
The 1,000 Mile Civil Rights Tour: Africana Studies Program

March 13 through March 21, 2025

Program Director, Angela Schwendiman

Senior Professor, Dr. Scott Finnie

Quarterly Faculty, Dr. Gloria Baynes

Seven Days of Experiential Learning – Student Participants:

Abak Anei

Elijah Wright

Tevita Fakasiieiki

Isaiah Wright

Kenyon Hughes

Jael Wright

Kimora Smith

Aim and Purpose

**To engage students, experientially, in a deeper learning
regarding the 1950s and 1960s Civil Rights Movement
that revolutionized America's social landscape
through visitation to the Deep South
(via significant landmarks, museums and personal interaction)
followed up by ongoing debriefing sessions
involving both personal and small group reflection.**

AAST 391 1,000 Mile Civil Rights Tour/Movement Syllabus – Winter Quarter 2025

Class: Monday and Wednesday 12:00 p.m.-2:20 p.m. Hargreaves Room 119

Contact Information:

Professor: Dr. Gloria Baynes

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Phone: (509) 359-2205

Office: 204 Monroe Hall

Office Hours: Office hours are on Tuesdays, Wednesdays and some Thursdays from 12:00 p.m. to 2:20 p.m. Appointments may be scheduled with the professor.

Books: Ditmer, John, et. al. *Freedom Summer: A Brief History with Documents*. Bedford/St. Martin's, New York, 2017.

Overview of the Course:

In this course, students will explore the important events that marked the Civil Rights Movement and study how ordinary citizens challenged this country to live up to its democratic ideals. The learning objectives are to be able to explain the strategies of the major campaigns of the Civil Rights Movement; the grassroots leadership roles of women, students, and local southern people; the role of national organizations; the major legislative victories for civil rights; and the movement's limits and legacies for today's issues. The textbook particularly focusing on Freedom Summer, the summer of 1964 in Mississippi where local social activists played a key role in organizing citizens to challenge the Jim Crow system of racial segregation.

The course concludes with a 1,000 Mile Civil Rights Tour beginning in Atlanta, Georgia and ending in Memphis, TN. Students will visit museums and historic locations of sacrificed marginalized citizens who loved their country and fought valiantly and peacefully for freedom.

Objectives of the Course

1. Students will read and personally witness historic places where events unfolded that defined and characterized the Civil Rights Movement.
2. Students will trace the roots of the movement to slavery and the Jim Crow era.
3. Students will identify key events and their causes and consequences.
4. Students will identify the key figures and major groups involved and their missions and accomplishments.
5. Students will connect the movement to other social movements and current events.

Outcomes of the Course: At the end of the course and the 1,000 Mile Tour, students will be able to:

1. Develop critical thinking and writing skills to question and respond to questions.
2. To analyze primary and secondary resources.
3. To deconstruct and expose the layers of social injustice hidden behind a veil of systematic racism.
4. To visit and appreciate the community centers to identify their purpose to their community.
5. Connect the movement to other social movements and current events.
6. Students will realize the need for liberation for which African Americans diligently sought during the Twentieth century.

Course Format:

The design of this course is made up of a lecture for each module, seven modules, one midterm, and a final project. This is an interactive course that requires class discussion, class exercises and group work. Therefore, class attendance is very important. Each activity module has a reading component based on the assigned readings from the textbook, a writing component based on assigned readings and/or assigned film/video. Please read the directions and the rubric for each Module. Zoom meetings will be held periodically.

You will participate in Discussion Board activities by entering three separate posts for two or three of the modules. (one original post and two responses). Please read the requirements for the original post and two responses.

The midterm will be assigned after the Module 2 or 3. The exam is based on readings and lectures. The format includes true and false statements, multiple-choice questions, and short answers.

