

Celebrating Diversity

Martin Luther King Jr.
Black History
Civil Rights Movement

Instructional Resources



"Until justice rolls down like waters and
righteousness like a mighty stream."

Celebrating Diversity

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MARTIN LUTHER KING DAY

Related Michigan Social Studies Standards and Benchmarks - Elementary

- 1.2.1 identify who was involved, what happened, and where it happened in stories about about the past.
- 1.2. describe the past through the eyes and experiences of those who were there as revealed through their records.
- 1.2.3 recount events from simple biographies of women and men representing a variety of societies from the past.
- 1.2.4 identify and explain how individuals in history demonstrated good character and personal virtue.
- 1.2.6 use narratives and graphic data to compare the past of their local community, the state of Michigan, and other parts of the United States.
- 1.2.7 recount the lives and characters of a variety of individuals from the past. representing their local community, the state of Michigan, and other parts of the United States.
- 1.2.8 identify and explain how individuals in history demonstrated good character and personal virtue.
- 1.3.2 differentiate between historical facts and historical interpretations.
- 1.3.3 explain why accounts of the same event differ.
- 1.3.4 use primary sources to reconstruct past events in their local community.
- 1.3.5 interpret conflicting accounts of events in both Michigan and United States history and analyze viewpoints of the authors.
- 1.4.3 identify problems from the past that divided their local community, the state of Michigan, and the United States and analyze the interest and values of those involved.
- 1.4.4. select decisions made to solve past problems and evaluate those decision in terms of ethical considerations, the interests of those affected by the decisions, and the short and long term consequences of those decisions.

Related Michigan Social Studies Standards and Benchmarks - Middle School

- 1.2.11 use historical biographies to explain how events from the past affected the lives of of individuals and how some individuals influenced the course of history
- 1.2.12 identify and explain how individuals in history demonstrated good character and personal virtue.
- 1.3.9 show that historical knowledge is tentative and subject to change by describing interpretations of the past that have been revised when new information was uncovered.
- 1.4.8 select historical decisions and evaluate them in light of core democratic values and resulting costs and benefits as viewed from a variety of perspectives.
- 6.1.6 state public policy issues and their related ethical, definitional, and factual issues as questions.
- 6.1.7 trace the origins of a public issue.
- 6.1.8 explain how culture and experiences shape positions that people take on an issue.

Related Michigan Social Studies Standards and Benchmarks - High School

- 1.2.14 select events and individuals from the past that have had global impact on the modern world and describe their impact.
- 1.2.15 identify and explain how individuals in history demonstrated good character and personal virtue.
- 1.3.12 challenge arguments of historical inevitability by formulating examples of how different choices could have led to different consequences.
- 1.4.10 evaluate the responses of individuals to historic violations of human dignity involving discrimination, persecution, and crimes against humanity.
- 1.4.12 select pivotal decision in United States history and evaluate them in light of core democratic values and resulting costs and benefits as viewed from a variety of perspectives.
- 3.2.8 identify the benefits and challenges of diversity in American life.
- 3.3.4 distinguish between civil and criminal procedure.
- 3.5.7 describe the influence of the American concept of democracy and individual rights in the world.
- 4.2.11 evaluate ways to resolve conflicts resulting from differences between business interests and community values.
- 4.4.13 evaluate the United States and other economics systems on their ability to achieve broad social goals such as freedom, efficiency, equity, security, development, and stability.
- 6.2.4 engage each other in elaborated conversations that deeply examine public policy issues and help to make reasoned and informed decisions.
- 6.3.4 compose extensively elaborated essays expressing and justifying decisions on public policy issues.



Welcome to the chronology page. Click on a highlighted event or year for more information.

Major Events



- Birthdate, 15 January 1929
- Marriage to Coretta Scott, 18 June 1953
- Montgomery Bus Boycott, 1955-1956
- Birmingham Protests and the "Letter from a Birmingham Jail," April 1963
- "I Have a Dream" Speech and the March on Washington, August 1963
- Nobel Prize, December 1964
- Assassination, 4 April 1968

Important Time Periods

1810 - 1929 - Family history

15 January 1929 - Michael King (later known as Martin Luther King, Jr.) Is born at 501 Auburn Avenue in Atlanta, Georgia.

1930 - 1944 - Childhood and Schooling

20 September 1944 - King begins his freshman year at Morehouse College

1945 - 1948 - Schooling and Ebenezer

25 February 1948 - King is ordained and appointed associate pastor at Ebenezer

8 June 1948 - King receives his bachelor of arts degree in sociology from Morehouse.

1951 - 1955 - Higher Education

6-8 May 1951 - King graduates from Crozer with a bachelor of divinity degree, as valedictorian and student body president.

13 September 1951 - King begins graduate work in systematic theology at Boston University.

18 June 1953 - King marries Coretta Scott at the Scott home near Marion, Alabama.

31 October 1954 - King is ordained pastor of Dexter Avenue Baptist Church in Montgomery, Alabama.

5 June 1955 - King is awarded a doctorate from Boston University.

1955-1956 - Montgomery Bus Boycott

December 1955 - The Montgomery Bus Boycott begins and King is elected president of the Montgomery Improvement Association (MIA) five days after Rosa Parks' arrest for refusing to obey the city's policy mandating segregation on buses.

26 January 1956 - King is arrested for speeding and is jailed for the first time in Montgomery.

30 January 1956 - The King's home is bombed.

21 February 1956 - An all-white grand jury indicts King and 88 black leaders of the MIA for violating a state anti-labor law prohibiting boycotts.

20 December 1956 - Montgomery buses are integrated after the U.S. Supreme Court declares Alabama's segregation laws unconstitutional and King is among the first people to ride an integrated Montgomery bus.

1957-1958 - Southern Christian Leadership Conference formed

March 1957 - King attends the Ghanaian celebration of independence.

May 1957 - King leads Prayer Pilgrimage for Freedom in Washington, D.C.

8-9 August 1957 - One hundred fifteen black leaders meet in Montgomery and form the Southern Christian Leadership Conference (SCLC).

23 June 1958 - King meets with President Eisenhower.

17 September 1958 - King publishes his first book, Stride Toward Freedom: The Montgomery Story

20 September 1958 - King is stabbed in Harlem.

1959 - Trip to India

3 February 1959 - King departs for India as guest of Prime Minister Nehru.

18 April 1959 - King addresses approximately 25,000 high school and college students participating in the second Youth March for Integrated Schools in Washington, D.C.

