

TEACHING AMERICAN HISTORY PROJECT

Lesson Title – Martin Luther King, Jr. and John Lewis: Speeches at the March on Washington, August 1963

Grade - 9

Length of class period – 2 periods

Inquiry – (What essential question are students answering, what problem are they solving, or what decision are they making?)

- How did civil rights leaders' attitudes differ in their attempt to achieve equal rights?
- What were the different perspectives of "equal rights"?

Objectives – (What content and skills do you expect students to learn from this lesson?)

- Students will analyze speeches of Martin Luther King, Jr. and John Lewis.
- Students will compare and contrast the attitudes and perspectives of the speakers in regard to civil rights and equality in a Venn diagram.

Materials – (What primary sources or local resources are the basis for this lesson? (please attach))

Martin Luther King, Jr.: "I Have a Dream" speech.

<http://www.americanrhetoric.com/speeches/Ihaveadream.htm>

John Lewis

<http://www3.niu.edu/~td0raf1/history468/John%20Lewis%20intended%20speech.htm>

Document Analysis Worksheet

http://www.archives.gov/education/lessons/worksheets/written_document_analysis_worksheet.pdf

Activities (What will you and your students do during the lesson to promote learning?)

1. Divide students into two groups: one group will analyze MLK Jr.'s speech, the other will analyze Lewis's speech. Each student will complete the document analysis sheet. Students within each group may work together.
2. When the analysis is complete, a "MLK Jr." student will partner with a "Lewis" student to discuss the differences in attitude and perspective. Students will complete a Venn diagram to compare and contrast the two speakers.
3. Class discussion will extract salient points of similarity and difference between the two speeches in order to recognize division within the black community in regard to the Civil Rights Act of 1964.

How will you assess what student learned during this lesson?

1. A **completed Venn diagram** of Lewis and MLK Jr.
2. **Formal writing assignment:** You are a news reporter covering the March on Washington in August of 1963. You heard both MLK Jr. and Lewis speak in front of the Lincoln Memorial. Write a newspaper article which details the attitude and perspective of both men in regard to the achievement of equal rights. Include at least one quote from each speaker which best represents their perspective and goal for civil rights. (see attached framework)

Connecticut Framework Performance Standards –

- use primary source documents to analyze multiple perspectives.
- demonstrate an understanding of the ways race, gender, ethnicity and class issues have affected individuals and societies in the past;
- write short narratives and statements of historical ideas and create other appropriate presentations from investigations of source materials.

Documents Attached:

Martin Luther King, Jr.: "I Have a Dream"



delivered 28 August 1963, at the Lincoln Memorial, Washington D.C.

[AUTHENTICITY CERTIFIED: Text version below transcribed directly from audio. (2)]

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the

chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation

until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. *We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by a sign stating: "For Whites Only."* We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."¹

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for

freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."²

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

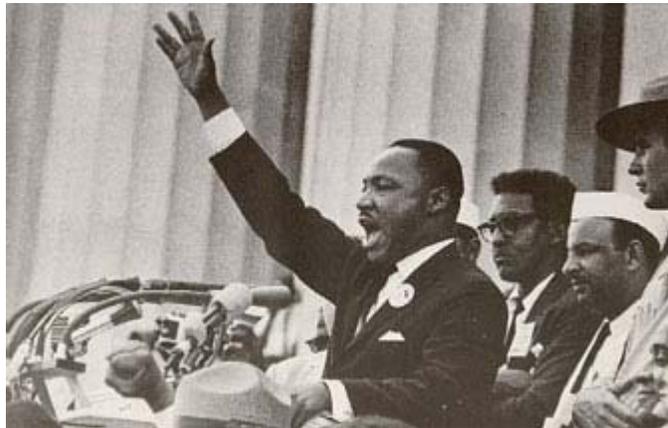
And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

My country 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.



And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow 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 in the words of the old Negro spiritual:

Free at last! Free at last!

*Thank God Almighty, we are free at last!*³

Original Text of John Lewis' Speech to Be Delivered at the Lincoln Memorial at the March on Washington, August 1963

We march today for jobs and freedom, but we have nothing to be proud of. For hundreds and thousands of our brothers are not here. They have no money for their transportation, for they are receiving starvation wages...or no wages, at all.

