

RESOURCES AND ACTIVITIES FOR  
MARTIN LUTHER KING, JR. HOLIDAY  
MONDAY, JANUARY 17, 2011



"Everybody can be great, because everybody can serve."  
-Dr. Martin Luther King, Jr.

**Division of Social Sciences and Life Skills**

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# CONTENTS

## Background Information:

- History of the Martin Luther King, Jr. Holiday
- Brief Biography of the Life of Dr. Martin Luther King, Jr.
- Timeline of Events in the Life of Dr. Martin Luther King, Jr.

## Elementary and Secondary Lessons/Activities:

- Martin Luther King, Jr. Word Search (Grades K-2)
- Martin Luther King, Jr. Quiz (Elementary)
- Martin Luther King, Jr. Quiz Answer Key (Elementary)
- Martin Luther King, Jr. Quiz (Secondary)
- Martin Luther King, Jr. Quiz Answer Key (Secondary)
- Martin Luther King, Jr. Crossword Puzzle (Secondary)
- Civil Rights Movement Timeline Lesson Plan (Secondary)
- Classroom Activity – Examining Quotes by Dr. King
- Classroom Activity Grades 3 - 5, 6 - 8, Martin Luther King, Jr.: Fact or Opinion
- K – 12 Classroom Activity: Write Your Own “I Have a Dream Speech”
- 9 -12 Classroom Activity – Using Documents: “Letter from a Birmingham Jail”
- More K -12 Activities
- Internet Resources to Support Instruction on the Dr. Martin Luther King, Jr. Holiday

## **HISTORY OF THE DR. MARTIN LUTHER KING, JR. HOLIDAY**

Dr. Martin Luther King Jr. Day is an official holiday which has been celebrated on the third Monday of January since 1986. It is the first new holiday adopted in the United States since 1948, when Memorial Day was created as a "prayer for peace" day. It was one of three new holidays designated during the twentieth century; the other was Veterans Day, created as Armistice Day in 1926. Dr. King is the only American besides George Washington to have a national holiday designated for his birthday (those of Abraham Lincoln, Thomas Jefferson, Robert E. Lee and others have been celebrated in some states but not nationwide). Internationally, Dr. King is one of the few social leaders of any country to be honored with a holiday. Generally, such an honor is reserved for military or religious figures. Consequently, this holiday is a powerful tribute to Dr. King's philosophy and nature.

When President Ronald Reagan signed legislation creating the holiday in November of 1983, it marked the end of a persistent, highly organized lobbying effort spanning the nation for 15 years. Representative John Conyers (D., Michigan), first introduced legislation for a commemorative holiday four days after Dr. King was assassinated in 1968. The bill became stalled in that legislative session. With help from New York Democratic Representative Shirley Chisholm, Conyers resubmitted the legislation in each subsequent legislative session.

The Southern Christian Leadership Conference (SCLC) coordinated a petition drive, which resulted in more than six million signatures being submitted to Congress in 1970. Public support and pressure for the holiday increased during the 1982 and 1983 civil rights marches in Washington, D. C. Finally, a compromise was proposed, moving the holiday from January 15 (Dr. King's actual birthday), to the third Monday in January, resulting in Congress passing the holiday legislation in 1983. President Ronald Reagan then signed it into law. The King Holiday is celebrated in some form in more than 100 countries throughout the world.

## **A Brief Biography of Dr. Martin Luther King, Jr.**

Dr. Martin Luther King, Jr. was a vital figure of the modern era. His lectures and dialogues stirred the concern and sparked the conscience of a generation. The movements and marches he led brought significant changes in the fabric of American life through his courage and selfless devotion. This devotion gave direction to thirteen years of civil rights activities. His charismatic leadership inspired men and women, young and old, in this nation and around the world.

Dr. King's concept of "somebodiness," which symbolized the celebration of human worth and the conquest of subjugation, gave black and poor people hope and a sense of dignity. His philosophy of nonviolent direct action, and his strategies for rational and non-destructive social change, galvanized the conscience of this nation and reordered its priorities. His wisdom, his words, his actions, his commitment, and his dream for a new way of life are intertwined with the American experience.

### **Birth and Family**

Martin Luther King, Jr. was born at noon on Tuesday, January 15, 1929 at the family home, 501 Auburn Avenue, N.E., Atlanta, Georgia. Dr. Charles Johnson was the attending physician. Martin Luther King, Jr. was the first son and second child born to the Reverend Martin Luther King, Sr. and Alberta Williams King. Also born to the Kings were Christine, now Mrs. Isaac Farris, Sr., and the Reverend Alfred Daniel Williams King. The Reverend A.D. King is now deceased.

Martin Luther King, Jr.'s maternal grandparents were the Reverend Adam Daniel Williams, second pastor of Ebenezer Baptist Church, and Jenny Parks Williams. His paternal grandparents were James Albert and Delia King, sharecroppers on a farm in Stockbridge, Georgia.

He married Coretta Scott, the younger daughter of Obadiah and Bernice McMurry Scott of Marion, Alabama, on June 18, 1953. The marriage ceremony took place on the lawn of the Scott's home in Marion, Alabama. The Rev. King, Sr. performed the service, with Mrs. Edythe Bagley, the sister of Coretta Scott King as maid of honor, and the Rev. A.D. King, the brother of Martin Luther King, Jr., as best man.

Four children were born to Dr. and Mrs. King:

- Yolanda Denise (November 17, 1955, Montgomery, Alabama)
- Martin Luther III (October 23, 1957, Montgomery, Alabama)
- Dexter Scott (January 30, 1961, Atlanta, Georgia)
- Bernice Albertine (March 28, 1963, Atlanta, Georgia)

### **Education**

At the age of five, Martin Luther King, Jr. began school, before reaching the legal age of six, at the Yonge Street Elementary School in Atlanta. When his age was discovered, he

was not permitted to continue in school and did not resume his education until he was six. Following Yonge School, he was enrolled in David T. Howard Elementary School. He also attended the Atlanta University Laboratory School and Booker T. Washington High School. Because of his high scores on the college entrance examinations in his junior year of high school, he advanced to Morehouse College without formal graduation from Booker T. Washington. Having skipped both the ninth and twelfth grades, Dr. King entered Morehouse at the age of fifteen.

In 1948, he graduated from Morehouse College with a B.A. degree in Sociology. That fall he enrolled in Crozer Theological Seminary in Chester, Pennsylvania. While attending Crozer, he also studied at the University of Pennsylvania. He was elected President of the Senior Class and delivered the valedictory address. He won the Peral Plafkner Award as the most outstanding student, and he received the J. Lewis Crozer Fellowship for graduate study at a university of his choice. He was awarded a Bachelor of Divinity degree from Crozer in 1951.

In September of 1951, Martin Luther King, Jr. began doctoral studies in Systematic Theology at Boston University. He also studied at Harvard University. His dissertation, "A Comparison of the Conceptions of God in the Thinking of Paul Tillich and Henry Nelson Wieman," was completed in 1955, and the Ph.D. degree was awarded on June 5, 1955.

### **Honorary Degrees**

Dr. King was awarded honorary degrees from various colleges and universities in the United States and several foreign countries. They include:

- Doctor of Humane Letters, Morehouse College
- Doctor of Laws, Howard University
- Doctor of Divinity, Chicago Theological Seminary
- Doctor of Laws, Morgan State University
- Doctor of Humanities, Central State University
- Doctor of Divinity, Boston University
- Doctor of Laws, Lincoln University
- Doctor of Laws, University of Bridgeport
- Doctor of Civil Laws, Bard College
- Doctor of Letters, Keuka College
- Doctor of Divinity, Wesleyan College
- Doctor of Laws, Jewish Theological Seminary
- Doctor of Laws, Yale University
- Doctor of Divinity, Springfield College
- Doctor of Laws, Hofstra University
- Doctor of Humane Letters, Oberlin College
- Doctor of Social Science, Amsterdam Free University
- Doctor of Divinity, St. Peter's College
- Doctor of Civil Law, University of New Castle, Upon Tyne
- Doctor of Laws, Grinnell College

## Career

Martin Luther King, Jr. entered the Christian ministry and was ordained in February 1948 at the age of nineteen at Ebenezer Baptist Church, Atlanta, Georgia. Following his ordination, he became Assistant Pastor of Ebenezer Baptist Church. Upon completion of his studies at Boston University, he accepted the call of Dexter Avenue Baptist Church in Montgomery, Alabama. He was the pastor of Dexter Avenue from September 1954 to November 1959, when he resigned to move to Atlanta to direct the activities of the Southern Christian Leadership Conference. From 1960 until his death in 1968, he was co-pastor with his father at Ebenezer Baptist Church.

Dr. King was a pivotal figure in the Civil Rights Movement. He was elected President of the Montgomery Improvement Association, the organization that was responsible for the successful Montgomery Bus Boycott from 1955 to 1956 (381 days). He was arrested thirty times for his participation in civil rights activities. He was a founder and president of the Southern Christian Leadership Conference from 1957 to 1968. He was also Vice President of the National Sunday School and Baptist Teaching Union Congress of the National Baptist Convention. He was a member of several national and local boards of directors and served on the boards of trustees of numerous institutions and agencies. Dr. King was elected to membership in several learned societies including the prestigious American Academy of Arts and Sciences.

## Awards

Dr. King received numerous awards for his leadership in the Civil Rights Movement. Among them were the following:

- Selected as one of the ten most outstanding personalities of the year by Time Magazine, 1957.
- Listed in Who's Who in America, 1957.
- The Spingarn Medal from the NAACP, 1957.
- The Russwurm Award from the National Newspaper Publishers, 1957.
- The Second Annual Achievement Award from The Guardian Association of the Police Department of New York, 1958.
- Selected as one of the sixteen world leaders who had contributed most to the advancement of freedom during 1959 by Ling Magazine of New Delhi, India.
- Named "Man of the Year," by Time Magazine, 1963.
- Named "American of the Decade," by the Laundry, Dry Cleaning, and Die Workers, International Union, 1963.
- The John Dewey Award, from the United Federation of Teachers, 1964.
- The John F. Kennedy Award, from the Catholic Interracial Council of Chicago, 1964.
- The Nobel Peace Prize, at age 35, the youngest man, second American, and the third black man to be so honored, 1964.
- The Marcus Garvey Prize for Human Rights, presented by the Jamaican Government, posthumously, 1968.
- The Rosa L. Parks award, presented by The Southern Christian Leadership Conference, posthumously, 1968.
- The Aims Field-Wolf Award for his book, Stride Toward Freedom.