29 November 1959 - King resigns from Dexter to devote more time to leadership of the SCLC in Atlanta.

1960-1961 - Sit-ins and Student Movement

24 January 1960 - King co-pastors Ebenezer Baptist Church with his father, Martin Luther King, Sr.

22 June 1960 - King meets privately with presidential candidate John F. Kennedy.

19 October 1960 - King is arrested for sitting-in at Rich's Department store in Atlanta, refuses to post bail, and goes to jail with student protestors.

21 May 1961 - King addresses Freedom Riders and black residents at First Baptist Church in Montgomery.

11-14 December 1961 - King responds to an appeal from William B. Anderson, president of the Albany Movement, to join the protests in Albany, Georgia.

16 December 1961 - King is arrested for parading without a permit and is released on bond.

1962 - Albany Movement

16 October 1962 - King meets with President Kennedy and urges him to issue a second Emancipation Proclamation to end racial segregation.

1963 - Birmingham Protests, March on Washington

16 April 1963 - King is jailed in Birmingham and writes "Letter from a Birmingham Jail."

28 August 1963 - King delivers the "I Have a Dream" speech at the March on Washington for Jobs and Freedom.

22 September 1963 - King eulogizes four girls killed in 16th Street Baptist Church bombing in Birmingham, Alabama.

September 1963 - Strength to Love is published.

10 October 1963 - Robert Kennedy authorizes the FBI to wiretap King's telephone in Atlanta, and subsequently approves taps on SCLC's phones.

1964 - Nobel Prize

March 1964 - King meets Malcolm X in the Capitol building.

June 1964 - Why We Can't Wait is published.

20 July 1964 - King and SCLC staff launch a People to People tour of Mississippi to help SNCC and CORE in the Mississippi Freedom Summer.

December 1964 - King receives the Nobel Peace Prize in Oslo, Norway.

1965 - Selma Campaign

2 January 1965 - King announces start of Project Alabama, a campaign of mass marches centered in Selma, to arouse the federal government to protect black voting rights through federal legislation.

21-25 March 1965 - King leads Selma to Montgomery March.

26 July 1965 - King's People to People tour of northern cities culminates in a mass march of 30,000 people at Chicago city hall.

6 August 1965 - King is present when President Johnson signs the Voting Rights Act.

August 1965 - King publicly opposes the Vietnam War, urging negotiation and a halt to the bombing of North Vietnam.



5 August 1965 - King is stoned as he leads march through Chicago's southwest side.

1966 - Move to the North

1967 - Vietnam and Poverty Campaigns

4 April 1967 - King delivers anti-war speech at the Riverside Church in New York City.

Fall 1967 - King publicly reveals his plans to organize a mass civil disobedience campaign in Washington, D.C. to force the government to end poverty.

1967 - *Where Do We Go From Here: Chaos or Community?* and *The Trumpet of Conscience* are published.

1968 - Memphis and King's Assassination

28 March 1968 - King leads a march of approximately 6,000 protestors in support of striking Memphis sanitation workers.

3 April 1968 - King delivers his last speech, "I've Been to the Mountaintop," at the Mason Temple in Memphis.

4 April 1968 - King is assassinated in Memphis.

9 April 1968 - King is buried in Atlanta.

Directory



Martin Luther King, Jr.: A Biographical Sketch

LSU Libraries
Louisiana State University

Selected Reference Resources no.218
Mitchell Brown, Compiler

[Return to ... Martin Luther King Jr./Black History Month](#)

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



Martin Luther King Day

I have a Dream

by Martin Luther King, Jr.

Delivered on the steps at the Lincoln Memorial in Washington D.C. on August 28, 1963

Five score years ago, a great American, in whose symbolic shadow we stand 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 captivity.

But one hundred years later, we must face the tragic fact that the Negro is still 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 languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have 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 would be guaranteed the inalienable 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 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. So we have 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 rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. 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. 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. 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 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 their freedom is inextricably bound to our freedom. We cannot walk alone.

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

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 cells. Some of you have come from areas where your 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 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, that in spite of the difficulties and frustrations of the moment, 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 slaveowners will be able to sit down together at a table of brotherhood.

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

I have a dream that my four 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 the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, 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.

This is our hope. This is the faith with which I return to the South. 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.

This will be the day when all of God's children will be able to sing with a 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. 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 snowcapped Rockies of Colorado!

Let freedom ring from the curvaceous peaks 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 every molehill of Mississippi. From every mountainside, let freedom ring.

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 in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

Classroom Resources

Southern Poverty Law Center

Teaching Tolerance -- A free semiannual 64-page magazine providing educators with resources for promoting interracial and intercultural understanding. To subscribe, individual teachers and other educators should send a request on letterhead. Bulk orders of recent issues: \$1 per copy. Sorry, other back issues not available.

"One World" Poster Set -- Eight 4-color 18x24-inch posters featuring artwork and text from *Teaching Tolerance* magazine. Teacher's guide for elementary and secondary classrooms. Free, one per individual teacher, upon written request on letterhead (sorry, no bulk orders). Additional or non-educator orders: \$30 per set (includes UPS charge)

Starting Small: Teaching Tolerance in Preschool and the Early Grades -- A video-and-text teacher training kit for early childhood educators. Includes a 58-minute video and 5 copies of a 250-page text focusing on seven exemplary tolerance education programs. Free, one per school, upon written request on letterhead from elementary principal, day care director or teacher education department chair. Individual purchase: \$30 (includes UPS charge)

America's Civil Rights Movement -- A video-and-text kit for middle and upper levels. Includes the 104-page text *Free at Last*, the 38-minute Academy Award-winning video *A Time for Justice*, and a teacher's guide. Free, one per school, university department or community organization, upon written request on letterhead from principal, department chair or director. Individual purchase: \$30 (includes UPS charge)

The Shadow of Hate: A History of Intolerance in America -- A video-and-text kit for secondary students. Includes a 40-minute video documenting episodes of intolerance in U.S. history; a 128-page illustrated text, *Us and Them*; and a teacher's guide. Same availability as the *America's Civil Rights Movement* kit (see above)

Starting Small Book -- A 250-page text focusing on seven exemplary early childhood classrooms. Includes research-based commentary, suggestions for activities and comprehensive resource list. Price: \$2.75 each for 1-9 copies; \$2.25 each for 10-19 copies; \$1.75 each for 20-99 copies; and \$1.50 each for 100 or more copies.

Free at Last Book -- A 104-page illustrated magazine text chronicling the Civil Rights Movement and profiling the people whose names are on the Civil Rights Memorial. Price same as *Starting Small* book (above).

Us and Them Book -- A 128-page illustrated text that examines 14 episodes of intolerance in U.S. history. Included in *Shadow of Hate* kit. Bulk prices same as *Starting Small* book (above).

Starting Small Video -- A 58-minute video profiling five exemplary early childhood classrooms from Seattle to New Haven. Included in *Starting Small* kit. Individual purchase: \$20.