Historical Context

- 1 – America’s Aspirational Imperative: “E Pluribus Unum”
 - 2 – America’s Apartheid: 225 years of Racialized Slavery (1640-1865)
and 345 years of Racial Segregation (1619-1964)
 - 3 – The First Reconstruction (1865-1877)
 - 4 – Unanswered Racial Terrorism (1877-1955): Jim Crow,
Sundown Towns and Lynchings
 - 5 -- The Second Reconstruction (1955-1968): Focus of the Tour >>>**
-----SEVEN CITIES/7DAYS/1800 MILES-----
- (1) Atlanta,GA // (2) Birmingham,AL // (3) Selma,AL // (4) Montgomery,AL
(5) New Orleans,LA // (6) Jackson,MS // (7) Memphis/TN

TO ATLANTA:

**4 HOURS, 45 MINUTES
FLIGHT**





MLK, Jr. Guided Tour & National Historic Park



King Historic District Tour

This is the story of how Atlanta changed the world

Jackson Street Bridge

Home of King

Historic Ebenezer Baptist Church

Prince Hall Grand Lodge

John Wesley Dobbs Plaza

The King Center

Martin Luther King Jr. Birth Home

Atlanta
Historic Tour



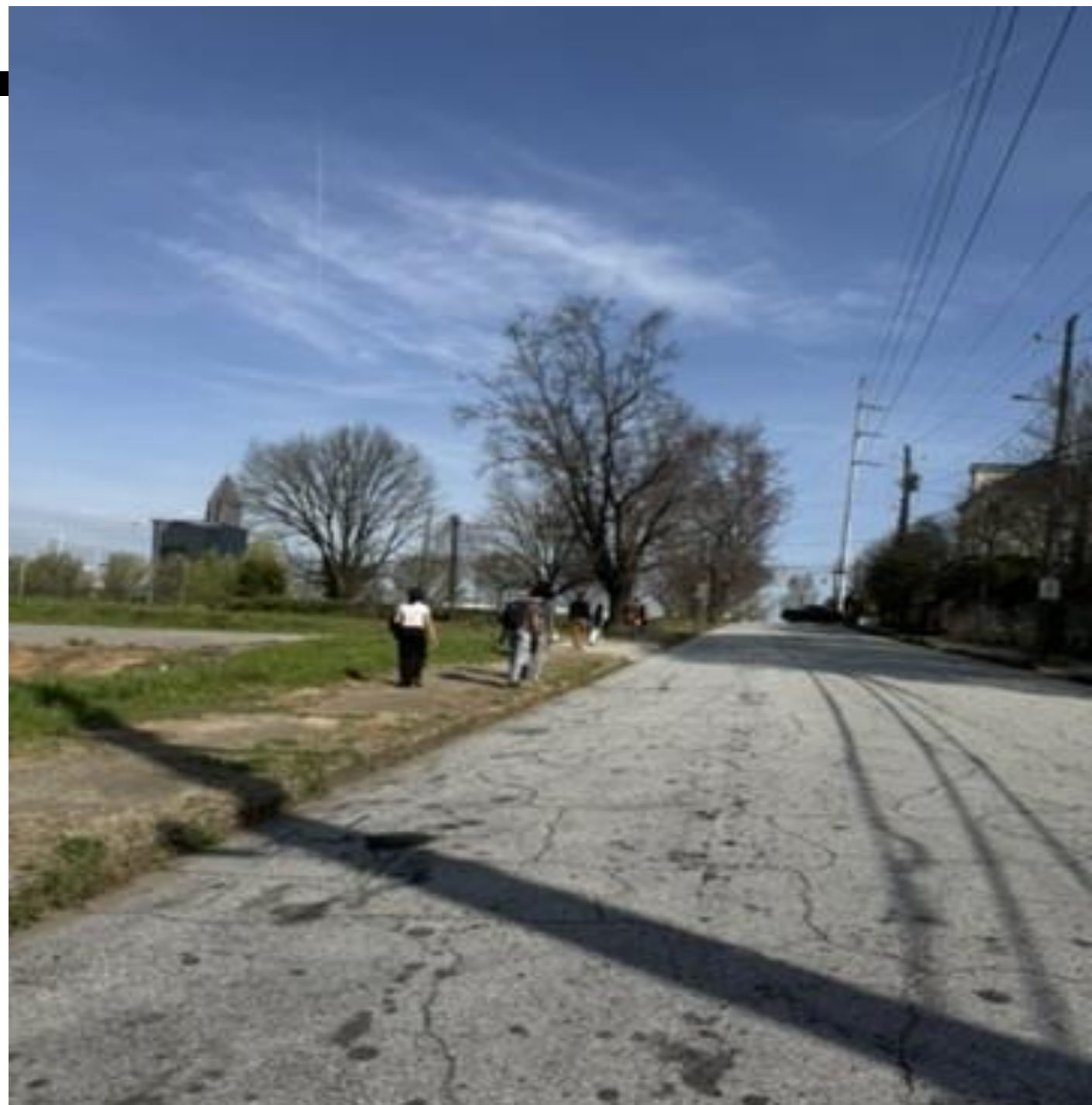












REV. MARTIN LUTHER KING, JR.

1929 - 1968

*"Free at last, Free at last,
Thank God Almighty
I'm Free at last."*

CORETTA SCOTT KING

1927 - 2006

*"And now abide Faith, Hope,
Love, These Three; but the
greatest of these is Love."
1 Cor. 13:13*



Apex Museum



A TRIBUTE TO
GREATNESS

LIVE FROM THE APEX
MUSEUM

EVERY THURSDAY
STARTING 3/20/25

TICKET PRICE
GEN: \$35 | VIP: \$75

135 AIRBURN AVE NE





AFRICA

The Untold Story

AFRICA The Untold Story

Presented by the
AMERICAN MUSEUM OF NATURAL HISTORY
in partnership with the
AFRICAN AMERICAN MUSEUM

"A journey into the heart of Africa, the continent of our common ancestry, and the story of the people who have shaped the world we live in today." — **Dr. Henry Louis Gates Jr.**

AFRICAN SLAVE TRADE 1500-1870

NORTH AMERICA

EUROPE

ATLANTIC OCEAN

AFRICA

SOUTH AMERICA

PACIFIC OCEAN

MAJOR SLAVE TRADING COMPANIES



PERCENTAGE OF AFRICAN SLAVES BY DESTINATION



TO BE SOLD on board the
Ship *Banc-Yland*, on tuesday the 6th
of *May* next, at *Afley-Ferry*; a choice
cargo of about 250 fine healthy



NEGROES,

just arrived from the
Windward & Rice Coast.



—The utmost care has
