



**2005 Dr. Martin Luther King Celebration Kit**



**Theme: "Remember, Celebrate, Act, Not a Day On, Not a Day Off"**

**2005 Blacks In Government  
MLK Celebration Kit**

**THEME: “Remember, Celebrate, Act, Not a Day On, Not a Day Off”**

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This kit is provided as a basis for Chapter Presidents, Regional Directors, and other BIG leaders to use during their Martin Luther King Celebration.

**Goals:**

- Experience different African Americans community
- To determine if a change is being achieved
- Stimulate others with positive actions

**Results:**

- We would appreciate any feedback, suggestions for improvement and/or copies of any articles referencing Dr. Martin Luther King. You may send your comments to [communications@bignet.org](mailto:communications@bignet.org).

*Additional information is available from the  
Association for the Study of Afro-American Life and History (ASALH),  
1407 14<sup>th</sup> St., NW, Washington D.C. 20005  
(202) 265-1441*

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**MARTIN LUTHER KING  
Biography**

**Birth and Family**

Martin Luther King, Jr. was born at noon 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. Other children born to the Kings were Christine King Farris and the late Reverend Alfred Daniel Williams King. Martin Luther King's maternal grandparents were the Reverend Adam Daniel Williams, second pastor of Ebenezer Baptist, and Jenny Parks Williams. His paternal grandparents, James Albert and Delia King, were sharecroppers on a farm in Stockbridge, Georgia.

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

Martin Luther King, Jr. began his education at the Yonge Street Elementary School in Atlanta, Georgia. 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 score 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. "A Comparison of God in the Thinking of Paul Tillich and Henry Wieman," was completed in 1955, and the Ph.D. degree was awarded on June 5, 1955.

## Honorary Degree

Dr. King was awarded honorary degrees from numerous colleges and universities in the United States and several foreign countries. They include the following: 1957 Doctor of Human Letters, Morehouse College Doctor of Laws, Howard University Doctor of Divinity, Chicago Theological Seminary 1958 Doctor of Laws, Morgan State College Doctor of Humanities, Central State College 1959 Doctor of Divinity, Boston College 1961 Doctor of Laws, Lincoln University Doctor of Laws, University of Bridgeport 1962 Doctor of Civil Laws, Bard College 1963 Doctor of Letters, Keuka College 1964 Doctor of Divinity, Wesleyan College Doctor of Laws, Jewish Theological Seminary Doctor of Laws, Yale University Doctor of Divinity, Springfield College 1965 Doctor of Laws, Hofstra University Doctor of Human Letters, Oberlin College Doctor of Social Science, Amsterdam Free University Doctor of Divinity, St. Peter's College 1967 Doctor of Civil Law, University of New Castle, Upon Tyne Doctor of Laws, Grinnell College, Grinnell, Iowa

Martin Luther King 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. Upon completion of his studies at Boston University, he accepted the call of Dexter Avenue Baptist Church, 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 and President of the Southern Christian Leadership Conference.

Dr. King was a pivotal figure in the Civil Rights Movement. He was elected president of the Montgomery Improvement Association, the organization which 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 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 several 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 several hundred awards for his leadership in the Civil Rights Movement. Among them were: Selected one of the most outstanding personalities of the year by Time, 1957. Listed in Who's Who in America, 1957. the Spingarn Medal from NAACP, 1957. The Russwurm Award from the National Newspaper Publishers, 1957. The Second Annual Achievement -- The Guardian Association of the Police Department of New York, 1958. Link Magazine of New Dehli, India, listed Dr. King as one of the sixteen world leaders who had contributed most to the advancement of freedom during 1959. Named Man of the Year by Time, 1963. Named American of the Decade by 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 in 1964. At age 35, Dr. King was the youngest man, the second American, and the third black man awarded the Nobel Peace Prize. 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 preceding awards and others, along with numerous citations, are in the Archives of the Martin Luther King, Center for Nonviolent Social Change, Inc. in Atlanta, Georgia. Publications Martin Luther King, Jr. Sources in the LSU Libraries.