The above awards and others, along with numerous citations, are in the Archives of The Martin Luther King, Jr. Center for Nonviolent Social Change, Inc. in Atlanta, Georgia.

## **Publications**

Although extremely involved with his family, his church, the Southern Christian Leadership Conference, activities for peace and justice, his world travels, and his many speaking engagements, Dr. King wrote six books and numerous articles. His volumes include:

- Stride Toward Freedom, (New York: Harper & Row, 1958). The story of the Montgomery Bus Boycott.
- The Measure of a Man, (Philadelphia: Pilgrim Press, 1959). A selection of sermons.
- Why We Can't Wait, (New York: Harper & Row, 1963). The story of the Birmingham Campaign.
- Strength to Love, (New York: Harper & Row, 1963). A selection of sermons.
- Where Do We Go From Here: Chaos or Community? (New York: Harper & Row, 1967). Reflections on the problems of today's world, the nuclear arms race, etc.
- The Trumpet of Conscience, (New York: Harper & Row, 1968). The Massey Lectures. Sponsored by the Canadian Broadcasting Corporation. (Posthumously).

## **Death**

Dr. King was shot while standing on the balcony of the Lorraine Motel in Memphis, Tennessee on April 4, 1968. Dr. King was in Memphis to help lead sanitation workers in a protest against low wages and intolerable working conditions. James Earl Ray was arrested in London, England on June 8, 1968, and returned to Memphis, Tennessee on July 19, 1969 to stand trial for the assassination of Dr. King. On March 9, 1969, before coming to trial, he entered a guilty plea and was sentenced to ninety-nine years in the Tennessee State Penitentiary.

On December 8, 1999, a jury of twelve citizens of Memphis, Shelby County, TN concluded in *Coretta Scott King, Martin Luther King, III, Bernice King, Dexter Scott King and Yolanda King Vs. Loyd Jowers and Other Unknown Conspirators* that Loyd Jowers and governmental agencies including the City of Memphis, the State of Tennessee, and the federal government were party to the conspiracy to assassinate Dr. Martin Luther King, Jr.

Dr. King's funeral services were held on April 9, 1968 at Ebenezer Baptist Church and on the campus of Morehouse College, with the President of the United State proclaiming a day of mourning and flags being flown at half-staff. The area where Dr. King is entombed is located on Freedom Plaza and is surrounded by the Freedom Hall Complex of the Martin Luther King, Jr. Historic Site. The site is a 23-acre area was listed as a National Historic Landmark on May 5, 1977 and was made a National Historic Site on October 10, 1980 by the U.S. Department of the Interior.

(Source: <http://www.thekingcenter.org/mlk/bio.html>)



## TIMELINE OF EVENTS IN THE LIFE OF DR. MARTIN LUTHER KING, JR.

<b>1929</b>	<p>Born on at noon on January 15, 1929.          Parents: The Reverend and Mrs. Martin Luther King, Sr.          Home: 501 Auburn Avenue, N.E., Atlanta, Georgia.</p>
<b>1944</b>	<p>Graduated from Booker T. Washington High School and was admitted to Morehouse College at the age of 15.</p>
<b>1948</b>	<p>Graduates from Morehouse College and enters Crozer Theological Seminary.          Ordained to the Baptist ministry, February 25, 1948, at the age 19.</p>
<b>1951</b>	<p>Enters Boston University for graduate studies.</p>
<b>1953</b>	<p>Marries Coretta Scott and settles in Montgomery, Alabama.</p>
<b>1955</b>	<p>Received Doctorate of Philosophy in Systematic Theology from Boston University, Boston, Massachusetts on June 5, 1955.          Dissertation Title: <i>A Comparison of God in the Thinking of Paul Tillich and Henry Wiseman.</i></p> <p>Joins the bus boycott after Rosa Parks was arrested on December 1. On December 5, he is elected president of the Montgomery Improvement Association, making him the official spokesman for the boycott.</p>
<b>1956</b>	<p>On November 13, the Supreme Court rules that bus segregation is illegal, ensuring victory for the boycott.</p>

1957	King forms the Southern Christian Leadership Conference to fight segregation and achieve civil rights. On May 17, Dr. King speaks to a crowd of 15,000 in Washington, D.C.
1958	<p>The U.S. Congress passed the first Civil Rights Act since reconstruction. King's first book, <i>Stride Toward Freedom</i>, is published.</p> <p>On a speaking tour, Martin Luther King, Jr. is nearly killed when stabbed by an assailant in Harlem. Met with President Dwight D. Eisenhower, along with Roy Wilkins, A. Philip Randolph, and Lester Grange on problems affecting black Americans.</p>
1959	<p>Visited India to study Mohandas Gandhi's philosophy of nonviolence.</p> <p>Resigns from pastoring the Dexter Avenue Baptist Church to concentrate on civil rights full time. He moved to Atlanta to direct the activities of the Southern Christian Leadership Conference.</p>
1960	<p>Becomes co-pastor with his father at the Ebenezer Baptist Church in Atlanta, Georgia.</p> <p>Lunch counter sit-ins began in Greensboro, North Carolina. In Atlanta, King is arrested during a sit-in waiting to be served at a restaurant. He is sentenced to four months in jail, but after intervention by John Kennedy and Robert Kennedy, he is released.</p> <p>Student Non-Violent Coordinating Committee founded to coordinate protests at <u>Shaw University</u>, Raleigh, North Carolina.</p>
1961	<p>In November, the Interstate Commerce Commission bans segregation in interstate travel due to work of Martin Luther King, Jr. and the Freedom Riders.</p> <p>Congress on Racial Equality (<b>CORE</b>) began first <i>Freedom Ride</i> through the South, in a Greyhound bus, after the U.S. Supreme Court outlawed segregation in interstate transportation.</p>
1962	During the unsuccessful Albany, Georgia movement, King is arrested on July 27 and jailed.

<p>1963</p>	<p>On Good Friday, April 12, King is arrested with Ralph Abernathy by Police Commissioner Eugene "Bull" Connor for demonstrating without a permit.</p> <p>On April 13, the Birmingham campaign is launched. This would prove to be the turning point in the war to end desegregation in the South.</p> <p>During the eleven days he spent in jail, MLK writes his famous <u>Letter from Birmingham Jail</u></p> <p>On May 10, the Birmingham agreement is announced. The stores, restaurants, and schools will be desegregated, hiring of blacks implemented, and charges dropped.</p> <p>On June 23, MLK leads 125,000 people on a Freedom Walk in Detroit.</p> <p>The March on Washington held August 28 is the largest civil rights demonstration in history with nearly 250,000 people in attendance.</p> <p>At the march, King makes his famous <i>I Have a Dream</i> speech.</p> <p>On November 22, <u>President Kennedy is assassinated.</u></p>
<p>1964</p>	<p>On January 3, King appears on the cover of <i>Time</i> magazine as its Man of the Year.</p> <p>King attends the signing ceremony of the Civil Rights Act of 1964 at the White House on July 2.</p> <p>During the summer, King experiences his first hurtful rejection by black people when he is stoned by Black Muslims in Harlem.</p> <p>King is awarded the <u>Nobel Peace Prize</u> on December 10. Dr. King is the youngest person to be awarded the Nobel Peace Prize for Peace at age 35.</p>
<p>1965</p>	<p>On February 2, King is arrested in Selma, Alabama during a voting rights demonstration.</p> <p>After President Johnson signs the Voting Rights Act into law, Martin Luther King, Jr. turns to socioeconomic problems.</p>

<p>1966</p>	<p>On January 22, King moves into a Chicago slum tenement to attract attention to the living conditions of the poor.</p> <p>In June, King and others begin the March Against Fear through the South.</p> <p>On July 10, King initiates a campaign to end discrimination in housing, employment, and schools in Chicago.</p>
<p>1967</p>	<p>The Supreme Court upholds a conviction of MLK by a Birmingham court for demonstrating without a permit. King spends four days in Birmingham jail.</p> <p>On November 27, King announces the inception of the Poor People's Campaign focusing on jobs and freedom for the poor of all races.</p>
<p>1968</p>	<p>King announces that the Poor People's Campaign will culminate in a March on Washington demanding a \$12 billion Economic Bill of Rights guaranteeing employment to the able-bodied, incomes to those unable to work, and an end to housing discrimination.</p> <p>Dr. King marches in support of sanitation workers on strike in Memphis, Tennessee.</p> <p>On March 28, King led a march that turns violent. This was the first time one of his events had turned violent.</p> <p>Delivered <i>I've Been to the Mountaintop</i> speech.</p> <p>At sunset on April 4, Martin Luther King, Jr. is fatally shot while standing on the balcony of the Lorraine Motel in Memphis, Tennessee.</p> <p>There are riots and disturbances in 130 American cities. There were twenty thousand arrests.</p> <p>King's funeral on April 9 is an international event.</p> <p>Within a week of the assassination, the Open Housing Act is passed by Congress.</p>
<p>1986</p>	<p>On November 2, a national holiday is proclaimed in King's honor.  36 USC 169j -- (<u>United States Code</u>, <u>Title 36</u> (Patriotic Societies and Observances), Chapter 9 (National Observances))</p>



Martin Luther King Jr. 2011

# Elementary and Secondary Lessons/Activities

Name \_\_\_\_\_ Date \_\_\_\_\_

**Martin Luther King Jr.**

**Directions:** Find and circle the words hidden in the puzzle.



DR. KING

BUS

PEACE

MARCH

DREAM

ROSA PARKS

## Martin Luther King Jr. Quiz

**Directions:** Read each question. Then circle the letter next to the correct answer.

Name \_\_\_\_\_ Date \_\_\_\_\_

**1. In what month do we celebrate Martin Luther King Jr.'s birth?**

- a. January
- b. July
- c. December

**2. What did Martin Luther King Jr. think people should do when other people were unfair?**

- a. fight with them
- b. stop talking to them
- c. talk to them, but without fighting

**3. Martin Luther King Jr. won a big prize. What did he do to get this prize?**

- a. worked for peace
- b. found a cure for chicken pox
- c. wrote a book

**4. Martin Luther King Jr. gave a famous speech. What was the name of the speech?**

- a. "I Have a Dream"
- b. "We Should All Be Friends"
- c. "Everyone Should Be Fair"

## Martin Luther King Jr. Quiz Answer Key

1. In what month do we celebrate Martin Luther King Jr.'s birth? a. **January**
2. What did Martin Luther King Jr. think people should do when other people were unfair? c. **talk to them, but without fighting**
3. Martin Luther King Jr. won a big prize. What did he do to get this prize? a. **worked for peace**
4. Martin Luther King Jr. gave a famous speech. What was the name of the speech? a. **“I Have a Dream”**





Name \_\_\_\_\_ Date \_\_\_\_\_

### Martin Luther King Jr. Quiz

Directions: Read each question. Then circle the letter next to the correct answer.

