<input checked="" type="checkbox"/> other: vacant lot

## 4. Owner of Property

name Robert E. Rose

street & number 7226 East Colfax

city, town Denver NA vicinity of state Colorado

## 5. Location of Legal Description

courthouse, registry of deeds, etc. Register of Deeds, Omaha-Douglas County Civic Center

street & number 1819 Farnam

city, town Omaha state Nebraska

## 6. Representation in Existing Surveys

title Historic Omaha Building Survey has this property been determined eligible?  yes  no

date On-going  federal  state  county  local

depository for survey records Landmark Heritage Preservation Commission, City Planning Department

city, town Omaha state Nebraska

# 7. Description

**Condition**

excellent  
 good  
 fair  
 deteriorated  
 ruins  
 unexposed

**Check one**

unaltered  
 altered

**Check one**

original site  
 moved date NA

**Describe the present and original (if known) physical appearance**

The childhood home of Malcolm X was in a lower income neighborhood of small single family homes of predominately black families. No photographs or descriptions of the Little home are known to exist. The house was razed prior to 1970 and today the site is a vacant lot.

# 8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" type="checkbox"/> social/ humanitarian
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> theater
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> transportation
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input checked="" type="checkbox"/> politics/government	<input type="checkbox"/> other (specify)
		<input type="checkbox"/> invention		

Specific dates      NA                              Builder/Architect      NA

**Statement of Significance (in one paragraph)**

Malcolm X (Malcolm Little) was born in Omaha and lived with his parents at 3448 Pinkney Street until age four when the family moved to Michigan. In 1946 at age 21 he was convicted of burglary and spent eight years in prison where he became a Muslim. After his release in 1952 he became a follower of Elijah Mohammad and was made a minister of a mosque in Harlem. In 1964 he left Mohammad for his own organization, Muslim Mosque Inc., but this was less than a year before he was assassinated. During the last ten years of his life he was a public figure for his outspoken views on racial segregation. At first he was an advocate of a "back to Africa" movement but later he moved towards total economic and social self sufficiency for blacks. Before this could be accomplished he believed there must be a restoration of black pride. His biographer Peter Goodman summarized his goal quite simply. He wrote "The single, central object of Malcolm's ministry was. . .to reveal to black people their own beauty, and worth and competence to find their own way."

Malcolm X (El Hajj Malik El Shabazz), originally known as Malcolm Little, was born in Omaha, Nebraska, on May 19, 1925. In their brief stay of about four years in Omaha, the Little family lived at 3448 Pinkney Street. The house has long since been torn down, and today the site is overgrown with weeds and litter.

Malcolm's father, Earley Little, was a Baptist minister who was an organizer of Marcus Garvey's Universal Negro Improvement Association (U.N.I.A.). The movement was responsible for instilling racial pride and attempting to return Black Americans to their African homeland. Louise Little, Malcolm's mother, was born in the West Indies. She was a mulatto and her father was an Englishman.

Earley Little had plans of farming his own land and starting a business in order to supplement his preaching in Omaha, but he was forced to leave Omaha because he was being harassed by the Klu Klux Klan. The Little family moved to Milwaukee and then to Lansing where Earley Little was a freelance Christian preacher who also spread the work of Marcus Garvey. But as in Omaha, a local hate group, The Black Legion, began to harass Earley Little. He was later lynched, and it was rumored that the Black Legion was responsible.

## 9. Major Bibliographical References

X, Malcolm. The Autobiography of Malcolm X. Grove Press. 1964.  
Goldman, Peter. The Death and Life of Malcolm X. Harper and Roe. 1973.  
Clark, John Henrik. Malcolm X: The Man and His Times. Macmillian Co. 1969.

## 10. Geographical Data

Acreage of nominated property .15 acre

Quadrangle name Omaha North-Nebr.

Quadrangle scale 1:24000

### UTM References

A 

1	5	2	5	1	8	3	5	4	5	7	5	0	4	0
Zone		Easting				Northing								

B 

Zone		Easting				Northing								

C 

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D 

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H 

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### Verbal boundary description and justification

Beginning at a point 50 feet west of the northwest corner of 34th Street and Pinkney Street go north 128.4 feet then west 50 feet then south 128.4 feet then east 50 feet to point of origin.

### List all states and counties for properties overlapping state or county boundaries

state	NA	code	county	code
state	NA	code	county	code

state	NA	code	county	code
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## 11. Form Prepared By

name/title Richard E. Jensen  
Deputy State Historic Preservation Officer Adrian Baul  
organization Nebraska State Historical Society  
University of Nebraska, Omaha date September 1983  
street & number 1500 R Street; 60th and Dodge telephone 402/471-3270  
city or town Lincoln; Omaha state Nebraska

## 12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national  state  local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

*Martin O. Knott*

1/20/84

title Director, Nebraska State Historical Society

date

### For NPS use only

I hereby certify that this property is included in the National Register

*for Delores Byers*  
Keeper of the National Register

Entered in the  
National Register

date

3/1/84

Attest:

date

Chief of Registration

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

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After the death of Malcolm's father, the Little family experienced considerable turmoil, and the family pressures affected Louise Little psychologically and emotionally. The state welfare agency assumed that Louise Little was not taking proper care of the children, and they tried to seek evidence to support their assumption. For example, when Malcolm in his impoverished condition was caught stealing food, the state welfare agency assumed that he was not receiving proper care. Because of her religious ties with the Seventh Day Adventist Church, Louise Little refused to eat pork when it was offered to her, so the state welfare agency assumed that she was "crazy" and, therefore, deemed an incompetent parent. Louise Little's mental condition finally weakened to the extent that she was placed in a mental hospital. The family was separated, and Malcolm was sent to live in foster homes until he was fourteen and had graduated from the eighth grade.