The Shadow of Hate Video -- A 40-minute documentary video that chronicles the legacy of intolerance in U.S. history. Included in *The Shadow of Hate* teaching kit. Individual purchase: \$20.

A Time for Justice Video -- A 38-minute Academy Award-winning video which surveys the Civil Rights Movement through historical footage. Not available from Teaching Tolerance. Please contact: Direct Cinema Limited, PO Box 10003, Santa Monica, CA 90410-1003; phone 1/800/525-0000.

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Requests for free items may be faxed to: Order Dept. at 334/264-7310.

Note on Bulk Orders: Please send written requests for bulk orders of magazines and texts along with your check payable to Teaching Tolerance to: ATTN: Order Dept. at the address below. Major credit cards accepted upon receipt of written authorization. Sorry, we cannot accept purchase orders.

Bulk orders are shipped 4th Class-Library rate. Please allow 6-8 weeks for delivery. If faster delivery is desired, please call the Order Department at 334/241-0726 for information.

Teaching Tolerance
P.O. Box 548
Montgomery, Alabama 36101-0548

Order fax: 334/264-7310
Editorial fax: 334/264-3121
Phone: 334/241-0726

All Items Sold at Cost on a Nonprofit Basis -- Prices Subject to Change

Rev. 8/17/98

Teaching Tolerance magazine

Teaching Tolerance magazine spotlights educators, schools and curriculum resources dedicated to promoting respect for differences in the classroom and beyond. Sent to more than 400,000 teachers twice a year, in January and September, the 64-page full-color magazine provides a national forum for sharing techniques and exploring new ideas in the areas of tolerance, diversity and justice.

Each issue of *Teaching Tolerance* includes in-depth features on such topics as race relations, homophobia, religious diversity, anti-Semitism and building classroom community, along with classroom activities and resource recommendations. The articles in the magazine address equity concerns at all grade levels, preschool through secondary. Many post-secondary teachers and teacher preparation programs also find the material to be of high interest.

Subscriptions are available free to teachers, religious and community leaders, health-care providers and other educators upon written request on school or organization letterhead. Send the request to Teaching Tolerance, 400 Washington Avenue, Montgomery, Alabama 36104, or fax it to 334/264-7310.

- Keith Geiger, past President of the National Education Association, called *Teaching Tolerance* materials "Exemplary ... of great value to educators of all grades and subjects."
- A California principal described the magazine as "the most valuable single reference for multicultural materials and teaching strategies available to educators."
- An Ohio teacher said, "When I open the pages of *Teaching Tolerance*, I know I'm facing some hard truths. And I also know there's hope."



the BIRMINGHAM PLEDGE

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I believe that every person has worth as an individual.

I believe that every person is entitled to dignity and respect, regardless of race or color.

*I believe that every thought and every act of racial prejudice is harmful;
if it is my thought or act, then it is harmful to me as well as to others.*

*Therefore, from this day forward I will strive daily to eliminate racial prejudice
from my thoughts and actions.*

I will discourage racial prejudice by others at every opportunity.

*I will treat all people with dignity and respect; and I will strive daily to honor this pledge,
knowing that the world will be a better place because of my effort.*

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Book Strategies

Racism and the Civil Rights Movement

by Pat Scales

Focus On:
Christopher Paul Curtis,
The Watsons Go to Birmingham—1963

The *Watsons Go to Birmingham—1963*, which was named an Honor Book for both the 1996 Newbery Medal and the 1996 Coretta Scott King Author Award, is often described as a work of fiction about the civil rights movement. Though the novel is set during the 60s, when race riots were occurring in the South, the story is really about family relationships, friendship, and love. The civil rights movement is significant to the story, but what the "Weird Watsons" learn about one another on their journey from Flint, Michigan, to Birmingham, Alabama, is what brings the initial conflict to a comfortable and even tender resolution. Ten-year-old Kenny is bullied by his older brother, Byron, an "official juvenile delinquent." Kenny, an excellent student, is quiet and serious. He is attentive to his younger sister, Joetta, and is extremely sensitive to the needs and problems of his friends. Thirteen-year-old Byron has already failed two grades, and seems to be making no progress toward improvement. Instead of devoting time to schoolwork, Byron spends his free time finding out how much trouble he can create at home and at school. Kenny appears to be the best target for Byron and his gang until Rufus Fry moves to the Watsons' neighborhood. Like Kenny, who is burdened with being smart and having a lazy eye, Rufus has two things against him. Rufus is from the South and speaks with a southern drawl, and his clothes are tattered and torn. Kenny and Rufus become soul mates, until one day Kenny forgets what real friendship is

about and joins in when the kids on the school bus laugh at the clothes Rufus is wearing. When Kenny finally gets the nerve to tell his mother how he has hurt Rufus, Mrs. Watson walks Kenny to the Frys' house and helps Kenny make amends.

Mrs. Watson doesn't seem to have the same skill in dealing with Byron. In fact, she is so disgusted with his behavior that she and Mr. Watson decide to deliver Byron to Grandma Sands in Birmingham, Alabama. The deal is that Byron will stay in Birmingham for the summer, and if there is no change in his behavior, he will extend his stay through the following school year. Though the Watsons have heard about the race riots in Alabama, Grandma Sands assures them that things are quiet and safe where she lives.

Two things that happen in Birmingham change the nature of the Watsons' trip. Kenny, ignoring a No Swimming sign, almost drowns, and is rescued by Byron. Grateful that Byron pulls him from the "Wool Pooh," Kenny is amazed when he sees his brother shake and break into sobs—uncharacteristic behavior for Byron. Then, all the news stories about the political and social problems in the South are made real when a church in Grandma Sands' neighborhood is bombed. Thinking that Joetta is a casualty at the church, the fright-



Curtis, Christopher Paul. *The Watsons Go to Birmingham—1963*. 1995. 210p. Delacorte. \$14.95 (0-385-32175-9). Gr. 5-9.

ened Watsons run from the house in search of the little girl. Although Joetta is safe, Mr. and Mrs. Watson take their three children and leave that night, swearing to tell no one what they witnessed in Birmingham.

Kenny is the person who suffers the most from the memories of the trip. He becomes solemn and silent, and shows no interest in reuniting with his friends. When he withdraws into his own world and begins hiding behind the couch, Byron sleeps on the couch so that Kenny won't be alone with his thoughts. Finally, in a memorable scene, Byron takes on the role of a caring big brother. As Kenny sits in the bathroom sobbing and replaying the scene of the bombing, Byron assures him, "There ain't

nothing wrong with being sad or scared about that. I'm sad about it too. I got real scared, too."