1. Martin Luther King Jr. was born on \_\_\_\_\_.
  - a. January 15, 1929
  - b. January 21, 1929
  - c. January 15, 1968
2. "Segregation" means \_\_\_\_\_.
  - a. equal rights
  - b. separate neighborhoods and schools for different people from different races
  - c. nonviolent change
3. Martin Luther King Jr. helped organize the Montgomery Bus Boycott after \_\_\_\_\_ was arrested when she wouldn't give up her seat on a bus.
  - a. Rosa Parks
  - b. Coretta Scott King
  - c. Harriet Tubman
4. In 1963, Martin Luther King Jr. helped lead 200,000 people in a march on Washington, D.C., to demand \_\_\_\_\_.
  - a. civil rights
  - b. segregation
  - c. environmental laws
5. While he was in Washington, Martin Luther King Jr. gave a famous speech in which he said, \_\_\_\_\_.
  - a. "We have nothing to fear but fear itself."
  - b. "I have a dream."
  - c. "I have seen the promised land."
6. On December 10, 1964, Martin Luther King Jr. was awarded \_\_\_\_\_.
  - a. the Congressional Medal of Honor
  - b. the Pulitzer Prize
  - c. the Nobel Peace Prize

Name \_\_\_\_\_ Date \_\_\_\_\_

**Martin Luther King Jr. Quiz (continued)**

7. When his house was bombed during the Montgomery Bus Boycott, Martin Luther King Jr. told African Americans they should \_\_\_\_\_.
- a. fight back
  - b. give up
  - c. practice nonviolence

## Martin Luther King Jr. Quiz Answer Key

1. Martin Luther King Jr. was born on \_\_\_\_\_.
  - a. January 15, 1929
2. "Segregation" means \_\_\_\_\_.
  - b. separate neighborhoods and schools for different people from different races
3. Martin Luther King Jr. helped organize the Montgomery Bus Boycott after \_\_\_\_\_ was arrested when she wouldn't give up her seat on a bus.
  - a. Rosa Parks
4. In 1963, Martin Luther King Jr. helped lead 200,000 people in a march on Washington, D.C., to demand \_\_\_\_\_.
  - a. civil rights
5. While he was in Washington, Martin Luther King Jr. gave a famous speech in which he said, \_\_\_\_\_.
  - b. "I have a dream."
6. On December 10, 1964, Martin Luther King Jr. was awarded \_\_\_\_\_.
  - c. the Nobel Peace Prize
7. When his house was bombed during the Montgomery Bus Boycott, Martin Luther King Jr. told African Americans they should \_\_\_\_\_.
  - c. practice nonviolence

Name \_\_\_\_\_ Date \_\_\_\_\_

### Martin Luther King Jr. Quiz

Directions: Circle the letter next to the answer that completes each sentence.

1. When he finished his schooling, Martin Luther King Jr. worked as a \_\_\_\_\_.
  - a. medical doctor
  - b. high school teacher
  - c. Baptist minister
2. Martin Luther King Jr. was influenced by \_\_\_\_\_, who worked for change without violence.
  - a. Mohandas Gandhi
  - b. George Washington
  - c. Franklin Roosevelt
3. After Rosa Parks was arrested for refusing to give up her seat on a bus, Martin Luther King Jr. organized \_\_\_\_\_.
  - a. an attack on the jail to free Rosa Parks
  - b. the March on Washington
  - c. the Montgomery Bus Boycott
4. Literacy tests and poll taxes made it hard for African Americans to \_\_\_\_\_.
  - a. go to white schools
  - b. vote
  - c. own property
5. Martin Luther King Jr. was one of the founders of \_\_\_\_\_.
  - a. the Southern Christian Leadership Conference
  - b. the NAACP
  - c. Morehouse College
6. Martin Luther King Jr. was arrested in Birmingham in 1963 for \_\_\_\_\_.
  - a. marching without permission
  - b. sitting at an all-white lunch counter
  - c. leading a Freedom Ride

Name \_\_\_\_\_ Date \_\_\_\_\_

**Martin Luther King Jr. Quiz (continued)**

7. Martin Luther King Jr. gave his "I Have a Dream" speech in 1963 \_\_\_\_\_.
  - a. on the steps of the Lincoln Memorial
  - b. in front of the White House
  - c. before the Senate in the U.S. Capitol
  
8. In 1964, Martin Luther King Jr. became the \_\_\_\_\_ to win the Nobel Prize for Peace.
  - a. first American
  - b. first African American
  - c. youngest person
  
9. On April 4, 1968, Martin Luther King Jr. was assassinated \_\_\_\_\_.
  - a. in Memphis, Tennessee, where he was planning a march to help sanitation workers
  - b. in Washington, D.C., where he had gone to meet the President
  - c. in New York City, where he was giving a speech about poverty
  
10. Martin Luther King Jr.'s birthday became a national holiday in \_\_\_\_\_.
  - a. 1968
  - b. 1976
  - c. 1986

## Martin Luther King Jr. Quiz Answer Key

1. When he finished his schooling, Martin Luther King Jr. worked as a \_\_\_\_\_.  
c. Baptist minister
2. Martin Luther King Jr. was influenced by \_\_\_\_\_, who worked for change without violence.  
a. Mohandas Gandhi
3. After Rosa Parks was arrested for refusing to give up her seat on a bus, Martin Luther King Jr. organized \_\_\_\_\_.  
c. the Montgomery Bus Boycott
4. Literacy tests and poll taxes made it hard for African Americans to \_\_\_\_\_.  
b. vote
5. Martin Luther King Jr. was one of the founders of \_\_\_\_\_.  
a. the Southern Christian Leadership Conference
6. Martin Luther King Jr. was arrested in Birmingham in 1963 for \_\_\_\_\_.  
a. marching without permission
7. Martin Luther King Jr. gave his "I Have a Dream" speech in 1963 \_\_\_\_\_.  
a. on the steps of the Lincoln Memorial
8. In 1964, Martin Luther King Jr. became the \_\_\_\_\_ to win the Nobel Prize for Peace.  
c. youngest person
9. On April 4, 1968, Martin Luther King Jr. was assassinated \_\_\_\_\_.  
a. in Memphis, Tennessee, where he was planning a march to help sanitation workers
10. Martin Luther King Jr.'s birthday became a national holiday in \_\_\_\_\_.  
c. 1986

## Lesson Plan

# Using Primary Sources in the Classroom

## Civil Rights Movement Unit:

### Lesson 3: Birmingham 1963

#### Objective:

Upon completion of this lesson, students should be able to:

- Analyze a written document for position of writer and content.
- Synthesize an historical position based upon document analysis.
- Understand the events of Birmingham in 1963 and the positions held by the individuals involved.

#### Background information for teachers:

By April of 1963, Birmingham, Alabama had become a national example of racial tension and strife. In the spring of 1962, city parks and public golf courses had been closed to prevent desegregation and the black community had attempted to protest racial activities by boycotting selected Birmingham merchants. In response, food that was appropriated for needy families had been cut by the city commissioners. City elections and demonstrations against segregation further separated the city racially for a year and produced a population that was both angry and afraid. On April 12, 1963, Martin Luther King, Jr. was sentenced to a nine-day jail term for his part in desegregation demonstrations. It was during this time that King wrote his essay, "[Letter from Birmingham Jail](#)," (provided in supplemental reading) which described his concerns for the laws of America and his hope for justice for black Americans.

The national media publicized the powerful water hoses and the German shepherd police dogs that were used by the firemen and the policemen of Birmingham against demonstrators in May of 1963 as directed by police commissioner Eugene ("Bull") Connor. Despite the peaceful efforts of both the black and white leaders of the city, terror and violence had gripped Birmingham, Alabama while the world watched. The documents in this lesson include telegrams sent to or by Gov. Wallace concerning the events in Birmingham. The notarized statements from the Intercitizens Committee, Inc. provide a contrast to the official state government version of events in Birmingham. The Committee was formed in 1963 by Reverend J. L. Ware to attract middle class blacks to this movement.

## Lesson Plan Activity:

**Distribute copies of the following documents (provided):**

1. [Document 1](#). "Telegram from L.H. Foster 05/13/63," Alabama Governor Wallace
2. [Document 2](#). "Telegram from George Andrews 05/13/63," Alabama Governor Wallace
3. [Document 3](#). "Telegram from NBC News 05/16/63," Alabama Governor Wallace.
4. [Document 4](#). "Telegram from Wallace to The President 05/13/63," Alabama Governor Wallace.
5. [Document 5](#). "Telegram from Mayor Boutwell 05/28/63," Alabama Governor Wallace
6. [Document 6](#). "Documents on Human Rights in Alabama," Alabama Governor Wallace

2. Ask the students to read each document.

3. After reading the documents, ask each student to choose one document and use the [general suggestions for analyzing a written document](#). Have the students answer the questions about the document they chose and report their findings to the class.

4. Upon completion, give each student the following assignment:

- You are the press secretary for the Governor of Alabama. You must write a press release to be sent to each newspaper, radio station and television station in Alabama which will explain what has happened in Birmingham. Consider all of the documents that you have read. What will you advise the Governor to tell the state?



## **General Suggestions for Analyzing a Written Document**

1. Describe the document. Is this a letter, a will, a bill of sale or some other kind of document?
2. What is the date of the document? Is there more than one date? Why?
3. Who is the author of the document? Is this person of historical significance? Do you believe that the author of this document is credible? Is this document written as a requirement of the author's occupation or is this a personal document?
4. For what audience was this document written?
5. List or underline three (3) points that the author made that you believe are important.
6. Why do you think that the author wrote this document? Use quotes from the document to support your position.
7. List two (2) things from the document that describes life in the United States or in Alabama.
8. Write one (1) question to the author that is unanswered by the document.