In good conscience, we cannot support the administration's civil rights bill, for it is too little, and too late. There's not one thing in the bill that will protect our people from police brutality.

This bill will not protect young children and old women from police dogs and fire hoses, [for] engaging in peaceful demonstrations...

The voting section of this bill will not help thousands of black citizens who want to vote. It will not help the citizens of Mississippi, of Alabama, and Georgia, who are qualified to vote, but lack a 6th Grade education. "One man, one vote," is the African cry. It is ours, too. (It must be ours.)

We are now involved in...revolution. This nation is still a place of cheap political leaders who build their careers on immoral compromise and ally themselves with open forms of political, economic and social exploitation. What political leader here can stand up and say, "My party is the party of principles"? The party of Kennedy is also the party of Eastland. The party of Javits is also the party of Goldwater. Where is our party?

In some parts of the South we work in the fields from sun-up to sun-down for \$12 a week. In Albany, Georgia, nine of our leaders have been indicted not by Dixiecrats but by the Federal Government for peaceful protest. But what did the Federal Government do when Albany's Deputy Sheriff beat Attorney C. B. King and left him half dead? What did the Federal Government do when local police officials kicked and assaulted the pregnant wife of Slater King, and she lost her baby?

It seems to me that the Albany indictment is part of a conspiracy on the part of the Federal Government and local politicians in the interest of expediency.

I want to know, which side is the Federal Government on?

The revolution is at hand, and we must free ourselves of the chains of political and economic slavery. The non-violent revolution is saying, "We will not wait for the courts to act, for we have been waiting for hundreds of years. We will not wait for the President, the Justice Department, nor Congress, but we will take matters into our own hands and create a source of power, outside any national structure that could and would assure us a victory." To those who have said, "Be Patient and Wait," we must say that, "Patience is a dirty and nasty word." We cannot be patient, we do not want to be free gradually, we want our freedom, and we want it now. We cannot depend on any political party, for both the Democrats and Republicans have betrayed the basic principles of the Declaration of Independence.

We all recognize the fact that if any radical social, political and economic changes are to take place in our society, the people, the masses, must bring them about. In the struggle we must seek more than civil rights; we must work for the community of love, peace and true brotherhood. Our minds, souls, and hearts cannot rest until freedom and justice exist for all the people.

The revolution is a serious one. Mr. Kennedy is trying to take the revolution out of the street and put in the courts. Listen, Mr. Kennedy, Listen, Mr. Congressman, listen, fellow citizens, the black masses are on the march for jobs and freedom, and we must say to the politicians that there won't be a "cooling-off" period.

We won't stop now. All the forces of Eastland, Barnett, Wallace, and Thurmond won't stop this revolution. The time will come when we will not confine our marching to Washington. We will march through the South, through the Heart of Dixie, the way Sherman did. We shall pursue our own "scorched earth" policy and burn Jim Crow to the ground – nonviolently. We shall fragment the South into a thousand pieces and put them back together in the image of democracy. We will make the action of the past few months look petty. And I say to you, WAKE UP AMERICA!

How to Write a News Article

- Task:** Write a newspaper article that reports the facts associated with the two speeches read and analyzed in class.
- Style:** You will be writing in a different style than you are used to in class. Newspaper articles generally contain sentences and paragraphs that are short and direct. Most paragraphs in news articles contain a maximum of three sentences.
- Format:** Newspaper articles should contain the following items:
- **Headline**—An attention getting phrase at the top of the article.
 - **Byline** – By, *your name*.
 - **Lead Paragraph** – Start with a strong, interesting sentence to get the reader engaged. Include the who, what, when, where, why, and how as appropriate.
 - **Explanation and Amplification**—This section will include several brief paragraphs explaining the main points of the King and Lewis speeches. Include a quote from each speaker that best exemplifies the major point of his speech.
 - **Background Information**—This section will include several brief paragraphs explaining events leading up to and including the March on Washington.
- Bias:** Newspaper articles should be written without bias. In other words, you should report the facts objectively – don't give opinions in your news article.

Adapted from: Sebrank, Patrick, Verne Meyer, and Dave Kemper. *Write Source* 2000. Wilmington: MA: Houghton Mifflin Company, 1995.