## Speeches

Dr. Martin Luther King, Jr. was a vital personality of the modern era. His lectures and remarks 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; his courageous and selfless devotion gave direction to thirteen years of civil rights activities; his charismatic leadership inspired men and women, young and old, in the nation and abroad.

Dr. King's concept of somebodiness gave black and poor people a new sense of worth and 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. The Voting Rights Act of 1965, for example, went to Congress as a result of the Selma to Montgomery march. His wisdom, his words, his actions, his commitment, and his dreams for a new cast of life, are intertwined with the American experience.

Dr. King's speech at the march on Washington in 1963, his acceptance speech of the Nobel Peace Prize, his last sermon at Ebenezer Baptist Church, and his final speech in Memphis are among his most famous utterances (I've Been to the

Mountaintop). The Letter from Birmingham Jail ranks among the most important American documents.

## Death

Dr. King was shot while standing on the balcony of the Lorraine Motel in Memphis, Tennessee on April 4, 1968, by James Earl Ray. James Earl Ray was arrested in London, England on June 8, 1968 and returned to Memphis, Tennessee 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. Dr. King had been in Memphis to help lead sanitation workers in a protest against low wages and intolerable conditions. His funeral services were held April 9, 1968, in Atlanta at Ebenezer Church and on the campus of Morehouse College, with the President of the United States proclaiming a day of mourning and flags being flown at half-staff. The area where Dr. King was entombed is located on Freedom Plaza and surrounded by the Freedom Hall Complex of the Martin Luther King, Jr. Center for Nonviolent Social Change, Inc. The Martin Luther King, Jr. Historic Site, 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.

## Sources Used in Preparing This Display:

Major Events in the Life of Dr. Martin Luther King, Jr. By the National Library Involvement Committee, Martin Luther King, Jr. Federal Holiday Commission. (Washington D.C.: Martin Luther King, Jr. Federal Holiday Commission), 1994.

## 2005 Blacks In Government MLK Celebration Kit

**THEME:** “Remember, Celebrate, Act, Not a Day On, Not a Day Off”

### Annotated Pictures of Martin L. King



As his stunned wife Coretta looks on, Martin Luther King Jr. is sprawled across a police desk in Montgomery, Alabama in 1958 after his arrest for loitering. King insisted on serving his fourteen-day jail sentence but Police Commissioner Clyde Sellers.

Five years after Rosa Parks first refused to give up her seat to a white man on a Montgomery, Alabama bus, King's movement faced violence at every turn. After black students were refused service in the whites-only cafeteria at the state capitol, a white man swings a baseball bat at a shopper, while another strikes a black woman in the background.



In 1958, with his arms forced behind his back, King is led to jail by two police officers who were unaware of their prisoner's identity. King had been arrested for loitering as refused to move from the Montgomery courthouse steps in support of his friend, fellow pastor, Ralph Abernathy.



Gathered to support King along the 1965 march to Montgomery were many celebrities including Harry Belafonte and Tony Bennett.

From the pulpit of his Dexter Avenue Baptist Church, King addresses a rapt audience on the need for peaceful protest.



*For such an action to have to take place, any one of us can quickly answer –  
Is Racism Dead?*

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**THEME: “Remember, Celebrate, Act, Not a Day On, Not a Day Off”**

- \* Defend Affirmative Action & Integration,  
Defend Grutter v. Bollinger
- \* Realize the Promise of Brown v. Board of Education
- \* No More Separate and Unequal -  
Fight for Full Integration and Equality
- \* No anti-affirmative action ballot initiative in Michigan!

The US Supreme Court victory for affirmative action in the University of Michigan legal cases is proof that the new civil rights movement can fight and win. The April 1, 2003 national civil rights march in Washington DC of 50,000 students and youth won a precious and historic victory for affirmative action in Grutter v. Bollinger. Standing, organizing, marching, and rallying together, we achieved what most believed to be impossible - we beat President George Bush, who argued against affirmative action at the Supreme Court.

The independent action of the new civil rights movement secured this victory -- now our victory must be defended.