already been taken, and
shall be continued, to keep them free from
the least danger of being infected with
SMALL-POX, no boat having been on
board, and all other communication with
people from *Charles-Town* prevented.

Austin, Laurens, & Appleby.

N.B. Full one Half of the above Negroes have had the



HEWLETT & BRIGHT.

VALUABLE

SLAVES.

(On account of departure)

The Owners of the following named and valuable Slaves
and the other Slaves on board the Ship, will make them
available for sale on the 6th of May, 1834, at the
Auction of the said Ship, at the *AFLEY-FERRY*,
in the Town and Parish of *St. Andrew*,
County of *St. Andrew*.

Slaves, and the said Ship, will make them
available for sale on the 6th of May, 1834, at the
Auction of the said Ship, at the *AFLEY-FERRY*,
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The Legacy Museum







The National Memorial For Peace & Justice









on targeted by racial terror lynchings. groups of two to four white men conducted in broad daylight and acts of murder and their perpetrators led by hanging, burning, shooting, falsely accused of rape or murder. investigation, others were lynched for in widespread attacks on black people whom the mob could not locate, or by

Racial terror lynchings were directly tied to the history of enslavement and the re-establishment of white supremacy after the Civil War. These lynchings were distinct from hangings and mob violence committed against white people and other groups because they were intended to terrorize black Americans and enforce racial hierarchy. Unlike frontier justice in the West, racial terror lynchings generally took place in communities with functioning criminal courts that were viewed as too good for African Americans, despite its lawlessness and terrifying unpredictability. Lynching was sanctioned by law enforcement and elected officials. Racial terror lynching was characterized by extreme violence: victims were tortured and their bodies were left out on display to terrify other African Americans. Many of the victims were publicly documented their atrocities by posing their bodies as hanging or burnt corpses.

