

“The Long Arm of Justice” Swings from the Emancipation Proclamation to the March on Washington

By Kaye Wise Whitehead

On August 28, 1963, more than 200,000 black and white men, women, and children marched into Washington, DC, to gather before the Lincoln Memorial and demand jobs, freedom, racial equality, and an end to discrimination. The day was long, but the demonstration also was long overdue. The nation had been struggling with these issues since approximately 1661, when Southern states wholly dependent on the plantation-driven economy began to legalize slavery and transform themselves into a slave society.¹ Ira Berlin argued that there is a difference between a society in which slavery is one of many forms of labor and a society in which slavery not only stands at the center of the nation’s economic production, but the master-slave relationship provides the model for social interaction between whites and blacks.² Slavery was an albatross, a weight around the neck that kept people bound to their plantation owners from their cradle to their grave. It was the way of life across America, and it was on the backs of enslaved men, women, and children that the country thrived and developed and grew. In 1662, one year after legalizing slavery, Virginia’s House of Burgess went one step farther by approving legislation that uniquely conjoined a black woman’s womb with capital accumulation by giving the white plantation owners an “incontestable right of access to black women’s bodies.”³ This essentially allowed white plantation owners to either impregnate their slaves or have them impregnated without impunity, thereby actively reproducing their own labor force.

When Dr. Martin Luther King Jr. stood up to address the audience, he looked out far beyond the people that were assembled before him. He knew the history of race relations in this country, and he had voluntarily resigned himself to be one of the soldiers on the front line of the Civil Rights Movement. As a result, he was well aware that the nation was currently in the midst of a social, political, and economic shift in thinking and in being. The world that he had grown up in, the one in which people were legally divided by skin color, was slowly changing. Dr. King looked out far beyond the people that were gathered in front of him. His speech connected the world that used to be with the one that was to come. One hundred years after the release of the Emancipation Proclamation, Dr. King knew that the long arm of justice that had slowly started to swing on that day was still in motion. He defined the Proclamation as a “momentous decree” that had come “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.”⁴

LINCOLN’S PROCLAMATION

Matilda Dunbar, the mother of poet Paul Lawrence Dunbar, described it in similar terms when she noted that on the day she

heard she was free, “I ran ‘round and ‘round the kitchen, hitting my head against the wall, clapping my hands and crying, ‘Freedom! Freedom! Freedom! Rejoice, freedom has come!’”⁵ Even though the daybreak had come, the process of getting there was long and dark. In the days leading up to January 1, 1863, the country was not completely sure if President Abraham Lincoln, a moderate antislavery Republican who had struggled both privately and publicly with the issue of enslavement, was going to officially release the Proclamation. In September 1862, he had given a speech in Antietam, Maryland, where he released a preliminary Emancipation Proclamation that was designed to provide the Confederate states with a final opportunity to join the Union or risk the immediate emancipation of their slaves. Even though this was both a political and a social statement, Lincoln did not intend for it be viewed as a benevolent, pro-black document. Rather, it was a war tactic. He had even waited until after a Union victory to announce it. However, this did not matter to the black community, because they defined it and viewed it as much more than just that. As Jacqueline Jones explains it, emancipation “was not a gift bestowed upon passive slaves by Union soldiers or presidential proclamation; rather, it was a process by which black people ceased to labor for their masters and sought instead to provide directly for one another.”⁶

One of the reasons for the initial skepticism over whether or not he was going to release it was that Lincoln was a vocal proponent for American colonization as a way to end the race problem. He had recently signed a contract to relocate 5,000 American blacks to Haiti at a cost of \$250,000; he had secured control of over \$600,000 for additional black colonization; and, he had approved an outlandish deal between the United States and Chiriqui Improvement Company in hopes of relocating black Americans to the republic of Colombia.⁷ Lincoln believed that black and white Americans were better off separated and tried to convince black Americans to adopt his solution as a way to end this “problem.” In a speech at the White House, where he asked black leaders to persuade their people to emigrate to Chiriqui to become coal miners, Lincoln stated:

You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffers very greatly, many of them by living among us, while ours suffers from your presence. There is an unwillingness on the part of our people, harsh as it may be for you free colored people to remain with us.⁸