Malcolm later recalled that in his grade school years one of his teachers had encouraged him not to be a lawyer, that instead he should enter a career which carried a lower status, such as a carpenter. The teacher believed that Blacks could not function in such highly skilled positions, and this bothered Malcolm.

After leaving the orphanage, Malcolm moved to Boston to live with his half-sister Ella, a daughter of Early Little from a previous marriage. He stayed with Ella until he was seventeen years old.

In 1942, Malcolm obtained a job as a Pullman Porter between Boston and New York. Meanwhile, one of his friends introduced Malcolm to the "fast" lifestyle of the ghetto. He later gave up his job and began to lead a life of hustling, drug addiction, and crime, which eventually led to a burglary conviction. Malcolm Little with two other Black males and two White females executed a string of burglaries in New York. Once the operation was uncovered, the authorities were puzzled that these two middle class White females had associated with three Black males. The idea of this interaction produced strong racist overtones which may have indirectly influenced the case in a negative manner.

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Malcolm served six and one-half years in prison on the burglary charge. During the time in prison, he put all of his energy on his self-education. As a result Malcolm emerged totally reformed. Smoking was no longer a necessity. He also refrained from the over indulgence of food and stopped eating pork. Malcolm denounced Christianity and was reborn in the Islamic religion which taught that Christianity brainwashed Black people. For example, many Black slaves in America had been induced to accept their inferior position in which they believed they would experience a better afterlife in heaven. They chose not to raise opposition against the lifestyle that was forced upon them. Malcolm absorbed much of this theology and renamed himself Malcolm X. The letter "X" stood for his original African tribal name which was unknown. Malcolm X began to have extremely close ties with the Nation of Isalm and its leader Elijah Muhammed. Malcolm had a strong sense of respect for the small, frail Muslim leader, and Elijah Muhammed made Malcolm X a minister of one of the main temples in Harlem, New York. When the Nation of Isalm began to gain publicity, Malcolm X emerged as its primary spokesperson. Because of his aggressiveness on the race issue, many people regarded him as a "hate preacher". Malcolm did not support integration because he felt that the Whiteman would continue to dominate the Blackman.

Numerous distinguished Black leaders opposed Malcolm X because of his failure to compromise. He simply referred to these leaders as "Black puppets" who were manipulated by the white power structure. He felt that these Black leaders failed to operate in the best interest of the Black community. He also believed that the integrationist movement was not truly financed by Black people, and it was evident that the Black community would become dependent on the white power structure. Thus, in the 1960s, as his attention was directed increasingly toward racial problems, Malcolm X began to speak less of his religion and more on social doctrines.

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When the Islamic leader, Elijah Muhammed, was charged with two paternity suits, Malcolm found it painful to accept the idea that Elijah Muhammed had committed adultery, yet Malcolm began to doubt the leadership ability of Elijah Muhammed. Meanwhile, many Muslim leaders thought Malcolm was trying to take leadership of the National of Islam, and much jealousy was directed towards Malcolm within the Muslim movement. Yet Malcolm continued to emphasize that he was speaking on behalf of the honorable Elijah Muhammed. This internal tension caused a rift between Malcolm and the Nation of Islam that never healed. After the death of John Kennedy on November 22, 1963, Malcolm made a comment which caused him to be silenced by the Nation of Islam for ninety days. Then, Malcolm finally separated from the Muslim group when he discovered his death was ordered.

Upon his separation from the Nation of Islam, Malcolm realized his full leadership potential. He was an international figure who understood the plight of all classes of Blacks. For example, Malcolm could communicate with the urban hustler since he had hustled himself. Yet he had developed his intellect to the extent that he could communicate with upper-class Blacks as well. Because of his religion, Malcolm set out to make his required pilgrimage to the Holy City of Mecca. There, Malcolm's attitudes towards Whites changed. He found that Whites in the city of Mecca were not like some of the racists who oppressed minorities in North America. Men of different races and nationalities gathered at Mecca and treated each other as brothers. This experience made Malcolm realize that there were some Whites of goodwill in the United States.

Upon returning to the United States, Malcolm renamed himself El-Hajj Malik El Shabazz which represents the name of the captive tribes brought to the United States. He began to speak mainly against racists and the covert power structure existing in America. He argued that it was the irony of the American society which oppressed many Blacks. Malcolm became interested in the Pan Africanist Philosophy which called for making Africa a unified nation. He also believed that Black people could unite internationally and form a strong political block. This was one of the intentions of the new organization he was developing, the Organization of Afro-American Unity (O.A.A.U.). However, Malcolm's dreams coupled with his transformation of attitudes never truly developed because he was victim of assassins' bullets on February 21, 1965.

While never allowed to fulfill his potential as a leader, Malcolm X contributed to an awareness in many Blacks which helped foster the birth of the Black Nationalist Movement of the late 1960s. For that he should be remembered.