# DOCUMENT 1

<b>CLASS OF SERVICE</b> This is a fast message unless its deferred character is indicated by the proper symbol.	<b>WESTERN UNION</b> <b>TELEGRAM</b> W. P. MARSHALL, PRESIDENT	<b>SYMBOLS</b> DL = Day Letter NL = Night Letter LT = International Letter Telegram
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SF-1201 (4-60)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

1210P CST MAY 13 63 NSA275  
NS TKA010 PD TUSKEGEE INSTITUTE ALA 13 1146A CST  
THE HONORABLE GEORGE C WALLACE  
GOVERNOR OF ALABAMA MONTGOMERY ALA  
CURRENT TRAGEDIES IN BIRMINGHAM FOLLOW INEVITABLY THE MANY YEARS DURING WHICH NEGROES LIVING AND VISITING IN THAT CITY HAVE EXPERIENCED THE VIOLENCE OF PERSONAL INDIGNITIES AND THE ARBITRARY AND REPEATED DENIAL OF ALMOST EVERY OPPORTUNITY TO SHARE AS AMERICAN CITIZENS IN THE LIFE OF BIRMINGHAM. WE URGENTLY NEED YOUR LEADERSHIP TO HELP BRING A CLEAR UNDERSTANDING AND TO MAKE SECURE THE RIGHTS OF NEGROES TO LIVE, WORK, AND PARTICIPATE RESPONSIBLY IN CIVIC AFFAIRS. ANY EFFECTIVE ATTEMPT TO SETTLE THE PRESENT DIFFICULTIES MUST DEAL FAIRLY WITH THE CENTRAL ISSUE OF HUMAN AND CONSTITUTIONAL RIGHTS FOR EVERY CITIZEN. AS THE GOVERNOR OF ALABAMA YOU HAVE A MAGNIFICENT OPPORTUNITY TO LEAD ALABAMAINS TO A NEW AND FINER HOUR OF HUMAN UNDERSTANDING  
BASED ON THE CHRISTIAN ETHIC AND THE ASSOCIATED RESPECT WHICH EVERY HUMAN BEING DESERVES  
L H FOSTER PRESIDENT TUSKEGEE INSTITUTE  
(52).

Source:

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"Telegram from L.H. Foster, 05/13/63," Alabama Governor Wallace Administrative files, SG12655, folder 3, Alabama Department of Archives and History, Montgomery, Alabama.

DOCUMENT #2

<p>CLASS OF SERVICE This is a fast message unless its deferred character is indicated by the proper symbol.</p>	<h1>WESTERN UNION</h1> <h2>TELEGRAM</h2> <p>W. P. MARSHALL, PRESIDENT</p>	<p>8F-1201 (4-60)</p> <p>SYMBOLS DL = Day Letter NL = Night Letter LT = International Letter Telegram</p>
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The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination.

1239P CST MAY 13 63 NSA298  
RB073 WE224 W BXA085 GOVT PD BX WASHINGTON DC 13 137P EDT  
THE HONORABLE GEORGE C WALLACE, GOVERNOR  
STATE OF ALABAMA MONTGOMERY ALA  
REURTEL HAVE SENT THE FOLLOWING TELEGRAM TO PRESIDENT KENNEDY  
" PLEASE REMOVE TROOPS AND LET ME REPEAT MY TELEGRAM OF LAST  
WEEK BY ALL MEANS REMOVE MARTIN LUTHER KING FROM ALABAMA. IF  
HE IS REMOVED THERE WILL BE NO NEED FOR TRIIPS".  
GEORGE ANDREWS MEMBER OF CONGRESS  
(40).

Source:

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"Telegram from George Andrews, 05/13/63," Alabama Governor Wallace Administrative files, SG12655, folder 3, Alabama Department of Archives and History, Montgomery, Alabama.



DOCUMENT #3

<b>CLASS OF SERVICE</b> This is a fast message unless its deferred character is indicated by the proper symbol.	<b>WESTERN UNION</b> <b>TELEGRAM</b> W. P. MARSHALL, PRESIDENT	<b>SYMBOLS</b> DL = Day Letter NL = Night Letter LT = International Letter Telegram
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BP-1201 (4-00)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

1032A CST MAY 16 63 NSA189  
DEB071 DE NA162 PD WUX NEW YORK NY 16 1149A EDT  
GOVERNOR GEORGE C WALLACE  
MONTGOMERY ALA  
RE YOUR TELEGRAM, NBC NEWS COVERAGE OF BIRMINGHAM SITUATION HAS BEEN ACCURATE AND INBIASED. SPONSORS OF OUR NEWS PROGRAMS DO NOT PARTICIPATE IN ANY WAY IN DETERMINATION OF CONTENT OF SUCH PROGRAMS. THAT IS RESPONSIBILITY OF NBC NEWS AND WE SEEK TO CARRY IT OUT CONSCIENTIOTUSLY  
WILLIAM R MCANDREW EXECUTIVE VICE PRESIDENT NBC NEWS  
(14).

Source:

"Telegram from NBC News, 05/16/63," Alabama Governor Wallace Administrative files, SG12655, folder 6, Alabama Department of Archives and History, Montgomery, Alabama.

DOCUMENT #4

*Telex* **WESTERN UNION** *Telex* ↑  
SENDING BLANK

CALL LETTERS                      FCT CHARGE TO                      PAID

Montgomery, Alabama - May 13, 1963

The President  
The White House  
Washington, D. C.

The statute you cite as authority for sending troops to the City of Birmingham even though invoked previously by you is in direct conflict with Art. 4, Section 4 of the Constitution of the United States which states that the U.S. shall guarantee to every state of the Union a republican form of government and which also provides that the U.S. can use its National Military forces to quell domestic violence only when requested to do so by the Legislature of that State or the Governor if the Legislature cannot be convened. Neither the Legislature or I, as Governor, has

(end page one)

Send the above message, subject to the terms on back hereof, which are hereby agreed to

PLEASE TYPE OR WRITE PLAINLY WITHIN BORDER—DO NOT FOLD  
1269—(R 4-55)

*Telex* **WESTERN UNION** *Telex* ↑  
SENDING BLANK

CALL LETTERS                      FCT CHARGE TO                      PAID (Page 2 - Kennedy)

requested you to send troops into the state to quell domestic violence.

The constituted authorities of the State of Alabama, City and County are able and have not failed or refused to suppress domestic violence which has occurred in the City of Birmingham. I refer you to Title 10, Section 333.

Our founding fathers in drafting Article 4, Section 4 of the Constitution expressly limited the central government in matters of domestic violence within a state. Neither the Congress of the United States nor you as the Chief Executive of the United States can violate this most basic constitutional guaranty.

You imply in your telegram that you will use federal troops to implement an alleged agreement worked out by "Community Leaders."

(end page 2)

Send the above message, subject to the terms on back hereof, which are hereby agreed to

PLEASE TYPE OR WRITE PLAINLY WITHIN BORDER—DO NOT FOLD  
1269—(R 4-55)

Source: "Telegram from Wallace to The President, 05/13/63," Alabama Governor Wallace Administrative files, SG12655, folder 3, Alabama Department of Archives and History, Montgomery, Alabama



DOCUMENT #5

<b>CLASS OF SERVICE</b> This is a fast message unless its deferred character is indicated by the proper symbol.	<b>WESTERN UNION</b> <b>TELEGRAM</b> W. P. MARSHALL, PRESIDENT	<b>SYMBOLS</b> DL = Day Letter NL = Night Letter LT = International Letter Telegram
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The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

714P CST MAY 28 63 NSA447  
NS BMA736 PD FAX BIRMINGHAM ALA 28 700P CST  
HON GEORGE C WALLACE, GOVERNOR OF ALABAMA  
GOVERNOR'S MANSION MONTGOMERY ALA

THANK YOU FOR YOUR TELEGRAM IN REFERENCE TO USE OF FORCES OF THE DEPARTMENT OF PUBLIC SAFETY OF THE STATE OF ALABAMA IN CONJUNCTION WITH LOCAL LAW ENFORCEMENT AGENCIES FOR THE MAINTENANCE OF LAW AND ORDER IN BIRMINGHAM. WE THANK YOU AND THE PERSONNEL UNDER YOUR DIRECTION WHICH HAVE RENDERED A VALUABLE AND NECESSARY SERVICE TO THIS CITY AND IT'S PEOPLE. AFTER CAREFUL CONSULTATION WITH CHIEF OF BIRMINGHAM POLICE, JAMIE MOORE, AND OTHER LOCAL LAW ENFORCEMENT OFFICIALS AND AFTER OUR OWN INTESIVE APRaisal OF THE SITUATION WHICH NOW PREVAILS, IT IS OUR CONSIDERED BELIEF THAT WHILE PRESENT LAW ENFORCEMENT PROBLEMS ARE NORMAL, THE POTENTIAL OF VIOLENCE OR DISORDER REMAINS TO SUCH AN EXTENT THAT THE CONTINUED PRESENCE OF THE PERSONNEL FROM THE DEPARTMENT

OF PUBLIC SAFETY OF THE STATE OF ALABAMA IS BOTH NECESSARY AND DESIRABLE. MAYOR BOUTWELL AND THE COUNCIL CONCUR IN THIS MESSAGE.

THE COUNCIL OF THE CITY OF BIRMINGHAM AND ALBERT BOUTWELL, MAYOR OF BIRMINGHAM.

Source:

"Telegram from Mayor Boutwell, 05/28/63," Alabama Governor Wallace Administrative files, SG12655, folder 5, Alabama Department of Archives and History, Montgomery, Alabama.

DOCUMENT #6

DOCUMENTS ON HUMAN RIGHTS IN  
ALABAMA



THE INTER-CITIZENS COMMITTEE, INC.