With all of the tension and the uncertainty of the moment, on December 31, 1862, black and white America counted down the minutes until the Proclamation would either take effect or be removed. Many spent the night in prayer and turmoil, while others celebrated, confident that freedom was at hand. One fugitive slave attending an all-night meeting at a Contraband Camp in Washington, DC, stood up moments before the day ended to proclaim: “We’s free now, bless the Lord! They can’t sell my wif an’ child no more, bless the Lord! No more that! No more that! No more that, now!”⁹ At the historic Tremont Temple in Boston—the place that Dwight L. Moody once called “America’s pulpit” and where the first public reading of the Emancipation Proclamation in Boston took place—orator and women’s suffragist Anna

Dickinson, slave narrative author and historian William Wells Brown, and Frederick Douglass spoke about what this moment meant to America. Douglass, as expected, was the last one to address the audience, and his words seem to capture the emotion and sentiment that had been moving throughout the country:

We were listening as for a bolt from the sky, which should rend the fetters of four millions of slaves; we were watching as it were, by the dim light of stars, for the dawn of a new day, we were lounging for the answer to the agonizing prayers of centuries. Remembering those in bounds as bound with them, we wanted to join in the shout for freedom, and in the anthem of the redeemed.¹⁰

When the news of emancipation swept across the nation, the night of celebration that followed was electric. When a formerly enslaved man and two women began to sing out the words to “My Country ‘Tis of Thee,” Colonel Thomas Wentworth Higginson, a white abolitionist from the First South Carolina Volunteer Regiment and a Harvard-trained Brahmin, stood there waving an American flag. He later noted that the “wonderfully unconscious” tribute to the news of Jubilee sounded like “the choked voice of a race at last unloosed.”¹¹ One enslaved woman remarked that when she heard that “Lincoln done signed de mancipation,” she packed her bags and “started out wid blankets an’ clothes an’ pots an’ pans an’ chickens” on her way to the Union lines.¹² Although weeping had endured throughout the long nights of slavery, the joy that came in the morning of freedom was a “worthy celebration of the first step on the part of the nation in its departure from the thralldom of the ages.”¹³

As Fredrick Douglass and other abolitionists quickly realized, the document was designed only to “abolish slavery where it did not exist and leave it intact where it did.”¹⁴ Instead of freeing enslaved people in the states in which he exercised presidential authority, Lincoln’s Proclamation only applied to rebel states and counties, in which he had no executive authority, voice, or control. Furthermore, it re-enslaved or remanded to continue slavery approximately half a million men, women, and children. At the same time, the spirit of this document provided many enslaved people with the impetus they needed to “free themselves” by running away from their plantation owners and joining the Union Army. As Union soldiers moved further into Confederate territory, they were met by hundreds of enslaved people “coming garbed in rags or in silks, with feet shod or bleeding, individually or in families,” seeking protection, employment, and assistance, many echoing the words of one former slave who said, “You give us free, and we helps you all we can.”¹⁵

In less than two years, by the beginning of 1865, close to 700,000 out of nearly four million enslaved black Americans had achieved some form of emancipation, through either running away or being freed by the Union armies. Free black men and women also engaged in this new mobilization effort, with some enlisting in the armed services, others working to raise monies for the troops, and still others seeking opportunities to advance the cause of freedom in cities at home and abroad.¹⁶ The implementation of the Emancipation Proclamation, on January 1, 1863, along with Frederick Douglass’s efforts to call black men across the country to arms and the thousands of contrabands (enslaved men and women who fled plantations) who worked with the Union soldiers, drastically changed both the direction and the purpose

of the war. What began as a fight to save the Union without the assistance of black men and women now became a fight to end enslavement with the much-needed aid of free and enslaved black men and women. One black Confederate soldier, when asked if black men were ready to fight for the Union, responded:

General, we come of a fighting race. Our fathers were brought here because they were captured in war, and in hand-to-hand fights, too. We are willing to fight. Pardon me, General, but the only cowardly blood we have got in our veins is the white blood.¹⁷

Even with the release of the 1863 Emancipation Proclamation and the eventual decision to allow black men to enlist in the military, the country was in the midst of a cataclysmic shift in focus and direction, and no one was certain of how it was going to end. It would not be until 1865, after more than four years of fighting and the deaths of over half a million black and white soldiers, that General Robert E. Lee would surrender his Confederate Army to Union General Ulysses S. Grant. This day marked the end of the American system of enslavement, but, even with the Union’s victory, it would still take the combined efforts of the Reconstruction Amendments, the 1954 *Brown* decisions, the modern Civil Rights Movement, and almost 100 years before the long arm of justice would move closer toward righting the scales of equality, citizenship, and ultimately acceptance into the American society for the black population.