Discussion

- Have students consider who the main character of the novel is. Discuss the story's conflict. How do the near tragic incidents contribute to the resolution of the conflict?
- Humor is sometimes expressed in what characters say. Other times, it is expressed in what they do. Discuss the humor in the novel and the stylistic techniques Christopher Paul Curtis uses to create humor.
- The bus driver tells Rufus, "Don't you pay no mind to them little fools, they ain't happy 'jest they draggin' someone down." Why do people feel the need to "drag others down"? What can one do in school to make those who are different feel welcome? What does intolerance mean? How is intolerance related to bullying, prejudice, and overt acts of racism?
- What does Mrs. Watson mean when she says that, in Birmingham, "things aren't perfect, but people are more honest about the way they feel"? Discuss the various types of racism. How is silent or "covert" racism perhaps a more serious and prevalent problem than overt racism?

- Mrs. Watson doesn't want to tell anyone what her family saw in Birmingham. Why is such silence dangerous to our society? What will Kenny Watson tell his children about his trip to Birmingham? Why is it important to read books about bitter periods in our history?

Activities

- The Watsons go to Birmingham in the summer of 1963 and witness the bombing of an African American church. Locate articles about the bombing of the Sixteenth Avenue Baptist Church in Birmingham on September 15, 1963. Compare and contrast this bombing with the bombing of African American churches in the United States in the late 1990s. What conclusions can be drawn about racism in our country today?
- Read *Burning Up* by Caroline Cooney. Compare and contrast the way Kenny deals with the bombing of the church in Birmingham with the way Macey Clare deals with the bombing of the inner-city church near her small town in Connecticut. How does such racism make Macey work harder to uncover the haunting truth behind a fire in her town in the 1960s?
- Find out about the students who integrated Central High School in Little Rock, Arkansas, in 1957. Have students write a letter that Kenny Watson might write to these students after his trip to Birmingham in 1963.
- Visit the Web site of the Birmingham Civil Rights Institute: <<http://bcri.bham.al.us>>. What is the significance of the street address of the Civil Rights Institute? There are permanent exhibits in seven galleries at the institute. Ask students to describe these exhibits. What type of information might one find on a virtual field trip to the institute? What do students think is the purpose of the traveling exhibit?
- Use reference books to identify specific locations of significant civil rights events (e.g., Montgomery, Alabama; Memphis, Tennessee; Washington, D.C.). Use a road atlas of the United States and plan a trip for tourists who are interested in the history of the civil rights movement. Prepare a pamphlet that highlights special attractions.

Fiction

- Cooney, Caroline. *Burning Up*. 1999. 240p. Delacorte, \$15.95 (0-385-32318-2).
- Gr. 7-up. Fifteen-year-old Macey Clare conducts a local history project and learns the real meaning of racism when she uncovers the



truth behind a fire that was set 38 years before that threatened the life of an innocent black man in her small Connecticut town.

Grove, Vicki. *The Starplace*. 1999. 208p. Putnam, \$16.99 (0-399-23207-9).

Gr. 6-8. Set in Oklahoma in the 1960s, the story focuses on Celeste, the first black girl to attend Quiver Junior High, who is cut from the chorus just before a very important competition. The harsh realities of racism and its effects on the school and community are vividly revealed.

Hewett, Lorri. *Lives of Our Own*. 1998. 214p. Dutton, \$15.99 (0-525-45959-6).

Gr. 7-10. Shawna Riley moves with her father to his hometown in Georgia. There she encounters unexpected racism and uncovers a secret from her father's past that links her to one of the popular white girls at school.

Krisher, Trudy. *Spite Fences*. 1994. 283p. Delacorte, \$18.95 (0-385-30978-3); paper, \$4.50 (0-440-22016-5).

Gr. 7-up. In a small town in Georgia in the 1960s, Maggie Pugh, the adolescent narrator, teaches an old black man how to read, and because of her relationship with him, becomes involved in the civil rights movement.

Marino, Jan. *The Day That Elvis Came to Town*. 1991. 204p. Avon, paper, \$3.50 (0-380-71672-0).

Gr. 6-8. Wanda's life is dull until a glamorous singer arrives at her mother's boarding house and promises that her show business connections can arrange a meeting between Wanda and Elvis Presley. Wanda never meets Elvis, but she does come face-to-face with racism in her small southern town in the 1960s.

Moore, Yvette. *Freedom Songs*. 1991. 176p. Puffin, paper, \$3.99 (0-14-036017-4).

Gr. 5-up. After 14-year-old Sheryl travels south in 1963 and experiences segregation, she returns to Brooklyn and organizes a fund-raising event to support the freedom riders.

Nelson, Vaunda Micheaux. *Beyond Mayfield*. 1999. 144p. Putnam, \$15.99 (0-399-23355-5).

Gr. 5-7. Meg's quiet life in Mayfield is threatened when she is the victim of racial discrimination at school, and she becomes acutely aware of the harsh treatment of civil rights workers in the South in the 1960s.

Nelson, Vaunda Micheaux. *Mayfield Crossing*. Illus. by Leonard Jenkins. 1993. 96p. Putnam, \$14.95 (0-399-22331-2); Avon, paper, \$3.50 (0-380-72179-1).

Gr. 4-6. In 1960, the black kids from Mayfield Crossing are being transported to Parkview Elementary, where they encounter racism. Baseball is what finally unites the races.

Wilkinson, Brenda. *Not Separate, Not Equal*. 1989. 152p. HarperCollins, o.p.

Gr. 7-up. In 1965, 17-year-old Malene Free-

Do you have a special word that isn't in the dictionary?

Make up your own word,
write a story about what it means to you,
and you may win a prize.



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man, the daughter of a poor sharecropper, is orphaned, and her adoptive parents insist that she be one of the first black students to integrate the white high school in a small Georgia town.

Woodson, Jacqueline. *The House You Pass on the Way*. 1997. 112p. Delacorte, \$14.95 (0-385-32189-9); paper, \$4.50 (0-440-22797-6).

Gr. 6-9. Fourteen-year-old Staggerlee Canan, the middle child of a mixed-race family, struggles to understand the racist world around her, and embarks on a journey that gives meaning to the work of her grandparents, activists who died in a civil rights demonstration in Alabama in 1969.

Nonfiction

Beals, Melba Patillo. *Warriors Don't Cry: A Searing Memoir of the Battle to Integrate Little Rock's Central High School*. Edited by Anne Greenberg. 1995. 336p. Pocket, \$14 (0-671-86639-7); paper, \$4.50 (0-671-89900-7).

Gr. 8-up. This story of Melba Patillo Beals' part in the dramatic battle to integrate Little Rock's Central High School in 1957 can be contrasted with Robert Coles and George Ford's picture book *The Story of Ruby Bridges* (Scholastic, 1995).