Within days of the Supreme Court's decision in Grutter, California Republican businessman Ward Connerly, his billionaire segregationist backers and a handful of racist, right-wing Republican Party politicians from Michigan announced their plan to nullify that US Supreme Court decision by sponsoring an anti-affirmative action ballot measure in Michigan and other states. If passed, Connerly's Michigan ballot proposition would outlaw every affirmative action program in education, employment, and contracting. It would ban outreach programs. It would ban equal opportunity programs directed at women and minorities. If Connerly succeeds in Michigan, he will take his racially divisive anti-affirmative action campaign to other states. We must beat him in Michigan.

We can defeat Ward Connerly and his attack on civil rights, but only if we stand and fight now. We must stop him from getting the financial resources and building the political organization he needs in order to collect the 317,757 petition signatures necessary to get his segregationist proposal on the ballot for November 2004. Keeping this proposal off the ballot is the only sure way to beat it.

Defend the Grutter v. Bollinger victory -  
Fight to realize the promise of Brown v. Board of Education:

While we build the defense of our US Supreme Court victory we must also prepare an offensive against the separate and unequal conditions of education in America.

The new civil rights movement will mark the May 2004 fifty-year anniversary of the US Supreme Court's decision in Brown v. Board of Education with a march declaring No more separate and unequal  
- realize the promise of Brown.

The Brown decision stands for the promise of real equality of opportunity in American life. From the beginning certain right-wing forces have been committed to achieving either the reversal of Brown v. Board of Education, or if that is not possible, rendering Brown virtually meaningless in practice. Over the past 30 years these right-wing forces have gotten closer and closer to achieving their objective of rendering Brown meaningless with a series of victories against racial equality in the federal courts, reactionary and racist ballot propositions, and other reactionary legal and political setbacks for the cause of equality and integration.

In particular, these right-wing forces have succeeded through these means in shutting down most school desegregation programs in America and effectively outlawing affirmative action and integration in California and other states. As a direct result, educational segregation has gotten worse over the last generation.

That chain of setbacks for civil rights in America has at last been disrupted by Grutter v. Bollinger.

The march on November 7 in Ann Arbor, Michigan will declare our intention to defend the victory in Grutter v. Bollinger to the fullest. It is essential to protect

the defense of affirmative action in Grutter v. Bollinger both in order to defend affirmative action and to bring an end to the period of setbacks to civil rights and return our nation to the path of progress toward genuine equality.

<http://www.bamn.com/november7/>

This conference will discuss and vote on a perspective for the defense of Grutter v. Bollinger, and the fight to realize the promise of Brown v. Board of Education. We will begin planning for a mass civil rights march on Washington, DC to mark the 50-year anniversary of Brown v. Board of Education. The mass civil rights march on November 7 kicks off the Seventh National Conference of the New Civil Rights Movement.

[www.bamn.com](http://www.bamn.com)

**By Any Means Necessary (BAMN)**

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**Facts about Affirmative Action  
And Education**

The elimination of affirmative action leads  
to **resegregation.**

After the Hopwood decision overturned affirmative action at the University of Texas (UT), the number of black students at the UT Law School dropped from 65 in 1996 to 11 in 1997. Only 4 black students enrolled—in a first-year class of more than 400.

At the University of Texas Law School, Latino/a student enrollment has been cut in half since affirmative action programs were outlawed in 1995.

When the ban on affirmative action was implemented at the University of California (UC)-Berkeley law school, the number of black students admitted dropped from 75 in 1996 to 14 (out of 792 applicants) in 1997; none enrolled.

In its first year without affirmative action, the UC-San Diego School of Medicine did not admit a single black applicant, of the 196 who applied.

UC-Berkeley admitted 61% fewer minorities in 1998—the year the state first implemented its ban on affirmative action at the undergraduate level. 800 black and other minority students with grade point averages of 4.0 and SAT scores of at least 1200 were denied admission to the 1998 freshman class.

■ **Standardized Tests do not measure “Merit”**

A study of the period 1968-1987 conducted by UC-San Diego School of Medicine professors shows that initial gaps in performance between students admitted under the regular and affirmative action admission standards narrowed and then disappeared over the course of medical education.