Black lynching victims killed between 1890 and 1930 primarily lived in the Southern states, with Mississippi, Georgia, and Louisiana among the deadliest. Several hundred additional victims were lynched in other regions, with the highest numbers in Arkansas, Missouri, Illinois, and West Virginia.

Some lynching victims were targeted for their efforts to organize their communities for political and economic equality. Others were lynched for refusing to submit to white supremacy, or for being accused of crimes like rape, adultery, or theft. Many victims were lynched based on accusations of crimes like rape, adultery, or theft, and were often portrayed as dangerous. In a society where white supremacy held unquestioned value, while the lives of black people had little or none.

There is a pattern of these terror lynchings where the victims were often poor and uneducated, and many of the victims were women. These lynchings were often carried out by white men, and the victims were often killed in public places. The victims were often killed in public places, and the victims were often killed in public places. The victims were often killed in public places, and the victims were often killed in public places.

With no protection from the criminal justice system, many victims were killed in public places. The victims were often killed in public places, and the victims were often killed in public places. The victims were often killed in public places, and the victims were often killed in public places.



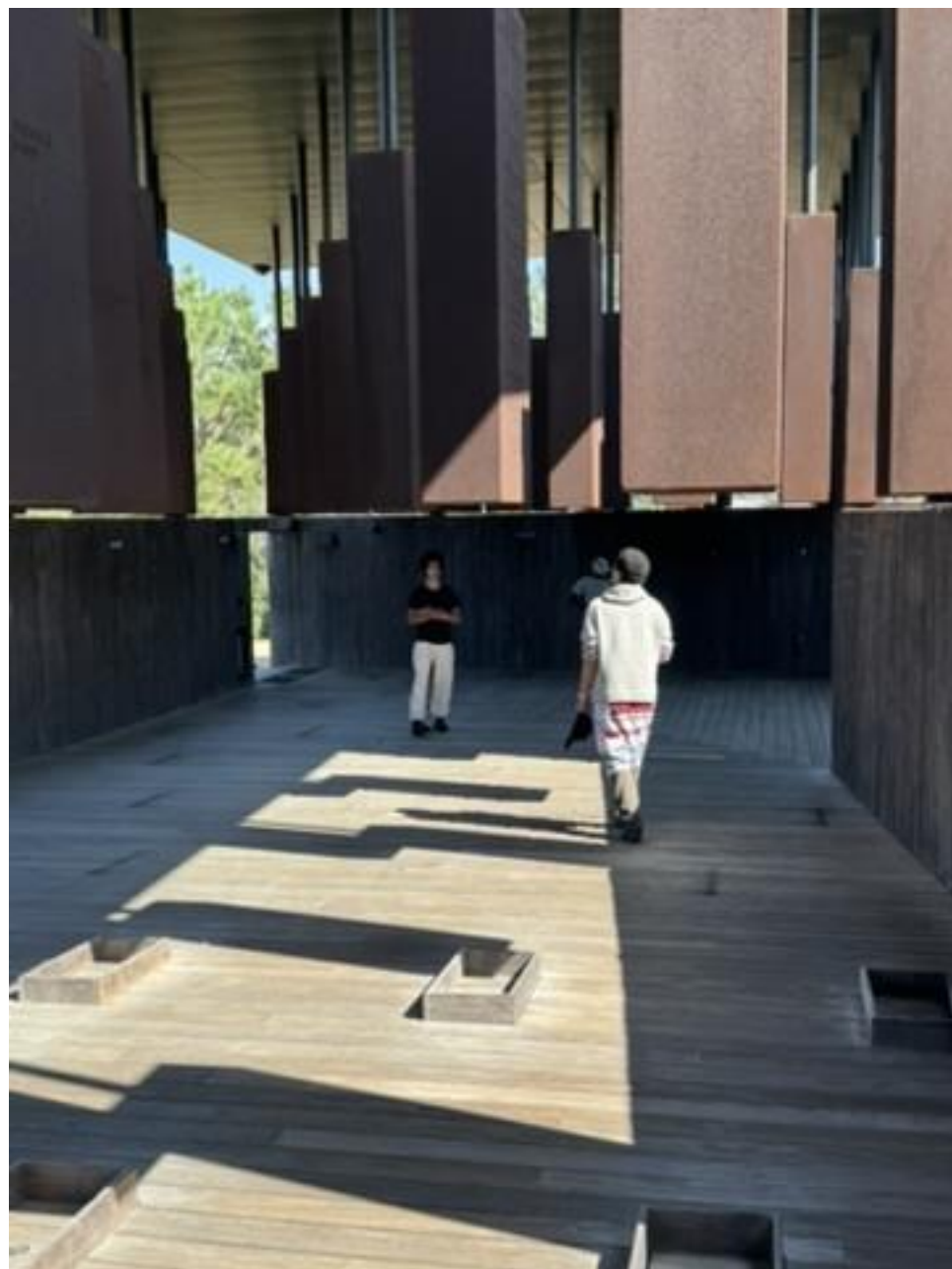
Black lynching victims killed between 1877 and 1908 primarily lived in the southern states, with Mississippi, Georgia, and Louisiana among the deadliest. Several hundred additional victims were lynched in other regions, with the highest numbers in Alabama, Missouri, Illinois, and West Virginia.