Bell, Janet Cheatham, and Lucille Usher Freeman. *Stretch Your Wings: Famous Black Quotations for Teens*. 1999. 176p. Little, Brown, paper, \$8.95 (0-316-03825-3).

Gr. 7-up. This collection of quotations from famous African Americans such as Martin Luther King Jr., Marian Wright Edelman, and Denzel Washington deals with topics and themes related to racism, civil rights, family, love, and setting goals.

Bullard, Sara. *Free at Last: A History of the Civil Rights Movement and Those Who Died in the Struggle*. 1994. 112p. Oxford, \$25 (0-19-508381-4); paper, \$12.90 (0-19-509450-6).

Gr. 6-10. This history of the civil rights movement, presented in a journalistic style, includes a time line of events, and profiles of 40 people who died during that time of upheaval. Contemporary black-and-white photos enhance the text.

Duncan, Alice Faye. *The National Civil Rights Museum Celebrates Everyday People*. Photos by J. Gerard Smith. 1995. 64p. BridgeWater, \$16.95 (0-8167-3502-6); Troll, paper, \$6.95 (0-8167-3503-4).

Gr. 5-up. This photo-documentary tour of the National Civil Rights Museum pays tribute to the men, women, and children who changed our nation's history through their involvement in the civil rights movement.

Freedom's Children: Young Civil Rights Activists Tell Their Own Stories. Edited by Ellen Levine. 1993. 224p. Putnam, \$16.95 (0-399-21893-9); Avon, paper, \$4.99 (0-380-72114-7).

Gr. 5-up. Thirty southern African Americans who were children and teenagers in the 1950s and 1960s share their firsthand experiences with the civil rights movement.

King, Casey, and Linda Barrett Osborne. *Oh Freedom! Kids Talk about the Civil Rights Movement with the People Who Made It Happen*. Illus. by Joe Brooks. 1997. 32p. Knopf, \$18 (0-679-85856-3); paper, \$10.99 (0-679-89005-X).

Gr. 5-9. The text of this historical account of the civil rights movement of the 1950s and 1960s is taken from actual interviews that fourth-graders conducted with everyday people who were directly involved with the struggle for civil rights.

Kronenwetter, Michael. *America in the 1960s*. 1998. 112p. Lucent, \$22.45 (1-56006-294-0).

Gr. 6-10. The entire decade of the turbulent 1960s, including the assassinations of John F. Kennedy and Martin Luther King Jr., the cold war, and the civil rights movement, is discussed, and documented with black-and-white archival photographs, providing students with context for specific events that happened during this period.

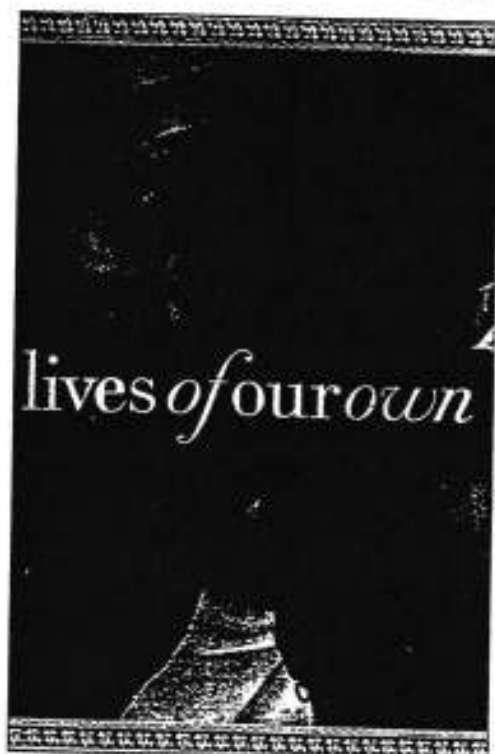
McKissack, Patricia, and Frederick McKissack. *The Civil Rights Movement in America from 1965 to the Present*. 1991. 352p. Children's Press, \$48.80 (0-516-00579-0).

Gr. 5-up. This comprehensive review of the work of civil rights activists from the early days of the movement through the early 1990s provides the context of larger goals through which individual efforts can be viewed.

Myers, Walter Dean. *Now Is Your Time! The African-American Struggle for Freedom*. 1991. 320p. HarperCollins, \$18 (0-06-024370-8); paper, \$10.95 (0-06-446120-3).

Gr. 6-up. A comprehensive history of the African American quest for freedom, beginning in 1619 and continuing through the modern civil rights movement. ■

Pat Scales is director of library media services at South Carolina Governor's School for the Arts and Humanities.



A Multicultural Literature Unit Featuring African-American Children's Literature

Arden Ruth Post, Ed.D., is a professor of education at Calvin College in Grand Rapids, Michigan.

Several years ago Norton (1990) described a five-phase sequence for multicultural literature study that moved along the following continuum:

1. traditional literature of an ethnic group
2. traditional tales from an area or subgroup
3. autobiographies, biographies, and historical non-fiction
4. historical fiction
5. contemporary fiction, biography, and poetry (Norton, 1990, p. 31) She then applied the sequence to a study of Native American literature.

The purpose of this paper is twofold. First, it sets motivation for the five-phase literature study through a series of questions that parallel the five phases. The opening activity relates the multicultural literature study to students' own lives, gets them personally involved from the beginning, and capitalizes on recent interest in roots and oral family history. A second purpose of this paper is to present a sample reading/writing activity for each phase, using an African American children's literature book.

Five-Phase Unit

The five-phase multicultural literature study can be viewed as a unit that can be divided into five distinct "mini-units," occurring over five days or five weeks or any

amount of time in between. The five phases include the following:

1. roots of a culture: traditional literature, folklore from Africa
2. narrowing of the culture to more recent times or a specific segment of the culture: the American Plantation South
3. historical biographies, autobiographies, and non-fiction of African Americans
4. historical fiction featuring African Americans
5. contemporary fiction, poetry, biography, informational books by or about African Americans

Introducing the Unit

To begin the unit I use a pre-reading activity that parallels the five-phase sequence. The purpose is to draw personal parallels between ourselves and our lives and the people we will study. The opportunity for comparison and contrast occurs repeatedly, and the unit develops the appreciation for each student's unique cultural heritage as well as those we are studying.

The pre-reading activity can be done orally in class, which I've done with college students in a demonstration lesson, or as a chart to fill out at home with families (see figure 1). Since some children may not live with their birth families, the directions specifically include *or the family you live with* so that fam-

Figure 1
Multicultural Literature Study
Pre-Reading Chart

Ask members of your family or the family you live with to help you with this information.