Until the early 1970s, female students outscored male students on the verbal section of the SAT; the verbal section was “balanced” to produce minimally lower scores by women than men. The math section, which has consistently reflected a significant gap in favor of men, has never been “balanced.”

SAT-takers score on average 30 test points higher for every \$10,000 in parental annual income.

■ **Fact: Affirmative action programs opened up educational opportunities for all minorities and for women of all races.**

Between 1890 and 1970, the percentage of lawyers who were black increased less than one percentage point: from 0.48% to 1.29%. Fifteen years later, 5.1% of law students were black. In 1995, the last year affirmative action programs existed at every law school; black students comprised 7.5% of all law students. In 1960, a tiny number of all law students were women; today, just over 50% of law students are women. In 1971, women received 6.3% of all professional degrees. Ten years later, the figure had more than quadrupled to 27.5%

■ **Fact: The elimination of affirmative action programs leads to the resegregation of higher education.**

In California and Texas, the elimination of affirmative action programs has had a devastating impact on the number of black, Latina/o, and Native American students. In 1996, prior to the recently reversed ban on affirmative action in the University of California (UC) system, the entering class of the UCLA Law School included 10.3% black students. In 1999, the UCLA Law School used extensive minority outreach programs, "socioeconomic affirmative action", and a holistic admission review system to try to restore the proportion of underrepresented minority students at the law school. Despite these efforts, the 2000 entering class at the UCLA Law School consisted of only 1.4% black students; the class that graduated in the spring of 2002 had only two black students. In 1994-1996, 13 Filipino students were enrolled in UC Berkeley's Boalt Hall Law School. In 1996-2000, after the elimination of the law school's affirmative action program, only 3 Filipinos were enrolled at Boalt Hall. At the University of Texas Law School, Latino/a student enrollment has been cut in half since affirmative action programs were outlawed in 1995.

The number of women faculty has decreased by 22% throughout the UC system since the take-away of affirmative action.

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**SUGGESTIONS FOR CELEBRATION - KEY FACTS IN HISTORY:**

1. Provide displays in a very visual location of your organization. Displays can include artwork, paintings, sculptures, books, or a visual representation of the leaders that have been, or are influential.
2. Organize weekly Black History Month trivia contests to test Black History knowledge of employees.
3. Host a film festival during this month, during lunch or after work. Breakup the movies so that the audience can watch it within an hour or less. You can showcase both featured movies and documentaries.
4. Handouts of historical facts can be part of your display area throughout the month or during planned programs. Some information is included in this kit however; the bibliography can assist you with this area.
5. Host a workshop, panel discussion or seminar related to the theme. Get local experts to participate or have your local BIG leadership speak on the topic.
6. Conduct a personal development forum to provide you an understanding on how to deal with racism and racist behavior.
7. A Panel Discussion of local civic or civil service leaders provides a great opportunity to understand:
  - Local issues that they are addressing and the impacts on our family, church, politics and culture.
  - Information on how to obtain educational grants for the Community based programs and disparities and their impact on our families.
  - etc.

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**How to communicate your Blackness**

Whenever new information is presented to an individual or a group of people, the information must be accurate, clear and have a specific meaning for that particular individual or particular group. Therefore, the information should be presented in a specific format and should include certain factors. These factors are:

**Focus**

The center of an activity or the area of attention.

It is important to relate to the past in order to understand the present and deal with the future. A people will never look forward to posterity who never looked backward to their ancestors.

**Sense of Direction**

The way and manner in which the event will take form.

To practice the principles in our lives that helped our ancestors to endure oppression, slavery and racism. Emphasize Unity of the Black family.

**Purpose**

The plan, intention or reason for an activity or event.

To maintain a history. History is Knowledge, Identity and Power.

**Goals**

The things that will be achieved.

To develop self and facilitate a positive Black self-esteem by exposing individuals to a culturally desirable pattern of principles, to help them live their lives and to encourage the highest level of positive Black self-esteem and spiritual development. To establish a culturally oriented "WAY OF LIFE."