KING’S DREAM

In 1963, this long arm of justice, the one that would ultimately bring about the type of change that needed to take place, was still swinging. As Dr. King passionately noted:

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.

He went on to say that he had a dream that was “deeply rooted in the American dream,” that America would one day “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.’”¹⁸ It is fitting that as Dr. King, an African American man from Atlanta, Georgia—a state that was one of the seven original signers of the Confederate Constitution and was directly impacted by the Emancipation Proclamation—shared his dream with the world, he did so before a marble statue of President Abraham Lincoln sitting in contemplation. That day was a moment in history when one man’s reluctant dream for bringing and uniting a nation together and shepherding it through a civil war had become another man’s reality.

(Endnotes)

1. Before slavery was legally applied *only* to black people, chattel slavery was taking place in the colonies, where poor white indentured servants were held in servitude in perpetuity. Paula Giddings, *When and Where I Enter: The Impact of Black Women on Race and Sex in America* (New York: Bantam Books, 1984), 33-35.
2. Ira Berlin, *Generations of Captivity: A History of African-American Slaves* (Cambridge, MA: The Belknap Press of Harvard University Press, 2003), 6-9.
3. Angela Davis, "Rape, Racism and the Myth of the Rapist," in *Feminism & Race*, ed. Kum-Kum Bhavani (New York: Oxford University Press, 2001), 51; Giddings, *When and Where I Enter*, 36-37. Darlene Clark Hine notes that this law ran counter to English law, which allowed children's status to derive from their fathers: Darlene Clark Hine, William C. Hine, and Stanley Harrold, *African-American History* (Upper Saddle River, NJ: Prentice Hall, 2006), 79.
4. Martin Luther King Jr., "I Have a Dream," speech delivered on August 28, 1964, accessed August 10, 2012, <http://www.americanrhetoric.com/speeches/mlkihavedream.htm>.
5. Dorothy Sterling, ed., *We Are Your Sisters: Black Women in the Nineteenth Century* (New York: W.W. Norton & Company, 1997), 243.
6. Jacqueline Jones Royster, *Traces of a Stream: Literacy and Social Change Among African American Women* (Pittsburgh: University of Pittsburgh Press, 2000), 46.
7. Lerone Bennett Jr., *Before the Mayflower: A History of Black America, The Classic Account of the Struggles and Triumphs of Black Americans*, 5th ed. (New York: Penguin Books, 1984), 198-99, 496; John Stauffer, *Giants: The Parallel Lives of Frederick Douglass and Abraham Lincoln* (New York: Hachette Book Group, 2009), 16-17.
8. Lerone Bennett Jr., *Before the Mayflower: A History of Black America, The Classic Account of the Struggles and Triumphs of Black Americans*, 8th ed. (Chicago: Johnson Publishing Company, 2007), 179-80. For more on Lincoln's contradictions around freeing the enslaved population to save the Union, see Eric Foner's edited collection *Our Lincoln: New Perspectives on Lincoln and His World* (New York: W.W. Norton and Company, 2008), particularly pages 135-185; Bennett's *Forced into Glory: Abraham Lincoln's White Dream* (Chicago: Johnson Publishing Company, 1999); and Stauffer, 17.
9. Bennett, *Before the Mayflower* (1984), 198.
10. Dwight Lyceum Moody was an evangelist and preacher who founded Moody Church, the Northfield School, the Mount Herman School in Massachusetts, the Moody Bible Institute, and Moody Publications. Frederick Douglass, *The Life and Times of Frederick Douglass* (Mineola: Dover Publications, 2003), 353.
11. Thomas Wentworth Higginson, *Army Life in a Black Regiment* (Boston: Fields, Osgood, & Co., 1870): 41; William Loren Katz, *Breaking the Chains: African American Slave Resistance* (New York and Toronto: Ethrac Publications, 1990). Higginson's regiment was stationed in Beaufort, South Carolina, and one of the Northern teachers on the base was Charlotte Forten, a freeborn woman, who wrote that Higginson was "the one best fitted to command a regiment of colored soldiers." *The Journal of Charlotte L. Forten: A Free Negro in the Slave Era*, with an introduction and notes by Ray Allen Billington (New York: The Dryden Press, 1953), xv, as quoted in Higginson, xv.
12. Sterling, *We Are Your Sisters*, 243.
13. Frederick Douglass, *Autobiographies* (New York: Library Classics of the U.S., 1994), 782.
14. Bennett, *Before the Mayflower* (2007), 185; Douglass, *Autobiographies*, 792.
15. Theodore Hershberg, "Free Blacks in Antebellum Philadelphia," in *Philadelphia: Work, Space, Family, and Group Experience in the Nineteenth Century, Essays Toward an Interdisciplinary History of the City*, ed. Theodore Hershberg (New York: Oxford University Press, 1981), 375; Bennett, *Before the Mayflower* (1984), 200; Bennett, *Before the Mayflower* (2007), 197.
16. For a thorough listing of the types of activities that free black communities were involved in throughout the North and South, see Charles M. Christian, *Black Saga: The African American Experience*, (Boston: Houghton Mifflin Company, 1995), 63-195.
17. Approximately 1,400 free Louisiana blacks organized a regiment of black Confederate soldiers. Although they never actually fought as Confederate soldiers in the Civil War, they did join the Union army, becoming the first black regiment to receive official recognition. Bennett, *Before the Mayflower* (2007), 183. King, "I Have a Dream."