1. Roots	Where did your family come from? (Your parents or grandparents may have come from another country, state, or part of the city.)
2. Tales	What stories can they tell you from their life back where they came from? (Perhaps they have true events that occurred to them or stories they were told as children.)
3. Historical People	What people in history came from the same place as your family and what contributions did they make? (Think about political figures, musicians, artists, athletes, etc.)
4. Historical Fiction	What books are written about the life of the people back where your family came from? (Ask your family or librarian about books from your culture.)
5. Current People	Who are some current people who are important to the place from which your family came and what do they do? (Find out about politicians, leaders, musicians, artists, athletes, writers, etc.)

ily can mean biological family, including grandparents, adoptive family, or guardian family.

For a more extensive study of roots Buchman's *Family Fill-In Book: Discovering Your Roots* serves as a workbook of questions to answers on various aspects of a family's origins and history.

Personal Origins

To set motivation and provide an example, I tell a personal story of my grandfather, who is actually my adoptive grandfather. His name was *Wiebe De Vries*. While *Wiebe* may seem like an odd name to us, it was common in the Netherlands. In America his name became Wick. No one in the family knows how *Wiebe* became Wick, but sometimes names were changed at Ellis Island (see *If Your Name Was Changed at Ellis Island* by Ellen Levine). My grandfather's last name, DeVries, means from

Friesland and identifies the section of the Netherlands where he lived.

My grandfather came to the United States in 1880 at the age of 7 by way of Ellis Island, which is in New York Harbor near the Statue of Liberty. (I show its location on a map).

While wealthy people in first class did not have to go through a personal inspection at Ellis Island, passengers in steerage were subjected to physical exams. They also had to prove that they had a job or someone to provide a home and support for them. The experience that the immigrants feared most was the eye exam at Ellis Island. An inspector would use a hooklike instrument, often a buttonhook, similar to a crochet hook, to turn over the immigrant's eyelid to look for sign of trachoma, a very contagious eye disease that could lead to blindness. People who were found not healthy enough, in the opinion of

the inspector, were sent back to their country of origin. At this point in the story I may share parts of *Ellis Island*, an informational book by Leonard Fisher, or read parts of Joan Lowery Nixon's *Ellis Island Trilogy*.

My grandfather passed the inspection and went to live in Passaic, New Jersey. One day, he went on a Sunday school picnic to West Sayville, New York, a fishing village where many Dutch immigrants settled. He met my grandmother whom he later married. He became a carpenter and built his own house in Clifton, New Jersey. His family lived in that house for 84 years.

I remember my grandparents talking about Queen Juliana. In fact, I had a Dutch doll that I named Juliana. I still have her, but one of her fingers broke off and she's showing signs of age! (I show the doll.) The royal family was important in the Netherlands, as it has been in Great Britain. My grandfather had to get used to the idea of a president chosen by the people here in America.

There were several authors who wrote books for children about people in the Netherlands, and we read them. They were humorous stories and seemed very different from the way I lived. One of the authors was Meindert De Jong whose book *The Wheel on the School*, won a Newberry Award for the best children's book in 1955. Later, as my own children were growing up, I shared with them stories by another author, W.G. Vandehulst. Vandehulst wrote many books about life in the Netherlands. For example, the book *The Little Wooden Shoe* tells a story of a boy who loses his sister's wooden shoe in the canal after using it as a boat. As you can tell, the stories dealt with life in the country, riding bikes for transportation, farming, canals, and wooden shoes. I even tried out a pair of wooden shoes that my grandfather brought with him. They were very uncomfortable! My children later tried them, too.

Currently, I have a house in Holland, Michigan, which is another place where people from the Netherlands settled. While people from many cultures live there now,

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there is still a strong Dutch influence, including a Dutch museum. Every year there is a Tulip Festival in which thousand of tulips line the streets and fill the parks. There is a tulip parade in which people in Dutch costumes wash the streets, using pails and brooms, which is a Dutch custom. The Dutch dancers in their *klompen*, wooden shoes, give several performances. There is a real Dutch windmill in which they grind wheat. Now the city of Holland is planning with some representatives of the Dutch government to create a whole Dutch village in which people will live.

Sharing our Origins

Following my story and the opportunity to think about or write information listed on the chart, I allow time for students to share in pairs or small groups. This is usually a lively time because they pass along many humorous tales, often gleaned from grandparents and older relatives. Frequently, a student who couldn't remember anything about origins is reminded of something by a classmate's tale. Origins may not be from another country; frequently, they are about growing up in a different state, city, or even section of a city.

Beginning the Unit

I begin the unit by explaining the five phases for which we will read together one book from each phase. There will be many books from which individuals can choose for their independent reading in each phase. For each phase, a week or two is ideal for the group book plus an independent book read and shared by each student.

Phase 1

The unit begins with a book such as John Steptoe's *Mufaro's Beautiful Daughters*. Because many students are familiar with this book, we may brainstorm what we know about it. I ask the students if they know what their names (either first or last) mean. If they do not know, we turn this into an assignment to ask parents or look up our names in a book such as *What's Your Name* by Goodman and Krulik, a guide to first names and their mean-

Figure 2
Multicultural Literature Study

What's in a Name?			
Write down characteristics of the characters as you read or listen to the story. After the story, predict what the name means:			
Prediction of Name Meaning:			

What's in my Name?		
Characteristics of me	Origins of my name	How my parent(s) decided on my name?
Does my name fit me?		

ings. Depending on the age of the students, we may even refer back to Ellis Island by reading *If Your Name Was Changed at Ellis Island* by Ellen Levine.

We then use a chart, either as a whole class, in groups, or individually (see Figure 2). We fill in the names of Mufaro's two daughters, Nyasha and Manyara, and speculate about their meanings. As I read, I encourage students to write down clues about the daughters' personalities. When the reading is finished, we check the author's note on the meanings of the names and see how close we came to figuring them out. This activity resembles the predict-read-prove sequence of the Directed

Reading-Thinking Activity (DR-TA) proposed by Stauffer (1975). It differs in that we are speculating on names and then reading to verify or disprove and to add additional clues. We are reading for a purpose.

Students are then encouraged to pick a book for independent reading from the shelf on which I've assembled Phase 1 books. They will have daily journal entries, often in response to a generic "trigger" question, such as, "What did you learn about the people or place you are reading about?" Students share with each other their reading and writing several times a week, as the schedule allows.

Phase 2

Continuing with the African-American unit, we next turn to tales of the American Plantation of the South. Virginia Hamilton's *The People Could Fly* provides an excellent bridge between African origins and Southern tales. For each of her tales she provides some history of the African source of those tales told in

Southern Plantation days.