BOX 1443

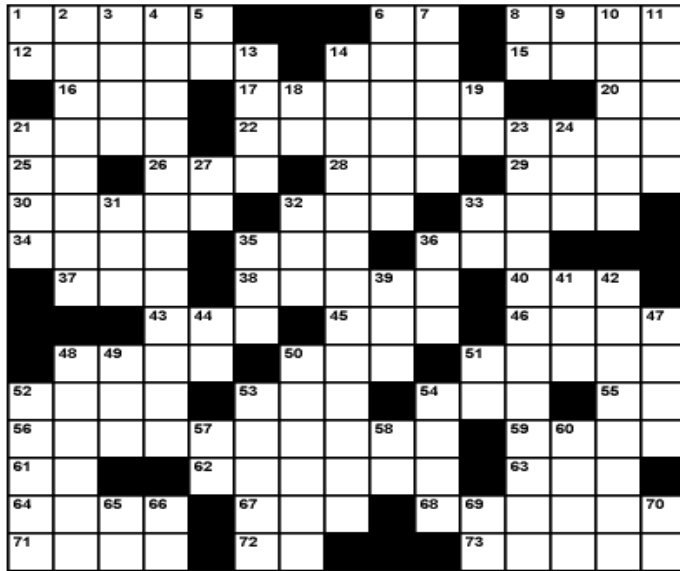
BIRMINGHAM, ALABAMA

REV. J. L. WARE  
PRESIDENT

REV. C. H. OLIVER  
SECRETARY

# Martin Luther King, Jr. Crossword Puzzle

by Kelly Ann Buchanan



## Across

1. \* Historic event led by Martin Luther King, Jr. on August 28th, 1963 which brought more than 200,000 people together (With #23D)
6. Musician (Initials) who is married to supermodel Iman
8. \* Convicted killer who was sentenced to a 99-year prison term for the assassination of Martin Luther King, Jr. on April 4th, 1968 in Memphis, Tennessee (See #54A and #56A for Related Clues): James \_\_\_ Ray (b.1928 - d.1998)
12. Keeness
14. Ms. Zadora
15. \* Because of his philosophy of passive resistance during
16. Explosive letters
17. \* Famous speech made by Reverend King at #1A: "I Have \_\_\_"
20. Perform
21. Compassion
22. \* The demonstrations led by Dr. King and others meant the gradual end to this discriminatory sign and law
25. Food from a Tube in a Hosp.
26. Rounded bread
28. The last letter of the alphabet in Britain or Canada
29. Obligation
30. Roman emperor
32. Poetic contraction
33. Not there
34. With no improvements to be made
35. Sporty org.
36. Pro sports org.
37. Gibson the Heartthrob
38. \* A federal investigation in 1977-1978 by the House Select Committee on Assassinations found that although there was a likelihood that #8A did not act \_\_\_ in planning the assassination of Dr. King, he \_\_\_ pulled the trigger on the rifle he aimed from a rooming house across from the Lorraine Motel where King was staying while mediating a sanitation workers' strike
40. Mr. Donaldson
43. Locale of Tel Aviv, for short
45. Spreadsheet Spot
46. Precipitation of ice pellets
48. \* In 1998, she re-opened a limited investigation into the assassination of Martin Luther King, Jr.: Attorney General Janet \_\_\_
50. A lifeguard needs to know how to do it, for short
51. Elton John's instrument
52. Boo-Boo
53. Bring to court
54. \* Dr. King's \_\_\_ Dexter and other members of the King family believed in the innocence of #8A
55. Suffix to "Sulfur"
56. \* Word with Theory
59. "Fancy that!"
61. Preposition
62. Service Station Suggestion: "Give \_\_\_ of oil. You can find one over there stacked on that stand near the other cars."
63. Egyptian King, commonly
64. Koppel and Turner

## Down

1. Famed cellist: Yo-Yo \_\_\_
2. \* Dr. King practiced and promoted Civil Rights \_\_\_ that was conducted in a peaceful and nonviolent way
3. Smallest animal in a litter
4. \* Because they were segregated, Martin Luther King, Jr. led the boycott of these in Montgomery, Alabama after Rosa Parks refused to give up her seat to a white passenger, on December 1st, 1955
5. Tallness, tinily
6. One who is eating more healthily
7. What the sheep did
10. Type of Turtle
11. \* A #56A that exists is that \_\_\_ Jowers, an owner (in 1968) of a Memphis bar called "Jim's Grill", was given \$100,000 by a Memphis produce dealer in order to hire a hit man to murder King --and the killer he hired wasn't #8A, according to Jowers
13. A what is a telltale sign that someone is bored?
14. \* In 1964, Martin Luther King, Jr. was awarded it, with "Nobel"
18. Lawrence the Writer
19. Feminist magazine
21. Pocket bread
23. \* See #1A
24. It'll make "ter" More Tidy
27. \* The \_\_\_ Congress declared that the third Monday in Jan. would be a national holiday in honor of Martin Luther King, Jr., beginning in 1986
31. Item that's part of a businessman's attire
32. Bird of Minerva
33. Exercise device, with "Rocker"
35. \* Dr. King criticized the \_\_\_ in Vietnam
36. Recently purchased
39. And not
41. Driver's org.
42. \* Following family tradition, Martin Luther King, Jr. was ordained in 1947 and became the \_\_\_ in 1954 of a Baptist church in Montgomery, Alabama (See #68A for a Related Clue)
44. "Big deal!"
47. It completes "Ness Monster"
48. One who lays or repairs the tops of houses
49. Sea eagle (var. sp.)
50. \* Someone authorized to conduct religious worship (See #42D for a Related Clue)
51. European river that flows to the Adriatic Sea
52. \* Martin Luther King, Jr.'s wife whom he married in 1953: Coretta \_\_\_ King
53. \* Mode of demonstration against racial discrimination led by Dr. King
54. BoyBand: N\* \_\_\_
57. The 16th letter of the Greek alphabet
58. Locale of Los Angeles on an env.
60. Anise-flavored Greek liquor
65. Martin Sheen movie
66. Editor's notation
69. Singer (Initials) of "Maggie May"
70. Memo abbr.



# Civil Rights Movement Timeline Lesson Plan

## Social Studies

### Objective:

Students will put into order the sequence of events that brought about voting rights and equal rights for African Americans.



### Background

The Civil Rights Movement took several decades to achieve its goal: equal rights for African Americans. Along the way, several key events helped to shape the outcome.

### Materials:

- [Major Events in the Civil Rights Movement](#) (provided)
- research materials such as encyclopedias, books on Dr. Martin Luther King Jr., and the Internet
- paper
- pencils or pens
- scissors
- glue, paste, or tape

### Activity

1. Hold a brief class discussion on the definitions of “civil rights” and social “movements.” Explain that civil rights are written and unwritten rights provided to anyone who is a U.S. citizen or to anyone who belongs to a civil society. A movement includes activities undertaken by a group of people to achieve change.
2. Ask students if they know of the major events of the Civil Rights Movement in this country during the 1950s and 1960s. Briefly describe several of these events (see [Civil Rights Timeline Background Information](#) for details, the timeline is provided). Explain to students that they will be completing a cut-and-paste timeline in which they will fill in dates and two or three details for nine major events during the Civil Rights Movement.
3. Provide students with research materials, a copy of the two-page [Major Events in the Civil Rights Movement](#), paper, pencils or pens, scissors, and glue, paste, or tape. Point out that nine events are identified on the timeline. You may wish to have students research additional events and add them to the blank sections provided.
4. After students have completed their research, have them cut out each section. Then have students arrange the events in chronological order and glue, paste, or tape them onto a separate piece of paper.
5. Have students share their findings with the class.

## Civil Rights Timeline Background Information

### Civil Rights Timeline Background Information

- 1. 1954 — Oliver Brown vs Board of Education of Topeka, Kansas**  
The United States Supreme Court ruled that segregation in public schools was unconstitutional. The judges voted unanimously.
- 2. 1955 — Montgomery Bus Boycott**  
Rosa Parks, a resident of Montgomery Alabama, was arrested for not giving up her seat on the bus for a white man. As a result, a group of people, including Dr. Martin Luther King, Jr., planned the Montgomery Bus Boycott to protest the arrest. Later that year the US Supreme Court ruled that the law segregating busses was unconstitutional.
- 3. 1957 — Desegregation at Little Rock, Arkansas**  
Although nine black students were supposed to begin classes at Little Rock Central High School on September 3, they were not able to start school until September 25. Groups of local residents violently protested the students attending the school and prevented them from entering the building or attending classes. President Eisenhower sent nearly 11,000 troops to Little Rock to ensure that the students attended school safely.
- 4. 1960 — Sit-in Campaigns**  
Inspired by a black college student (Joseph McNeill) and his friends in Greensboro, North Carolina, groups of people around the country began a type of protest called a "sit-in." When a drug store refused to serve lunch to McNeill, he and his friends would return to the store day after day and sit peacefully at the counter.
- 5. 1961 — Freedom Rides**  
1961 saw the beginning of another type of protest — Freedom Rides. Groups of both white and black people would ride busses across the southern states in an effort to end segregation.
- 6. 1962 — Riot in Mississippi**  
Two students were killed at the University of Mississippi when James Meredith became the first black student to attend classes at the school.

#### Civil Rights Timeline Background Information (continued)

7. **1963 — March in Birmingham, Alabama**

Dr. Martin Luther King, Jr. and two of his colleagues organized fellow protesters to march in Birmingham, Alabama. King, and the Reverends Abernathy and Shuttlesworth, were arrested and sent to jail.

8. **1963 — March on Washington**

Nearly 200,000 people marched in Washington, DC where Dr. Martin Luther King, Jr. gave his famous "I Have a Dream" speech.

9. **Selma to Montgomery March**

During the month of March, demonstrators marched three times in Alabama. Two marches were met with violence, and one protester was killed. Dr. King led the 3<sup>rd</sup> march to Selma successfully.



Name \_\_\_\_\_ Date \_\_\_\_\_

Major Events in the Civil Rights Movement (continued)

<p>Date: _____</p> <p>Event: <u>Montgomery Bus Boycott</u></p> <p>Details: _____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>Date: _____</p> <p>Event: <u>Desegregation at Little Rock, Arkansas</u></p> <p>Details: _____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>	<p>Date: _____</p> <p>Event: <u>Selma to Montgomery March</u></p> <p>Details: _____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>
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## Examining Quotes by Dr. Martin Luther King, Jr.

**Activity:** Students are to research and select one quote from Dr. Martin L. King and explain how that statement represents the ideals for which he received the Nobel Peace Prize. How can the quotes be applied to life in our community today?

"A lie cannot live."

"A man who won't die for something is not fit to live."

"A man can't ride your back unless it's bent."

"An individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for the law."

"Even if I knew that tomorrow the world would go to pieces, I would still plant my apple tree. "

"History will have to record that the greatest tragedy of this period of social transition was not the strident clamor of the bad people, but the appalling silence of the good people."

"A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies ... A nation that continues year after year to spend more money on military defense than of programs of social uplift is approaching spiritual death.

"

Martin L. King, Jr. Speaking in April 1967 at New York's Riverside Church about what Vietnam meant for the United States

"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the liar, but you cannot murder the lie, nor establish the truth. Through violence you murder the hater, but you do not murder hate. In fact, violence merely increases hate.... Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

Dr. Martin Luther King, Jr.

"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds."

Dr. Martin Luther King, Jr. in Letter from a Birmingham Jail, April 16, 1963

“Morality cannot be legislated, but behavior can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless.