Some lynching victims were targeted for their efforts to organize Black communities for political and economic equality. Others were lynched for refusing to submit to white men as "sir" or demanding to be served at the counter in a segregated establishment. Harassment was lynched based on accusations of adultery, robbery, sexual assault, and vagrancy. In a society maintained racial caste system, white fear and white supremacy held fundamental value, while the lives of Black people held little or none.

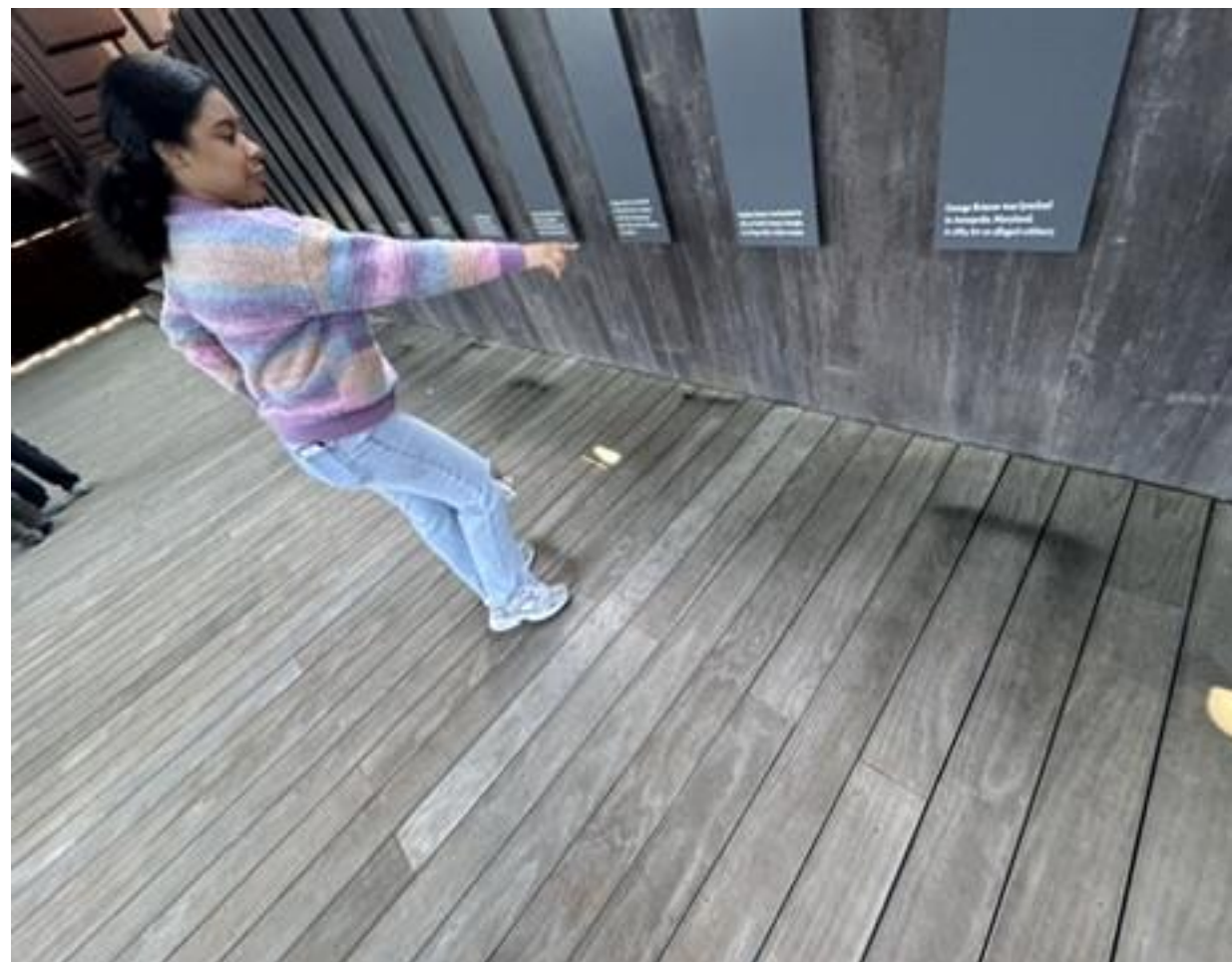
Lynching is a historical form of public violence that was used to terrorize Black communities and to maintain white supremacy. It was a form of racial terrorism that was used to enforce white supremacy and to maintain the racial caste system. Lynching was a form of public violence that was used to terrorize Black communities and to maintain white supremacy. It was a form of racial terrorism that was used to enforce white supremacy and to maintain the racial caste system.