Dr. Karsonya (Kaye) Wise Whitehead is an assistant professor of Communication and affiliate assistant professor of African and African American Studies at Loyola University Maryland, where she specializes in race, class, and gender theory. A three-time New York Emmy-nominated documentary filmmaker, Dr. Whitehead's filmography includes the award-winning *Twin Towers: A History* and *The George Washington Bridge*. In 2003, while she was working as a middle school social studies teacher, Dr. Whitehead received the Gilder Lehrman *Preserve America* Maryland History Teacher of the Year Award. She is a nationally recognized Master Teacher in history and historical thinking skills and the author of the forthcoming books *Notes from a Colored Girl: The 1863-1865 Diaries of Emilie F. Davis* (University of South Carolina Press, 2013) and *The Emancipation Proclamation: Race Relations on the Eve of Reconstruction* (Routledge, 2014). Email: kewwhitehead@loyola.edu

Lesson Plan

“The Long Arm of Justice”: Using Dr. King’s “I Have A Dream” Speech to Analyze and Deconstruct The Civil Rights Movement

By Kaye Wise Whitehead

Overview: The Civil Rights Movement was one of the largest social protests to ever happen in our country and is currently studied and discussed in both the middle and high school state curriculums. It was one of the few times, outside of the ending of the Civil War, when the country underwent a major social, economic, and emotional shift in thinking. Even though the Thirteenth Amendment had been ratified in 1865 and the *Oliver Brown, et al v. the Board of Education of Topeka, Kansas* decision had been made in 1954, it still took the combined efforts of millions of Americans to confront and ultimately dismantle and change the American Jim Crow system. The 1963 March on Washington was a pivotal moment during the Civil Rights Movement that outlined and defined the goals of the Movement, highlighted the leaders of the Movement, and solidified the commitment of the supporters. Fifty years later, although the political landscape of the country has dramatically changed, the “check” that Dr. Martin Luther King, Jr. asked America to cash, in many ways, can still be marked as unpaid.

Goals: By deconstructing and analyzing selected portions from “Dr. King’s “I Have A Dream” speech, students will determine whether the goals outlined by Dr. King have been met and will then create a diary that details the impact that the speech had on the crowd.

Scope and Sequence: This lesson would work best in either a 60-minute class period or over a two-day period, where students would have the opportunity to study the primary sources, listen to Dr. King’s entire 17-minute speech, work together to complete the project, and present their findings. This class would also benefit from being taught in a “smart” classroom, that is, a classroom where students could have Internet access to facilitate locating additional background information.

Objectives: Students will:

- learn how to interpret primary sources
- participate in small group discussions
- create a “primary source” document
- consider multiple perspectives
- separate historical fact from fiction

Historical Thinking Standards (National Standards for U.S. History):

- Historical Analysis and Interpretation: students will explain the influences of motives, beliefs, and actions of different individuals and groups on the outcome of historical events; consider multiple perspectives; and differentiate between historical facts and historical interpretations. This lesson will teach students how to interpret and create primary source documents.