“Probably the most destructive feature of Black Power is its unconscious and often conscience call for retaliatory violence. The problem with hatred and violence is that they intensify the fears of the white majority and leave them less ashamed of their prejudices. In the guilt and confusion confronting our society, violence only adds to the chaos. It deepens the brutality of the oppressor and increases the bitterness of the oppressed. Violence is the antithesis of creativity and wholeness. It destroys community and makes brotherhood impossible.”

“We have guided missiles and misguided men.”

“But there are some things in our social system to which all of us ought to be maladjusted.... I never intend to become adjusted to the madness of militarism or the self-defeating method of physical violence.

Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied to a single garment of destiny. *Letter from a Birmingham jail*

## Martin Luther King Jr: A Fact or Opinion Activity

**Grades:** 3-5, 6-8

### **Brief Description:**

A brief biography of Martin Luther King Jr. reinforces students' understanding of the difference between fact and opinion.

**Objectives:** Students will be able to:

- discuss the difference between fact and opinion.
- read or listen to a brief biography of Martin Luther King Jr.
- complete the Martin Luther King Jr. Fact or Opinion? work sheet.

**Keywords:** civil rights, critical thinking, fact, Martin Luther King, opinion

### **Materials Needed**

- Brief biography of Martin Luther King Jr. (attached)
- Martin Luther King Jr.: Fact or Opinion? work sheet (attached)

### **Lesson Plan**

Do your students understand the difference between fact and opinion? Explain to students that a fact is real or true and its truth can be verified. An opinion is a belief or judgment that cannot be verified; it may or may not be true.

If the concepts of fact and opinion are new for your students, complete the first four steps of the activity below together. If students have been exposed to the concept previously, organize them into small groups and have them complete those steps independently.

- Choose a book or movie that all students can use as a frame of reference. Ask students to share what they know about the book or movie. Write their statements on a chalkboard, a chart, or an overhead transparency.
- Create a simple two-column graphic organizer; labeling the columns "Fact" and "Opinion." The graphic organizer headline should reflect the title of the book or movie being discussed.
- Read each of the students' statements about the book or movie, and ask students to determine whether the statement is a fact or an opinion.
- Write each statement in the correct column on the graphic organizer.
- Explain to students that they will apply their understanding of fact and opinion to a story about the life of Martin Luther King Jr.
- Share with students a brief online biography of Martin Luther King, Jr. Read aloud the biography page, and project the Internet page for all to see. If possible, print a copy of the page for each student.
- Distribute the Martin Luther King Jr.: Fact or Opinion? work sheet and have students complete the work sheet individually or in small groups.



## Assessment

Students correctly identify eight of the ten statements as fact or opinion. The correct answers are:

1. F, 2. O, 3. O, 4. F, 5. F, 6. O, 7. O, 8. F, 9. O, 10. O.

\* \* \* \* \*

Name \_\_\_\_\_

Date \_\_\_\_\_

### Dr. Martin L. King, Jr. -- Fact or Opinion Worksheet

**DIRECTIONS:** Read the biography of Martin Luther King, Jr. or review the Timeline of events in the Life of Dr. Martin Luther King. Read each statement below. Decide whether each statement tells a fact or an opinion about Martin Luther King, Jr. Write **F** on the line before each statement that tells a fact. Write **O** on the line before each statement that tells an opinion.

1. \_\_\_\_\_ Martin Luther King Jr. was born on January 15, 1929.
2. \_\_\_\_\_ Dr. King became a preacher because his father and grandfather were preachers.
3. \_\_\_\_\_ Martin Luther King, Jr. was one of the smartest students in his class at Boston University.
4. \_\_\_\_\_ In 1959, King traveled to India to meet followers of Mohandas Gandhi.
5. \_\_\_\_\_ King believed Gandhi's ideas could help black people in the United States.
6. \_\_\_\_\_ The Montgomery bus boycott was the most important event in Dr. King's life.
7. \_\_\_\_\_ Dr. King's "I Have a Dream" speech was the best speech he ever gave.
8. \_\_\_\_\_ Martin Luther King Jr. received the Nobel Peace Prize in 1964.
9. \_\_\_\_\_ James Earl Ray should have been sentenced to die for killing King.
10. \_\_\_\_\_ No one had more impact on the civil rights movement than Dr. King did.

Source: Education World's [http://www.educationworld.com/a\\_lesson/02/lp248-01.shtml](http://www.educationworld.com/a_lesson/02/lp248-01.shtml)

## Write Your Own "I Have a Dream" Speech

**Grades:** K-2, 3-5, 6-8, 9-12

**Subjects:** Arts & Humanities, Language Arts, Social Studies

**Brief Description:** Students use the attached fill-in-the-blanks work sheet to write speeches that imitate the form and content of Dr. King's famous "I Have a Dream" speech.

**Objectives:** Students will:

- Listen to King's famous "I Have a Dream" speech.
- Use a fill-in-the-blanks worksheet to express their dreams for the world in a format similar to King's speech.

**Keywords:** dream, Martin Luther King, speech

**Materials Needed:**

- recording of King's "I Have a Dream" speech:
- [History Channel Speeches](#) (Click **Politics & Government**)
- [King Speech Audio](#)
- [MLK Audio Clip](#)
- Text version of the speech:
- <http://www.pbs.org/greatspeeches/timeline/#1960> (optional)
- ["I Have a Dream Too!"](#) work sheet (attached)

**Lesson Plan:**

Explain to students that they are going to learn about Martin Luther King Jr.'s dream of the future and think about their own dreams.

- Play a recorded version of Martin Luther King's "I Have a Dream" speech so students can get a sense of King's delivery and of the excitement the speech generated.
- Discuss with students King's dream for the country, and ask why people might consider the speech great. Ask students to think about their own dreams for the future.
- Have students complete the ["I Have a Dream Too!"](#) work sheet

**Assessment**

Students present their speeches to their classmates. Ask each student to privately grade his or her peers' speeches with a rating of 3 (good work), 4 (very good job), or 5 (superb effort). Average the peer scores to come up with each student's final grade.

Source: Education World, [http://www.educationworld.com/a\\_lesson/02/lp248-04.shtml](http://www.educationworld.com/a_lesson/02/lp248-04.shtml)

Name \_\_\_\_\_

Date \_\_\_\_\_

## **“I Have a Dream, Too !**

**Directions:** Create your own "I Have a Dream Too!" speech by filling in the blanks

I have a dream that one day this nation will \_\_\_\_\_

I have a dream that one day \_\_\_\_\_

I have a dream that one day \_\_\_\_\_

I have a dream that \_\_\_\_\_

*I have a dream today.*

I have a dream that one day \_\_\_\_\_

*I have a dream today.*

I have a dream that one day \_\_\_\_\_

This is my hope and faith. With this faith we will be able to \_\_\_\_\_

\_\_\_\_\_

This will be a day when \_\_\_\_\_

***When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing the words of the old Negro spiritual, "Free at last! Free at last! Thank God Almighty, we are free at last!"***

## Using Documents: "Letter From A Birmingham Jail"

*Grades 9 – 12 Supplemental Reading Activity*

Study Guide on "Letter From A Birmingham Jail"

The following study guide is intended to prompt further discussion about Dr. King's life and legacy, and particularly about how the society has changed (or not changed) due to the civil rights movement. The Internet can be a powerful tool for learning. Educators and parents may want to use the following questions as a way of talking about these critical social issues, and of exploring this and other Internet sites.

Suggestion: As a special exercise, consider doing some of the research using the Internet and some traditional off-line sources. Then, compare the results and discuss the strengths and weaknesses of both approaches.

1. Why was King attracted to the philosophy of Mohandas Gandhi? Research Gandhi's life and philosophy and discuss how the two men's approaches and beliefs were similar, and how they might have disagreed.
2. Julian Bond writes: "The civil rights movement, enjoying its widest national support at the Edmunds Pettis Bridge in Selma, Ala., in 1965, was actually preparing to self-destruct, its demands increasing and its public support diminishing." In what way was it preparing to self-destruct? What happened with the civil rights movement in the ten years after 1965, and why did its course change so dramatically?
3. What examples of a movement similar to the civil rights movement exist today, either in America or elsewhere in the world? What are some of the strategies people are using to win those rights?
4. What did King mean when he said, in 1965, "I'm much more than a civil rights leader"? See the discussion by Julian Bond, and try to imagine what King might have done in five years or in 10 years had he lived.
5. In his article about the King holiday, Paul Andrews writes: "King is the only American besides George Washington to have a national holiday designated for his birthday." What were the reasons people argued FOR and AGAINST creating the holiday? Do you think it was a good idea? Why, or why not?
6. Is the King holiday important mostly to African Americans? Why or why not?
7. If King were to come to your school one day and look around and listen, what would he say about the nature of race relations there now?

## **Reading, Grades 9 – 12 Martin Luther King's Letter from Birmingham Jail**

### **Background**

With the growth of the Student Nonviolent Coordinating Committee (SNCC), the civil rights movement shifted into a more activist phase. During the year following the successful Birmingham bus boycott of 1957, Dr. Martin Luther King founded the Southern Christian Leadership Conference, which used the tactics of nonviolent demonstrations and civil disobedience to obtain the repeal of discriminatory legislation. The denial of fair employment opportunities to Negroes and the existence of segregated public facilities in Birmingham, Alabama, brought King and the Southern Christian Leadership Conference to that city. The confrontation between the demonstrators, led by Dr. King, and the city police, led by Eugene "Bull" Connor, took place on April 3, 1963 and was filmed for television audiences throughout the country and around the world. The use of cattle prods, police dogs, and fire hoses by Birmingham authorities aroused public opinion in support of the demonstrators. During the demonstration, King was arrested and imprisoned. While in jail, he wrote the following letter.

### **Consider: Why did Dr. King believe that it was necessary to demonstrate in Birmingham?**

[All typographical errors are from the original source and therefore have not been corrected. ]

AUTHOR'S NOTE: This response to a published statement by eight fellow clergymen from Alabama (Bishop C. C. J. Carpenter, Bishop Joseph A. Durick, Rabbi Hilton L. Grafman, Bishop Paul Hardin, Bishop Holan B. Harmon, the Reverend George M. Murray, the Reverend Edward V. Ramage and the Reverend Earl Stallings) was composed under somewhat constricting circumstance. Begun on the margins of the newspaper in which the statement appeared while I was in jail, the letter was continued on scraps of writing paper supplied by a friendly Negro trusty, and concluded on a pad my attorneys were eventually permitted to leave me. Although the text remains in substance unaltered, I have indulged in the author's prerogative of polishing it for publication.