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**Do You Celebrate KWANZAA?**

KWANZAA, the African-American cultural holiday conceived and developed by Dr. Maulana Ron Karenga, was first celebrated on December 26, 1966. Kwanzaa is traditionally celebrated from December 26 through January 1, with each day focused on Nguzo Saba, or the seven principles. Derived from the Swahili phrase "matunda ya kwanza" which means "first fruits", Kwanzaa is rooted in the first harvest celebrations practiced in various cultures in Africa. Kwanzaa seeks to enforce a connectedness to African cultural identity, provide a focal point for the gathering of African peoples, and to reflect upon the Nguzo Saba, or the seven principles, that have sustained Africans. Africans and African-Americans of all religious faiths and backgrounds practice Kwanzaa.

Kwanzaa was born out of the whirlwind of social and political changes of the sixties decade. The sixties represent one of many eras during which the African and African-American struggle for freedom and self-identity reached its historical peak, spawning multiple revolutionary movements.

By creating Kwanzaa, African-Americans sought to rectify the cultural and economic exploitation perpetrated against us during the months of October, November, and December (the Christmas season). During this season, corporate America typically ignored the quality of life concerns of African-Americans, yet encouraged participation in the commercialism of Christmas. Additionally, African-Americans did not observe a holiday that was specific to our needs. A review of the major holidays celebrated in the United States would reveal that not one related specifically to the growth and development of African-Americans. The development of Kwanzaa assumed a reassessment, reclaiming, recommitment, remembrance, retrieval, resumption, resurrection, and rejuvenation of the "Way of Life" principles recognized by African-Americans. These principles have strengthened African-Americans during our worldwide sojourn.

Today, Kwanzaa is recognized by millions throughout America and the world. It is celebrated often in community settings provided by homes, churches, mosques, temples, community centers, schools, and places of work. Kwanzaa

allows us to celebrate the season without shame or fear of embracing our history, our culture, and ourselves.

## **Introduction**

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Kwanzaa is a spiritual, festive and joyous celebration of the oneness and goodness of life, which claims no ties with any religion.

The focus of Kwanzaa is centered around the seven principles (Nguzo Saba) with particular emphasis on the unity of our Black families. It is a time for gathering of our families, and for a rededication to manifesting the principles of Kwanzaa (Nguzo Saba) as a way of life for Black Americans.



Kwanzaa has definite principles, practices and symbols, which are geared to the social and spiritual needs of African-Americans. The reinforcing gestures are designed to strengthen our collective self-concept as a people, honor our past, critically evaluate our present and commit ourselves to a fuller, more productive future.

Kwanzaa is a way of life; not just a celebration. As a living social practice, it is a week of actual remembering, reassessing, recommitting, rewarding and rejoicing. For evaluation of ourselves and our history, we relate to our past, reassess our thoughts and practices, and recommit ourselves to the achievement of Black liberation and the betterment of life for all Black Americans.

Finally, the concept of Kwanzaa, the African-American holiday, is to help Black Americans relate to the past in order to understand the present and deal with the future.

Encourage your essay participants, at some time - either before or after your event - to get further involved. They should submit their essays to the pertinent government official or agency for consideration. They could also submit it to the local media opinion/editorial section. These steps provide a means for them to begin their role in defining our community.

## 2005 MLK Celebration Kit

### GOOD READINGS

Below is a list of Audio-Visual-Books that cover various facets of MLK. An extensive amount of books have been published on MLK and Racism. For more information, search your local bookstore or online retailer.

### **AUDIO – VISUAL**

Akomfrah, John Martin Luther King, Jr.: The Man and the Dream, 1 videocassette (60 min.). New York, New Video Group, distributed by A&E Home Video, 1997

Appleby, David. At The River I Stand, 1 videocassette (58 min., 20 sec.). San Francisco, California Newsreel, 1993.

Eyes on the Prize: America's Civil Rights Years, 6 videocassettes (360 min.). Boston, Blackside, Inc., distributed by PBS Video, 1990.

Eyes on the Prize II: America at the Racial Crossroads- 1965-1966, 8 videocassettes (60 min. ea.). Boston, Blackside, Inc., distributed by PBS Video, 1990.