National Council for Social Studies (NCSS) Curriculum Standards for Social Studies (Adapted from *National Standards for Social Studies Teachers*)

- Individuals, Groups, & Institutions
 - Identify and describe examples of tensions between an individual’s beliefs and government policies and laws.
- Power, Authority, & Governance
 - Recognize and give examples of the tensions between the wants and needs of individuals and groups, and concepts such as fairness, equity, and justice.
- Civic Ideals & Practices
 - Identify examples of rights and responsibilities of citizens; explain actions citizens can take to influence public policy decisions; and,
 - Recognize that a variety of formal and informal factors influence and shape public policy.

Essential Questions:

- What were some of the accomplishments of the Civil Rights Movement?
- How has the struggle for civil rights changed since 1963?

Teacher Preparation: Students should have a working knowledge of the Civil Rights Movement and an understanding of some of the key events that led up to the 1963 March on Washington, specifically but not limited to the 1954 and 1955 *Brown* decisions, the Montgomery Bus Boycott, and the Little Rock Nine. In addition, students should have a working definition of primary and secondary sources, know how to synthesize material, and know how to read and analyze historical documents.

Words and Phrases:

- **The “Big Six”:** These were the leaders of the six major civil rights organizations who met with President Kennedy to organize and plan the 1963 March on Washington: James Farmer, the founder of CORE and the strategist behind the Freedom Rides; Dr. Martin Luther King Jr., the President of the Southern Christian Leadership Conference; John Lewis, President of Southern Nonviolent Coordinating Committee; A. Philip Randolph, the founder of the Brotherhood of the Sleeping Car Porters Union; Roy Wilkins, the Executive Director of the NAACP; and Whitney Young, the head of the National Urban League.
- **Civil Rights Act of 1957:** As the first civil rights bill to be introduced and ratified in 82 years, it accomplished three things: it declared that the disenfranchisement of black people was illegal; it authorized the Justice Department to seek injunctions against interference with the right to vote; and it established the Commission on Civil Rights to investigate interferences with the law.
- **Civil Rights Act of 1960:** It focused primarily on introducing penalties to be levied against anyone who obstructed a person’s attempt to vote.
- **Civil Rights Act of 1964:** It gave the federal government the right to end and prohibit segregation in public places; it created an Equal Employment Opportunity Commission; and it required any company that wanted federal business to adopt a pro-civil rights charter.
- **Oliver Brown et al vs. The Board of Education, Topeka Kansas:** The case addressed the legality of school segregation and was originally filed at the U.S. District Court in Topeka on February 28, 1951. After the lower courts upheld the power of the Topeka school board under Kansas law to separate children by race in the city’s grade school; the case went on to be decided by the U.S. Supreme Court in 1954. Combining with four other cases, *Belton (Bulah) v. Gebhart, Bolling v. Sharpe, Briggs v. Elliot*, and *Davis v. County School Board of Prince Edward County*, the *Brown et al* decision overturned the *Plessy v. Ferguson* case and ended legalized segregation.

- **Reconstruction Amendments:** These three Amendments were ratified during the ten-year reconstruction period that took place immediately after the end of the Civil War:
 - The 13th Amendment abolished slavery and involuntary servitude. (December 18, 1865)
 - The 14th Amendment declared that black Americans were full citizens who were supposed to be accorded constitutional guarantees. (July 28, 1868)
 - The 15th Amendment granted black men the right to vote. (March 30, 1870)
- **Sit-In Movement:** It began on February 1, 1960, in Greensboro, North Carolina, when four North Carolina Agricultural and Technical College students, Ezell Blair Jr. (Jibreel Khazan), David Richmond, Joseph McNeil, and Franklin McCain entered Woolworth’s at sit-down at the counter. Sit –in demonstrations quickly spread across the nation.
- **Southern Manifesto:** Released in 1956, the document was written to counter the efforts of the 1954 and 1955 *Brown* decisions and called for states to decide whether they wanted to integrate and when they wanted to do it. It was drafted and signed by 96 Democratic politicians from Southern states including Louisiana, Mississippi, Virginia and Texas.¹

Motivation:

1. Before the students enter the room, place an index card, with the word “Freedom” written on one side and the words: “Speaker,” “Supporter,” or “Protestor” written on the other it, on each desk.
2. Once students are settled, tell them to take their index cards and write a definition of the word “Freedom,” and place it face down on a corner of their desk. *Differentiation:* -Teachers should guide the class in a whole-group discussion to think through the word and come up with a shared class definition.
3. When students are finished writing, play the video clip performance of Sweet Honey in the Rock’s “We Who Believe in Freedom Cannot Rest.”²
Teaching Moment: Tell the students that Sweet Honey in the Rock is a female a capella singing group that was founded in the 1973. Known for their political and social messages. Sweet Honey has released a number of CDs and has performed throughout the United States, Africa, Mexico, Germany, Australia, Japan, England and Russia.³
4. Tell the students to go back to their original definition and answer the following:
 - a. In what two ways does the song describe achieving freedom? (“The reigns are in the hands of the young;” “...when the killing of black men is as important as the killing of white boys”)
 - b. How do you think the leaders of the Civil Rights Movement defined freedom?

- c. Has freedom been achieved for black people in America since the ending of the Civil Rights Movement?
Differentiation: -Teachers can provide students with a copy of the lyrics and have them read through them and circle the words that they do not understand. The teacher should then define the words and clear up any misconceptions before playing the clip.

5. Once students have finished, have them share out their definitions and talk through what it means to be free.

Procedures:

1. Introduction: Tell the students that they are going to read and deconstruct Dr. King's "I Have a Dream" speech to determine whether the goals outlined by Dr. King have been met and whether or not the struggle for civil rights has changed since 1963. Give each student a copy of the "I Have a Dream" Worksheet.
*Differentiation: -Students can listen to the "I Have a Dream" speech either before or while they are reading it.*⁴
2. Lecture Blast: Provide a broad overview of the Civil Rights Movement, specifically highlighting the March on Washington. If time permits, have students log into the National Visionary Leadership Project's Civil Rights Movement website and review the timeline of historical events (Video clips and photographs from the site also can be used.)⁵
3. Have the students go through the Words and Phrases list and note any questions or comments that they have after reading through it. Teachers should ensure that the students clearly understand the March before they move to the speech.
4. Next, either split the students into groups of three or have them work independently to read through Dr. King's "I Have a Dream" a speech (From "Five score years ago" to "the bright day of justice emerges.") and complete the Worksheet.

Closure:

After 20-30 minutes of independent or group work, students should be guided in a whole-class discussion sharing out their Worksheets.

Assessment: Students should either receive an activity bin (which should include magic markers, construction paper, scissors, string, stapler/staples, and glue) or have access to the materials. Tell them that they are going to create a diary from a first person perspective. The diaries should include from five to seven entries that discuss the days leading up to the March on Washington, the March, and the day after the March.

Note: This can also be completed as a long-term project or as a weekend homework assignment.

Wrap-Up: Tell the students to go back to their original definition of "Freedom," to see if their definition of "Freedom" has changed. If so, they should write down the new definition. If not, they should explain why it has not changed. Students can share portions from their diaries, time permitting..

Teacher Resources:

- Carson, Clayborne and Kris Shepard, . *A Call to Conscience: The Landmark Speeches of Dr. Martin Luther King, Jr.* New York: Warner Books, Inc., 2001.
- Christian, Charles M. *Black Saga The African American Experience A Chronology.* Boston. Houghton Mifflin Company, 1995.
- Ciment, James. *Atlas of African-American History.* New York: Checkmark Book, 2001.
- Franklin, John Hope and Alfred Moss, Jr. *From Slavery to Freedom.* New York: Knopf, 2000. (8th edition)
- Hogan, David J. *Civil Rights Chronicle: The African-American Struggle for Freedom.* Lincolnwood: Legacy Publishing, 2003.
- McKissack, Patricia and Frederick. *The Civil Rights Movement in America from 1865 to the Present.* Chicago: Children's Press, 1987.
- Whitehead, Kaye Wise. "Integrating With All Deliberate Speed," eds. Renee Poussaint, Camille Cosby, John Hope Franklin, and Percy Sutton. The National Visionary Leadership Project: Washington, DC Last modified 2008, accessed August 10, 2012, <http://www.visionaryproject.org/teacher/lesson1/wordsphrases.html>.
- Williams, Juan. *Eyes on the Prize: America's Civil Rights Years, 1954-1965.* New York: Viking Penguin, 1987.
- Collins, Owen, ed. *Speeches That Changed the World.* Louisville: Westminster John Knox Press, 1998.