April 16, 1963

MY DEAR FELLOW CLERGYMEN:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statements in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty-five

affiliated organizations across the South, and one of them is the Alabama Christian Movement for Human Rights. Frequently we share staff, educational and financial resources with our affiliates. Several months ago the affiliate here in Birmingham asked us to be on call to engage in a nonviolent direct-action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promise. So I, along with several members of my staff, am here because I was invited here I am here because I have organizational ties here.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through all these steps in Birmingham. There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good-faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants --- for example, to remove the stores humiliating racial signs. On the basis of these promises, the Reverend Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to a moratorium on all demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained.



As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct-action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

Then it occurred to us that Birmingham's mayoralty election was coming up in March, and we speedily decided to postpone action until after Election Day. When we discovered that the Commissioner of Public Safety, Eugene "Bull" Connor, had piled up enough votes to be in the run-off we decided again to postpone action until the day after the run-off so that the demonstrations could not be used to cloud the issues. Like many others, we waited to see Mr. Connor defeated, and to this end we endured postponement after postponement. Having aided in this community need, we felt that our direct-action program could be delayed no longer.

You may well ask: "Why direct action? Why sit-ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent-resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

The purpose of our direct-action program is to create a situation so crisis-packed that it will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue?

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely. Some have asked: "Why didn't you give the new city administration time to act?" The only answer that I can give to this query is that the new Birmingham administration must be prodded about as much as the outgoing one, before it will act. We are sadly mistaken if we feel that the election of Albert Boutwell as mayor will bring the millennium to Birmingham. While Mr. Boutwell is a much gentler person than Mr. Connor, they are both segregationists, dedicated to maintenance of the status quo. I have hope that Mr. Boutwell will be reasonable enough to see the futility of massive resistance

to desegregation. But he will not see this without pressure from devotees of civil rights. My friends, I must say to you that we have not made a single gain civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we stiff creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging dark of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross-county drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you no longer fighting a degenerating sense of "nobodiness" then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there fire two

types of laws: just and unjust. I would be the Brat to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all"

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distort the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I-it" relationship for an "I-thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound; it is morally wrong and awful. Paul Tillich said that sin is separation. Is not segregation an existential expression 'of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First Amendment privilege of peaceful assembly and protest.

I hope you are able to ace the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust and who willingly accepts the penalty of imprisonment in

order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fan in this purpose they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is a necessary phase of the transition from an obnoxious negative peace, in which the Negro passively accepted his unjust plight, to a substantive and positive peace, in which all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a boil that can never be cured so long as it is covered up but must be opened with an its ugliness to the natural medicines of air and light, injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.

In your statement you assert that our actions, even though peaceful, must be condemned because they precipitate violence. But is this a logical assertion? Isn't this like condemning

a robbed man because his possession of money precipitated the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical inquiries precipitated the act by the misguided populace in which they made him drink hemlock? Isn't this like condemning Jesus because his unique God-consciousness and never-ceasing devotion to God's will precipitated the evil act of crucifixion? We must come to see that, as the federal courts have consistently affirmed, it is wrong to urge an individual to cease his efforts to gain his basic constitutional rights because the quest may precipitate violence. Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth concerning time in relation to the struggle for freedom. I have just received a letter from a white brother in Texas. He writes: "An Christians know that the colored people will receive equal rights eventually, but it is possible that you are in too great a religious hurry. It has taken Christianity almost two thousand years to accomplish what it has. The teachings of Christ take time to come to earth." Such an attitude stems from a tragic misconception of time, from the strangely rational notion that there is something in the very flow of time that will inevitably cure all ills. Actually, time itself is neutral; it can be used either destructively or constructively. More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to be solid rock of human dignity.

You speak of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist. I began thinking about the fact that stand in the middle of two opposing forces in the Negro community. One is a force of complacency, made up in part of Negroes who, as a result of long years of oppression, are so drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation; and in part of a few middle class Negroes who, because of a degree of academic and economic security and because in some ways they profit by segregation, have become insensitive to the problems of the masses. The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various Black Nationalist groups that are springing up across the nation, the largest and best-known being Elijah Muhammad's Muslim movement. Nourished by the Negro's frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible "devil."

I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred and despair of the Black Nationalist. For there is the more excellent way of love and nonviolent protest. I am grateful to God that,

through the influence of the Negro church, the way of nonviolence became an integral part of our struggle.

If this philosophy had not emerged, by now many streets of the South would, I am convinced, be flowing with blood. And I am further convinced that if our white brothers dismiss as "rabble-rousers" and "outside agitators" those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black-nationalist ideologies a development that would inevitably lead to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent-up resentments and latent frustrations, and he must release them. So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides-and try to understand why he must do so. If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. So I have not said to my people: "Get rid of your discontent." Rather, I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist.

But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever-flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal." So the question is not whether we will be extremists, but what kind of extremists we will be. We be extremists for hate or for love? Will we be extremist for the preservation of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime---the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the South, the nation and the world are in dire need of creative extremists.

I had hoped that the white moderate would see this need. Perhaps I was too optimistic; perhaps I expected too much. I suppose I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the

oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent and determined action. I am thankful, however, that some of our white brothers in the South have grasped the meaning of this social revolution and committed themselves to it. They are still too few in quantity, but they are big in quality. Some—such as Ralph McGill, Lillian Smith, Harry Golden, James McBride Dabbs, Ann Braden and Sarah Patton Boyle—have written about our struggle in eloquent and prophetic terms. Others have marched with us down nameless streets of the South. They have languished in filthy, roach-infested jails, suffering the abuse and brutality of policemen who view them as "dirty nigger lovers." Unlike so many of their moderate brothers and sisters, they have recognized the urgency of the moment and sensed the need for powerful "action" antidotes to combat the disease of segregation.

Let me take note of my other major disappointment. I have been so greatly disappointed with the white church and its leadership. Of course, there are some notable exceptions. I am not unmindful of the fact that each of you has taken some significant stands on this issue. I commend you, Reverend Stallings, for your Christian stand on this past Sunday, in welcoming Negroes to your worship service on a non segregated basis. I commend the Catholic leaders of this state for integrating Spring Hill College several years ago.

But despite these notable exceptions, I must honestly reiterate that I have been disappointed with the church. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of Rio shall lengthen.

When I was suddenly catapulted into the leadership of the bus protest in Montgomery, Alabama, a few years ago, I felt we would be supported by the white church. I felt that the white ministers, priests and rabbis of the South would be among our strongest allies. Instead, some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leader; an too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained-glass windows.

In spite of my shattered dreams, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and, with deep moral concern, would serve as the channel through which our just grievances could reach the power structure. I had hoped that each of you would understand. But again I have been disappointed.

I have heard numerous southern religious leaders admonish their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: "Follow this decree because integration is morally right and because the Negro is your brother." In the midst of blatant injustices inflicted upon the Negro, I have watched white churchmen stand on the sideline and mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard many ministers say: "Those are social issues, with which the gospel has no real concern." And I have watched many churches commit themselves to a completely other worldly religion which makes a strange, on Biblical distinction between body and soul, between the sacred and the secular.



I have traveled the length and breadth of Alabama, Mississippi and all the other southern states. On sweltering summer days and crisp autumn mornings I have looked at the South's beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious-education buildings. Over and over I have found myself asking: "What kind of people worship here? Who is their God? Where were their voices when the lips of Governor Barnett dripped with words of interposition and nullification? Where were they when Governor Walleye gave a clarion call for defiance and hatred? Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative protest?"

Yes, these questions are still in my mind. In deep disappointment I have wept over the laxity of the church. But be assured that my tears have been tears of love. There can be no deep disappointment where there is not deep love. Yes, I love the church. How could I do otherwise? I am in the rather unique position of being the son, the grandson and the great-grandson of preachers. Yes, I see the church as the body of Christ. But, oh! How we have blemished and scarred that body through social neglect and through fear of being nonconformists.

There was a time when the church was very powerful in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being "disturbers of the peace" and "outside agitators." But the Christians pressed on, in the conviction that they were "a colony of heaven," called to obey God rather than man. Small in number, they were big in commitment. They were too God intoxicated to be "astronomically intimidated." By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests.

Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an arch defender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent and often even vocal sanction of things as they are.

But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true ekklesia and the hope of the world. But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with

us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment.

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in Birmingham, and all over the nation, because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with America's destiny. Before the pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched the majestic words of the Declaration of Independence across the pages of history, we were here. For more than two centuries our forebears labored in this country without wages; they made cotton king; they built the homes of their masters while suffering gross injustice and shameful humiliation—and yet out of a bottomless vitality they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

Before closing I feel impelled to mention one other point in your statement that has troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I doubt that you would have so warmly commended the police force if you had seen its dogs sinking their teeth into unarmed, nonviolent Negroes. I doubt that you would so quickly commend the policemen if you were to observe their ugly and inhumane treatment of Negroes here in the city jail; if you were to watch them push and curse old Negro women and young Negro girls; if you were to see them slap and kick old Negro men and young boys; if you were to observe them, as they did on two occasions, refuse to give us food because we wanted to sing our grace together. I cannot join you in your praise of the Birmingham police department.

It is true that the police have exercised a degree of discipline in handing the demonstrators. In this sense they have conducted themselves rather "nonviolently" in public. But for what purpose? To preserve the evil system of segregation. Over the past few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. I have tried to make clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or perhaps even more so, to use moral means to preserve immoral ends. Perhaps Mr. Connor and his policemen have been rather nonviolent in public, as was Chief Pritchett in Albany, Georgia but they have used the moral means of nonviolence to maintain the immoral end of racial injustice. As T. S. Eliot has said: "The last temptation is the greatest treason: To do the right deed for the wrong reason."

I wish you had commended the Negro sit-inners and demonstrators of Birmingham for their sublime courage, their willingness to suffer and their amazing discipline in the midst of great provocation. One day the South will recognize its real heroes. They will be the James Merediths, with the noble sense of purpose that enables them to face Jeering, and hostile mobs, and with the agonizing loneliness that characterizes the life of the pioneer.