Guggenheim, Charles. A Time for Justice: America's Civil Rights Movement. 1 videocassette (38 min.) Santa Monica, Direct Cinema Ltd., 1994.

James, Dante J. A. Philip Randolph: For Jobs & Freedom, 1 videocassette (87min., 10 sec.). San Francisco, California Newsreel, 1996.

King, Dexter, Philip Jones and DIC Entertainment. *Our Friend, Martin*, 1 videocassette (60 min.). Beverly Hills: CBS Video, Dist. by 20th Century Fox Home Entertainment, 1998.

Landau, Ely. *King, Montgomery to Memphis*, 1 videocassette (103 min.). Beverly Hills, Pacific Arts Video, 1988.

*Legacy of a Dream*, 1 videocassette (25 min.). Oak Forest, MPI Home Video, 1990.

*Martin Luther King Commemorative Collection*, 1 videocassette (115 min.). Oak Forest, MPI Home Video, 1988.

*Martin Luther King, Jr.: A Personal Portrait*, 1 videocassette (53 min.). Goldsboro, Michaelis Tapes, Inc., distributed by Carroll's Marketing & Management Service, 1987.

Schlessinger, Andrew. *A History of the Civil Rights Movement*, 1 videocassette (30 min.). Bala Cynwyd, Schlessinger Video Productions, 1994.

*Sing for freedom: The Story of the Civil Rights Movement Through Its Songs*, 1 compact disc or sound cassette (70 min.). Washington, D.C., Smithsonian/Folkways Records, distributed by Rounder Records, 1990.

*Voices of the Civil Rights Movement: Black American Freedom Songs, 1960-1966*, 2 compact discs or cassette tapes. Washington, D.C., Smithsonian Institution, 1980.

Wormser, Richard. *The Rise and Fall of Jim Crow*, 4 videocassettes (56 min. each). San Francisco, California Newsreel, 2002.

Will the Circle Be Unbroken?: An Audio History of the Civil Rights Movement in Five Southern Communities and the Music of These Times, 13 compact discs or 9 cassette tapes. Atlanta, Southern Regional Council, distributed by Public Radio International, 1998.

Atlanta: Southern Regional Council, distributed by Public Radio International, 1998

### **SUGGESTED TEXT**

The Autobiography of Martin Luther King, Jr. Edited by Clayborne Carson. New York: Intellectual Properties Management in association with Warner Books, 1998.

Conscience for Change. Toronto: Canadian Broadcasting Company, 1967.

The Martin Luther King, Jr., Companion: Quotations from the Speeches, Essays, and Books of Martin Luther King, Jr. Coretta Scott King, editor. New York: St. Martin's Press, 1993.

The Measure of a Man. Minneapolis, MN: Fortress Press, 2001.

Strength to Love. Philadelphia: Fortress Press, 1981.

Stride Toward Freedom: The Montgomery Story. New York: Harper & Row, 1958.

A Testament of Hope: The Essential Writings of Martin Luther King, Jr. Edited by James Washington. San Francisco: Harper & Row, 1991.

The Trumpet of Conscience. New York: Harper & Row, 1968.

Where Do We Go from Here: Chaos or Community? Boston: Beacon Press, 1968.

Why We Can't Wait. New York: Harper & Row, 1964

The Words of Martin Luther King, Jr. Edited by Coretta Scott King. New York: Newmarket Press, 1983.

About King Bennett, Lerone. What Manner of Man: A Biography of Martin Luther King, Jr. Chicago: Johnson Publishing Co., 1989.

Bull, Angela. Free At Last!: The Story of Martin Luther King, Jr. New York: Dorling Kindersley, 2000

Branch, Taylor. Parting the Waters: America in the King Years. New York: Touchstone, 1989.

Branch, Taylor. Pillar of Fire. New York: Touchstone, 1999.

Erskine, Noel Leo. King Among the Theologians. Cleveland: Pilgrim Press, 1995.

Fairclough, Adam. Martin Luther King, Jr. Athens: University of Georgia Press, 1995.