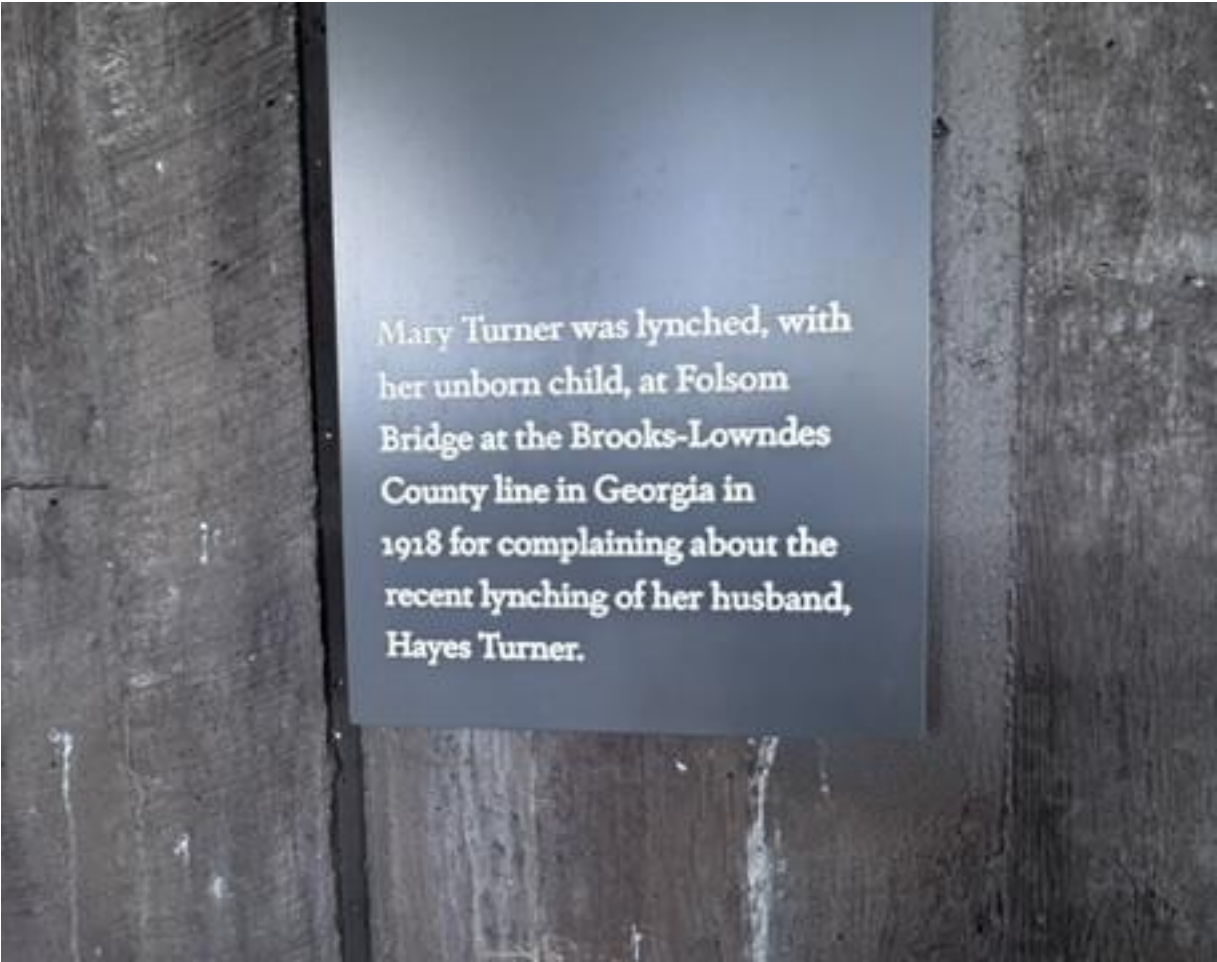















A close-up photograph of a dark, weathered wooden wall. A small, rectangular, dark plaque is mounted on the wall. The plaque has white text that reads: "Ballie Crutchfield was lynched in Rome, Tennessee, in 1901 by a mob searching for her brother." The wood grain is visible, and the plaque is slightly offset to the right.


Ballie Crutchfield was lynched
in Rome, Tennessee, in 1901 by a
mob searching for her brother.

A close-up photograph of a dark, weathered wooden wall. A small, rectangular, dark plaque is mounted on the wall. The plaque has white text that reads: "Caleb Gadly was lynched in Bowling Green, Kentucky, in 1894 for walking behind the wife of his white employer." The wood grain is visible, and the plaque is slightly offset to the right.


Caleb Gadly was lynched in
Bowling Green, Kentucky, in
1894 for walking behind the
wife of his white employer.




Henry Patterson was lynched
in Labelle, Florida, in 1926
for asking a white woman for
a drink of water.