They will be old, oppressed, battered Negro women, symbolized in a seventy-two-year-old woman in Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride segregated buses, and who responded with ungrammatical profundity to one who inquired about her weariness: "My fleets is tired, but my soul is at rest." They will be the young high school and college students, the young ministers of the gospel and a host of their elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience' sake. One day the South will know that when these disinherited children of God sat down at lunch counters, they were in reality standing up for what is best in the American dream and for the most sacred values in our Judaeo-Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he [k] alone in a narrow jail cell, other than write long letters, think long thoughts and pray long prayers?

If I have said anything in this letter that overstates the truth and indicates an unreasonable impatience, I beg you to forgive me. If I have said anything that understates the truth and indicates my having a patience that allows me to settle for anything less than brotherhood, I beg God to forgive me.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty. Yours for the cause of Peace and Brotherhood,

MARTIN LUTHER KING, JR. (Source: <http://www.About.com>)

## MORE K-12 ACTIVITIES TO CELEBRATE

### DR. MARTIN LUTHER KING DAY

**Citizenship/role playing.** This activity has been used in classrooms everywhere -- but it's one worth repeating from time to time! The activity helps students understand the concept of "discrimination." For this activity, divide the class into two or more groups. Some teachers divide students by eye or hair color; some invite students to select and wear badges of different colors (purple, green, and other colors that are not related to skin color); and others isolate students whose first names begin with the letter "b," (or whichever letter is the most common first letter of students' names in the class). For a class period or for an entire school day, one group of students (for example, the kids who have blond hair, those wearing orange badges, or the ones whose names start with "b") are favored above all others. Those students receive special treats or special privileges, and they are complimented often. Students who aren't in the "favored" group, on the other hand, are ignored, left out of discussions, and otherwise discriminated against. At the end of the period, students discuss their feelings. How did it feel to be treated unfairly, to be discriminated against? Invite students to talk about times when they felt they were judged or treated unfairly. How does this "experiment" relate to the life of Martin Luther King, Jr.? (Source: Kidsphere listserv)

**Read aloud.** Read aloud one of many Martin Luther King, Jr. biographies to motivate interest in creating a timeline of his life. Your school and local libraries are sure to have several to choose from. Select a handful of the most important events from the book to start your timeline. Let students fill in other events as they use other books and online resources to learn more. Teachers at the lower grades might focus on books that emphasize a "getting along" theme -- books such as *The Land of Many Colors* by the Klamath County YMCA (Scholastic, 1993), *Together* by George Ella Lyon (Orchard Paperbacks), and *The Berenstain Bears and the New Neighbor* (about the bears' fears when a panda family moves in next door).

**Geography.** On a U.S. map highlight places of importance in the life of Martin Luther King. Place a pushpin at each location and extend a strand of yarn from the pin to a card at the edge of the map. On the card explain the importance of that place.

**History/role playing.** Make a list of events that are included on your Martin Luther King timeline (e.g., Rosa Parks' bus ride, integrating Little Rock's schools, a lunch counter protest, the "I Have a Dream..." speech). Let students work in groups to write short plays in which each group acts out one of the events.

**Writing.** Martin Luther King's "I Have a Dream..." speech is one of the most famous and often quoted speeches of all time. Read the speech aloud. Invite students to listen to the speech. Write on a chart some of the "dreams" that Martin Luther King expressed in it. Ask students to think about the things they dream for themselves, their families, their country, and the world, and to express those dreams in their own "I Have a Dream..." essays. (See <http://www.pbs.org/greatspeeches/timeline/1960>).

**Multiculturalism.** A simple class or school project can demonstrate the beauty of diversity! Martin Luther King's dream was to see people of all countries, races, and religions living together in harmony. Gather seeds of different kinds and invite each student to plant a variety of seeds in an egg carton. The seeds of different shapes, sizes, and colors will sprout side by side. Once the plants are large enough, transplant them into a large pot in the classroom or in a small garden outside. Each class in the school might do the project on its own, culminating in the creation of a beautiful and colorful (and diverse!) schoolwide garden. (Source: Richard Ellenburg, Orlando, Florida -- Learning magazine, January 1994.)

**More geography.** On March 21, 1965, Martin Luther King, Jr. led a march from Selma to Montgomery (Alabama) to focus attention on black voter registration in Selma. More than 3,000 people began the march; by the time the marchers arrived at the state capitol in Montgomery, their ranks had swelled to 25,000! Five months later, President Lyndon Johnson would sign into law the Voting Rights Bill. The march started at Browns Chapel in Selma, crossed the Edmund Petras Bridge, and headed down route 80 to Montgomery. On a map invite students to find the route the march traveled and to figure out approximately how many miles many of the marchers walked.

**Music.** Discuss with students the meaning of the words to the song *We Shall Overcome* in light of Martin Luther King, Jr.'s life and the civil rights movement. If possible, play a recording of the song. In addition, you might be able to track down a copy of "We Shall Overcome," a PBS documentary that chronicles the history of this famous civil rights hymn. (See <http://www.biochemtech.uni-halle.de/~bahbf/lpc/songbook/weshall.htm>).

**Classifying/creating a chart.** (Upper elementary/middle/high school.) In what ways did the civil rights movement change the lives of African Americans? Use this [activity from ERIC](#) to view six important events in the movement. Invite students to complete a chart that describes the problem that led to each event and what improvements were brought about as a result of the event. (See [http://www.eduref.org/cgi-bin/printlessons.cgi/Virtual/Lessons/crossroads/sec4/Unit\\_11/Unit\\_XIQ3R3.html](http://www.eduref.org/cgi-bin/printlessons.cgi/Virtual/Lessons/crossroads/sec4/Unit_11/Unit_XIQ3R3.html)).

**Poetry.** Invite students to write poems about Martin Luther King, Jr. Read [Standing Tall](#), a poem about Dr. King by Jamieson McKenzie, from the online magazine *From Now On*. (See <http://www.fno.org/poetry/standing.html>).

**Discussion.** After learning about the life of Martin Luther King, Jr., invite students (first individually, then in pairs, then in small groups) to think about and to respond to the question "*Why do you think so many people look upon Martin Luther King, Jr. as a "true American hero"?*" Then pull the entire class back together and let each group share one idea that came out of its discussion. OPTION: Provide a different question for each team. Invite them to research and prepare a report that answers the question. Possible questions: *Who was Mohandas Gandhi? How did he influence Martin Luther King, Jr.?* or *Dr. King led the fight against laws that were unfair to black people. What were some of the laws and situations that King wanted to change?* For additional

discussion questions, refer to *the Study Guide of the Seattle Times Martin Luther King, Jr. pages*. (See <http://seattletimes.nwsourc.com/mlk/classroom/MLKplan.html>).

*(Additional resources were taken from an article by Gary Hopkins, Editor-In-Chief of Education World)*

**INTERNET RESOURCES TO SUPPORT INSTRUCTION ON THE  
DR. MARTIN LUTHER KING, JR. HOLIDAY**

*The following are a few of the many comprehensive websites on the life and works  
of Dr. Martin Luther King, Jr:*

<http://www.thekingcenter.org> - The website of the Martin Luther King, Jr. Memorial Center, provides historical information, a schedule of national events including web cast events, and a means for individuals and groups to volunteer for a community service project.

<http://www.nps.gov/malu/index.htm> - The birth home of Dr. Martin Luther King, Jr. is part of the National Park Service. The website contains information about his birth home, Ebenezer Baptist Church, the International Civil Rights Walk of Fame, and an outline of educational programs which are directed by the Park Service at these sites.

<http://www.mlkday.org> - The National and Community Service Corp provides resources and tips for creating and enhancing service projects which honor Dr. King's legacy of tolerance, peace and equality by meeting community needs and making the holiday "a day ON, not a day OFF."

<http://www.wagingpeace.org/menu/action/urgent-actions/king/index.htm> - The website of the Nuclear Age Peace Foundation pays tribute to Dr. King's achievements through non-violent resistance. The site includes links to a biography of Dr. King, the text of some of his speeches and quotes by Dr. King on war and peace.

<http://mlk-kpp01.stanford.edu> This website of the Stanford University, Martin Luther King, Jr. Papers Project, initiated by the Atlanta-based The King Center, is one of only a few large scale research ventures focusing on an African American. The Project provides documentary information about Dr. King's ideas and achievements. In addition, the Project includes the Liberation Curriculum initiative which provides high school teachers with educational materials that engage students in active learning and critical inquiry. The Center also provides students with an opportunity to become involved through a King Fellowship Program.

[http://www.education-world.com/a\\_lesson/lesson248.shtml](http://www.education-world.com/a_lesson/lesson248.shtml) This teacher -friendly site includes more than 20 lesson plans on Dr. King for grades pre – K to 12.



**Title VII of the Civil Rights Act of 1964**, as amended - prohibits discrimination in employment on the basis of race, color, religion, gender, or national origin.

**Title IX of the Education Amendments of 1972** - prohibits discrimination on the basis of gender.

**Age Discrimination in Employment Act of 1967 (ADEA)**, as amended - prohibits discrimination on the basis of age with respect to individuals who are at least 40.

**The Equal Pay Act of 1963**, as amended - prohibits sex discrimination in payment of wages to women and men performing substantially equal work in the same establishment.

**Section 504 of the Rehabilitation Act of 1973** - prohibits discrimination against the disabled.

**Americans with Disabilities Act of 1990 (ADA)** - prohibits discrimination against individuals with disabilities in employment, public service, public accommodations and telecommunications.

**The Family and Medical Leave Act of 1993 (FMLA)** - requires covered employers to provide up to 12 weeks of unpaid, job-protected leave to "eligible" employees for certain family and medical reasons.

**The Pregnancy Discrimination Act of 1978** - prohibits discrimination in employment on the basis of pregnancy, childbirth, or related medical conditions.

**Florida Educational Equity Act (FEEA)** - prohibits discrimination on the basis of race, gender, national origin, marital status, or handicap against a student or employee.

**Florida Civil Rights Act of 1992** - secures for all individuals within the state freedom from discrimination because of race, color, religion, sex, national origin, age, handicap, or marital status.

**School Board Rules 6Gx13- 4A-1.01, 6Gx13- 4A-1.32, and 6Gx13- 5D-1.10** - prohibit harassment and/or discrimination against a student or employee on the basis of gender, race, color, religion, ethnic or national origin, political beliefs, marital status, age, sexual orientation, social and family background, linguistic preference, pregnancy, or disability.

*Veterans are provided re-employment rights in accordance with P.L. 93-508 (Federal Law) and Section 295.07 (Florida Statutes), which stipulate categorical preferences for employment.*  
Revised 5/9/03