For a whole class lesson, in which the critical thinking skills of compare/contrast can be incorporated, I read *Flossie and the Fox* by Patricia McKissack. Prior to reading we all participate in retelling *Little Red Riding Hood* and try to agree on a common version. Students are then asked to listen for similarities and differences as I read. Variations to my reading include having students take dialog and narration parts after familiarizing themselves with the book.

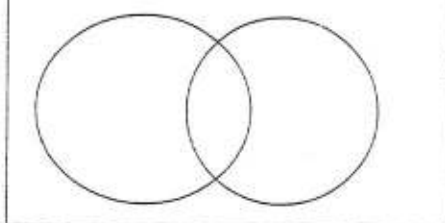
Following the reading of *Flossie* we construct a Venn Diagram (see Figure 3) in which similarities are listed in the middle and differences in the outer circle parts. Many

opportunities for discussion can result: the nature of folktales, the common folktales that run through cultures, what folktales reveal about life, common themes that run through cultures, etc. As in Phase 1, we next choose from a shelf of books for Phase 2 for independent reading, writing, conferring, and sharing.

Phase 3

Phase 3 coincides well with social studies and looks at true accounts while lending itself to the teaching of content-area reading strategies. Dorothy Sterling's *Freedom Train*, or *Aunt Harriet's Underground Railroad* by Faith Ringgold for younger children, can be preceded by a KWL (see Figure 4). I begin the steps of KWL (Ogle, 1986) by asking, "What do we know about the Underground Railroad?" If students lack background information, we brainstorm what we know about railroads and what *underground* might mean, leading to the concept of the *Underground Railroad*. We then list *what we want to know* and categorize it into outline form. Students

Figure 3
Multicultural Literature Study
Venn Diagram



listen to the book to *find out what we learned and still want to learn*. With the Sterling book we either read one or two essential chapters or read the whole book aloud through a week or more. Meanwhile, students are again choosing independent reading books – historical biographies or non-fiction –

writing about them, conferring, and sharing. The KWL plus (Carr and Ogle, 1987) includes semantic mapping that can be done following the KWL, using categories of information such as theme, characters, locations, and journeys or the categories suggested in the information filled in the *What We Learned* and *Still What to Learn* columns.

Phase 4

Roll of Thunder, Hear My Cry by Mildred Taylor is one of many books that exemplify Phase 4. Since it is a longer book, as was *Freedom Train*, I read a segment while also introducing Taylor's other books about the Logan family: *The Friendship*, *The Gold Cadillac*, *Let the Circle Be Unbroken*, *Mississippi Bridge*, and *The Road to Memphis*.

Figure 4
Multicultural Literature Study
KWL plus

What I K-Know	What I W-Want to Know	What I L-Learned/Still Want to Learn

Semantic Mapping: theme, characters, locations, journeys

Figure 5
Multicultural Literature Study

Character Analysis

Character	Qualities of the Character	How the Character is Like Your or Different from You

Feelings Analysis

Event	How the Character Feels	How You Feel

Any of these books leads easily to character analysis or feelings analysis (see Figure 5). Students may fill in the charts as I read or we complete them together after the reading. In their independent reading that follows, they can read for the purpose of seeing how the characters are like them and different from them. They can also write about these same themes in their journals.

Phase 5

There is a wealth of poetry, biography, contemporary fiction, and informational books from which to draw, ranging from poets Langston Hughes, Eloise Greenfield, and Maya Angelou to currently popular novelists Toni Morrison and Terry McMillan. Of course, the age and maturity of students will be a deciding factor. Greenfield's *Honey I*

Love is a delightful poetry book from which a portion can be read daily to the class.

I begin this phase with a book talk about several books for various reading levels on Martin Luther King, Jr. Rather than read a whole book, I read them parts of King's "I Have a Dream" speech and, following the reading, invite students to write about their dreams and how they could make them come true (see Figure 6). Sometimes we write *personal* dreams and sometimes *people* dreams. The latter are dreams that benefit others in our class, school, community, country, or the world. We often paste our dreams around the room. For younger children, Peter Spier's *Dreams* book, although not multicultural in content, can set the stage for dreaming.

Concluding Activity

A concluding activity for our unit involves the making of a ME/WE book (see Figure 7). Letters are cut out of cardstock to form a

ME and when flipped up become WE. Two sets of letters form the front and back covers of the book. The inside will consist of plain paper on which students have drawn a ME picture on one side and a WE picture on the other side flipped up and over. The class book is assembled so that all the ME pictures face the ME cover and the WE pictures face the WE cover. Students need to be reminded that in turning the paper over, they also need to flip it up from the first picture so that the top of the page for the second picture is at the bottom of the picture on the other side.

Summary

The five-phase literature study provides an excellent opportunity to view another culture in some depth. A complete unit could include

Figure 6
Multicultural Literature Study
 Dream Activity

"I Have A Dream ..."

After the reading of Martin Luther King, Jr. books and/or his speech(es), what dreams do we have? How might we make them come true? Could this dream become a goal in my life?

I have a dream that ...

I could make my dream come true by ...

This dream could become a goal if I ...

Figure 7
Multicultural Literature Study
 ME/WE Book

many additional features: guest speakers and readers, eyewitnesses to events, other relatives to share stories, trips to museums or historical locations, community projects, etc. My purpose was to show the value of using children's literature to study cultural diversity and similarity, to appreciate our own origins, and to create a cohesive classroom in which individuality is appreciated and commonality is enjoyed.