"I HAVE A DREAM" WORKSHEET

Outline	Goals of the March on Washington: 1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____ 8. _____	Goals of the Civil Rights Movement: 1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____ 8. _____
Results:	1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____ 8. _____	1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____ 8. _____

DIARY FROM THE MARCH ON WASHINGTON

NAME _____

ROLES:

SPEAKER: YOU ARE ONE OF THE SPEAKERS ON THE PLATFORM WHO MET WITH PRESIDENT KENNEDY TO PLAN TO MARCH ON WASHINGTON – DOCUMENT YOUR FEELINGS LEADING UP THE MARCH, WRITING YOUR SPEECH, GIVING YOUR SPEECH, AND TALKING TO PEOPLE ABOUT YOUR SPEECH AFTER THE MARCH. THINK ABOUT HOW YOU FELT WHEN DR. KING SPOKE KNOWING THAT YOU WERE A PART OF THE PLANNING COMMITTEE. THINK ABOUT WHAT YOU THINK THE MOVEMENT SHOULD DO NEXT.

SUPPORTER: YOU HAVE TRAVELED TO WASHINGTON, DC, FROM YOUR HOME STATE (SELECT A PLACE) TO ATTEND THE MARCH ON WASHINGTON – DOCUMENT WHAT YOU DID TO GET READY TO COME TO THE MARCH: MAYBE YOU ARE YOU A COLLEGE STUDENT WHO LEFT SCHOOL TO PROTEST; A PARENT WITH A YOUNG CHILD; OR A YOUNG CHILD WHOSE PARENT HAS BROUGHT YOU TO THE MARCH. HOW DO YOU FEEL BEING AROUND SO MANY PEOPLE WHO SHARE A COMMON GOAL? HOW DID YOU FEEL WHEN DR. KING SPOKE? WHAT DID YOU DO WHEN YOU ARRIVED BACK HOME?

PROTESTOR: YOU HAVE TRAVELED TO WASHINGTON, DC, TO PROTEST THE MARCH ON WASHINGTON – DOCUMENT WHY YOU DO NOT AGREE WITH THE MARCH: MAYBE YOU ARE A POLITICIAN FROM A SOUTHERN STATE AND YOU ARE CONCERNED ABOUT CHANGING RACE RELATIONS; A PARENT WHOSE CHILD IS BEING FORCED TO ATTEND A NEWLY INTEGRATED SCHOOL; A SEPARATIST WHO BELIEVES THAT RACES SHOULD BE KEPT SEPARATE. HOW DO YOU FEEL BEING AROUND SO MANY PEOPLE WHO YOU FUNDAMENTALLY DISAGREE WITH? HOW DID YOU FEEL WHEN DR. KING SPOKE? WHAT DO YOU THINK NEEDS TO HAPPEN NEXT?

(ENDNOTES)

1. K. Wise Whitehead. "Words and Phrases from The Civil Rights Movement," *National Visionary Leadership Project*. Last modified 2008, accessed August 10, 2012, <http://www.visionaryproject.org/teacher/lesson1/wordsphrases.html>.
2. "Sweet Honey in the Rock." Last modified December 2, 2008, accessed, August 12, 2012, <http://www.youtube.com/watch?v=U6Uus--gFrc>.
3. "Sweet Honey in the Rock: About Sweet Honey in the Rock." Last modified June 29, 2005, accessed August 12, 2012, <http://www.pbs.org/wnet/americanmasters/episodes/sweet-honey-in-the-rock/about-sweet-honey-in-the-rock/716/>.
4. NPR. "I Have a Dream" Speech in its Entirety." Last modified January 18, 2010, accessed August 12, 2012, <http://www.npr.org/templates/story/story.php?storyId=122701268>.
5. Whitehead. "Primary Sources from the Civil Rights Movement," *National Visionary Leadership Project*. Last modified 2008, accessed August 10, 2012, <http://www.visionaryproject.org/teacher/lesson1/primary.html>; National Visionary Leadership Project youtube visionary project. Last modified 2008, accessed August 10, 2012, <http://www.youtube.com/channel/UC3wBuxNdVXvm9CpvZLBCJ5w/videos>.