Multicultural Children's Literature Bibliography

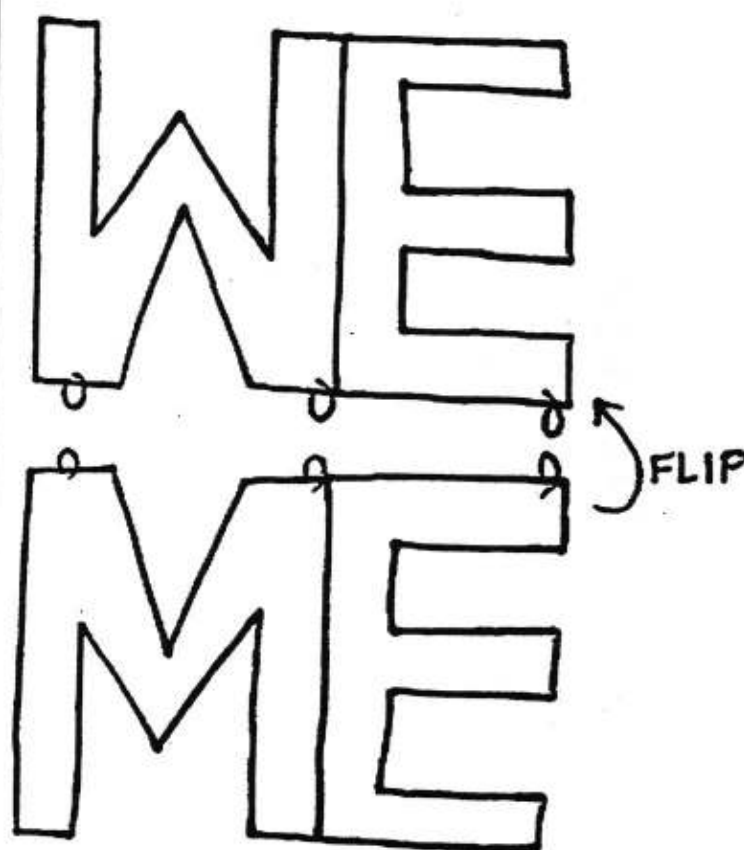
I. The Five Phases

A. Traditional literature: folklore from Africa

Aardema, V. *Bringing the Rain to Kapiti Plain*

Bryan, A. *The Cat's Purr*
Beat the Drum Pum Pum
The Dancing Granny
Turtle Knows Your Name

Grifalconi, A. *Darkness and the Butterfly*
Osa's Pride



Orlando, Louise *African Folktales*

Rosen, M. *How Giraffe Got Such A Long Neck.*

Step toe, J. *Mufaro's Beautiful Daughters*

B. Traditional tales from one area: American Plantation South

Bryan, A. *All Night. All Day: A Child's First Boom of African-American Spirituals*

Hamilton, V. *The People Could Fly Many Thousand Gone*

Keats, E. *John Henry*

Lester, J. *How Many Spots Does a Leopard Have?*
John Henry

McKissack, P. *Flossie and the Fox A Million Fish ... More or Less The Dark-Thirty*

C. Historical autobiographies, biographies, and non-fiction

Adler, D. *A Picture Book of Harriet Tubman A Picture Book of Martin Luther King, Jr.*

Davidson, M. *Frederick Douglass Fights For Freedom*

Greenfield, E. & Little, L. *Childtimes: A Three-Generation Memoir*

Griffin, J. *Black Like Me*

Hamilton, V. *Anthony Burns*

Haskins, J. *One More River to Cross: The Stories of 12 Black Americans*

Keenan, S. *Frederick Douglass: Portrait of a Freedom Fighter*

Lester, J. *To Be A Slave*

Levine, E. ... *If You Traveled on the Underground Railroad ... If you Lived at the Time of Martin Luther King*

Lowery, L. *Martin Luther King Day*

Milton, J. *Marching to Freedom: The Story of Martin Luther King, Jr.*

Ringgold, F. *Aunt Harriet's Underground Railroad in the Sky*

Sterling, D. *Freedom Train: The Story of Harriet Tubman*

Towle, W. *The Real McCoy*

Turner, A. *Nettie's Trip South*

Winter, J. *Follow the Drinking Gourd*

Zeinert, K. *The Amistad Slave Revolt*

D. Historical fiction featuring African Americans

Crews, D. *Big Mamma's*

Curtis, C. P. *The Watsons Go to Birmingham - 1963*

Hamilton, V. *The House of Dies Drear M.C. Higgins, The Great*

McKissack, P. *Mirandy and Brother Wind*

Sebestyen, O. *Words By Heart*

Smothers, E. *Down in the Piney Woods Moriah's Pond*

Souci, R. *The Boy and the Ghost*

Taylor, M. *Roll of Thunder, Hear My Cry Let the Circle Be Unbroken The Road to Memphis The Friendship The Gold Cadillac Mississippi Bridge*

Taylor, T. *The Cay Timothy of the Cay*

E. Contemporary

• Fiction

Bunting, E. *Smoky Night*

Fenner, C. *Yolanda's Genius*

Grimes, N. *Meet Danita Brown*

Hoffman, M. *Amazing Grace*

Isadora, R. *Ben's Trumpet At the Crossroads*

Keats, E. *Whistle for Willie*

Mendez, P. *The Black Snowman*

- 28 -
Bruchac, J. & Locker, T. *The Earth Under Sky Bear's Feet: Native American Poems of the land*
Thirteen Moons on Turtle's Back: A Native American Year of the Moons

- Naidoo, B. *Journey to Jo'burg A South African Story*
Pinkney, A. *Seven Candles for Kwanzaa*
Pinkney, J. *Home Place*
Steptoe, J. *Birthday*
Stevie
Urdu, J. *Mary Jo's Grandmother*
What Mary Jo Shared
Williams, V. *More, More, More Said the Baby Stringbean's Trip to the Shining Sea*
Cherries and Cherry Pits
Something Special For Me
A Chair For My Mother

• Biography and information

- Adler, D. *A Picture Book of Martin Luther King, Jr.*
Chocolate, D. *A Very Special Kwanzaa*
My First Kwanzaa Book
Gayle, S. *Kwanzaa: An African American Holiday*
Hudson, W. *Book of Black Heroes form A to Z*
Medearis, A. *The Seven Days of Kwanzaa*
Parks, R. *Rosa Parks: My Story*
Peck, I. *The Life and Words of Martin Luther King, Jr.*
Scholastic African Americans Who Made A Difference: 15 Plays for the Classroom

• Poetry

- Adoff, A. & Pinkney, J. *In For Winter, Out For Spring*
Greenfield, E. *Honey I Love*
Pass It On
Nathaniel Talking
Night On Neighborhood Street
Hudson, W. & C. *How Sweet the Sound*
Hughes, L. *The Dream Keeper and Other Poems*

II. Key Books from other Cultures

- Aleichem, S. *Hanukah Money*

- Creech, S. *Walk Two Moons*
Freedman, R. *An Indian Winter*
Buffalo Hunt
Girard, L.W. *We Adopt You, Benjamin Koo*
Groner, J. *All About Hanukkah*
Hoven L. *Thematic Unit: Native Americans*
Hsu, A. *Chinese New Year*
H yun, P. *Korea's Favorite Tales and Lyrics*
Jeffers, S. *Brother Eagle. Father Sky*
Hiawatha
Kimmel, E. *Hershel and the Hanukkah Goblins*
The Chanukkah Guest
Krumgold, J. *...And Now Miguel*
Manushkin, F. *Latkes and Applesauce A Hanukkah Story*
McGovern, A. *... If You Lived With the Sioux Indians*
Polacco, P. *Mrs. Katz and Tush*
Say, A. *Grandfather's Journey*
Soto, Gary *A Fire In My Hands*
Speregen, D. & Newberger, S. *Arielle and the Hanukkah Surprise*
Spizzari, L. *An Educational Read and Color Book of Plains Indians*

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