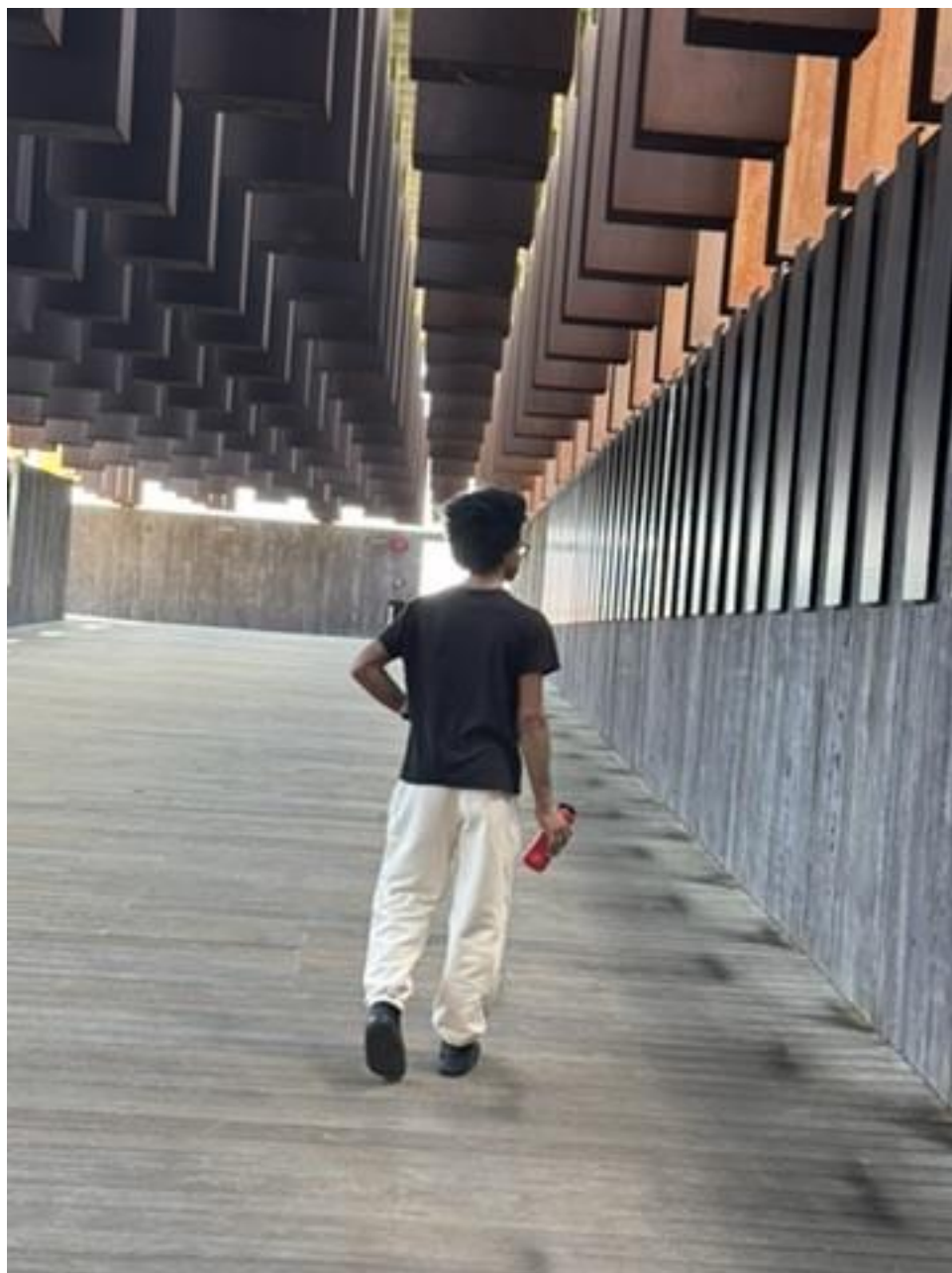
Oliver Moore was lynched
in Edgecombe County, North
Carolina, in 1930 for frightening
a white girl.



Elizabeth Lawrence was lynched
in Birmingham, Alabama, in 1933
for reprimanding white children
who threw rocks at her.



Otis Price was lynched in Perry,
Florida, in 1938 for walking past
a window while a white woman
was inside bathing.





WARE
COUNTY
GEORGIA

08.19.1906
UNKNOWN
08.19.1906

JAMES BAILEY
07.08.1891
S.A. JENKINS
05.24.1900
UNKNOWN
07.05.1910

TACK CHAMBERS
08.09.1893
WESLEY WEAVER
09.02.1893
ALBERT BAKER
06.27.1908
WALTER WILKINS
06.27.1908

ENSION
ENH
LANA

HENRY JENKINS
10.11.1887
CALVIN THOMAS
12.25.1893
ANDREW GATNEY
09.20.1903
AUGUSTUS GOODMAN
10.29.1905
CHEATHAM
04.01.1911
JOHN RIGGINS
08.12.1911
MOXIE SHULER
09.27.1918
WILLIAM REED
10.23.1917
ROBERT BLEN
09.02.1949

WARREN
COUNTY
GEORGIA

CHARLIE JONES
02.28.1911
JOHN STECKY
06.21.1911
GESSY BULLARD
05.02.1911
WILLIAM SIMS
08.17.1911

HENRY LIGHT
11.14.1911
ALEX SMITH
05.21.1922

WILL McLENDON
08.01.1905
ARTHUR DEAN
05.01.1911

FORSTER TURNER
1907.1907

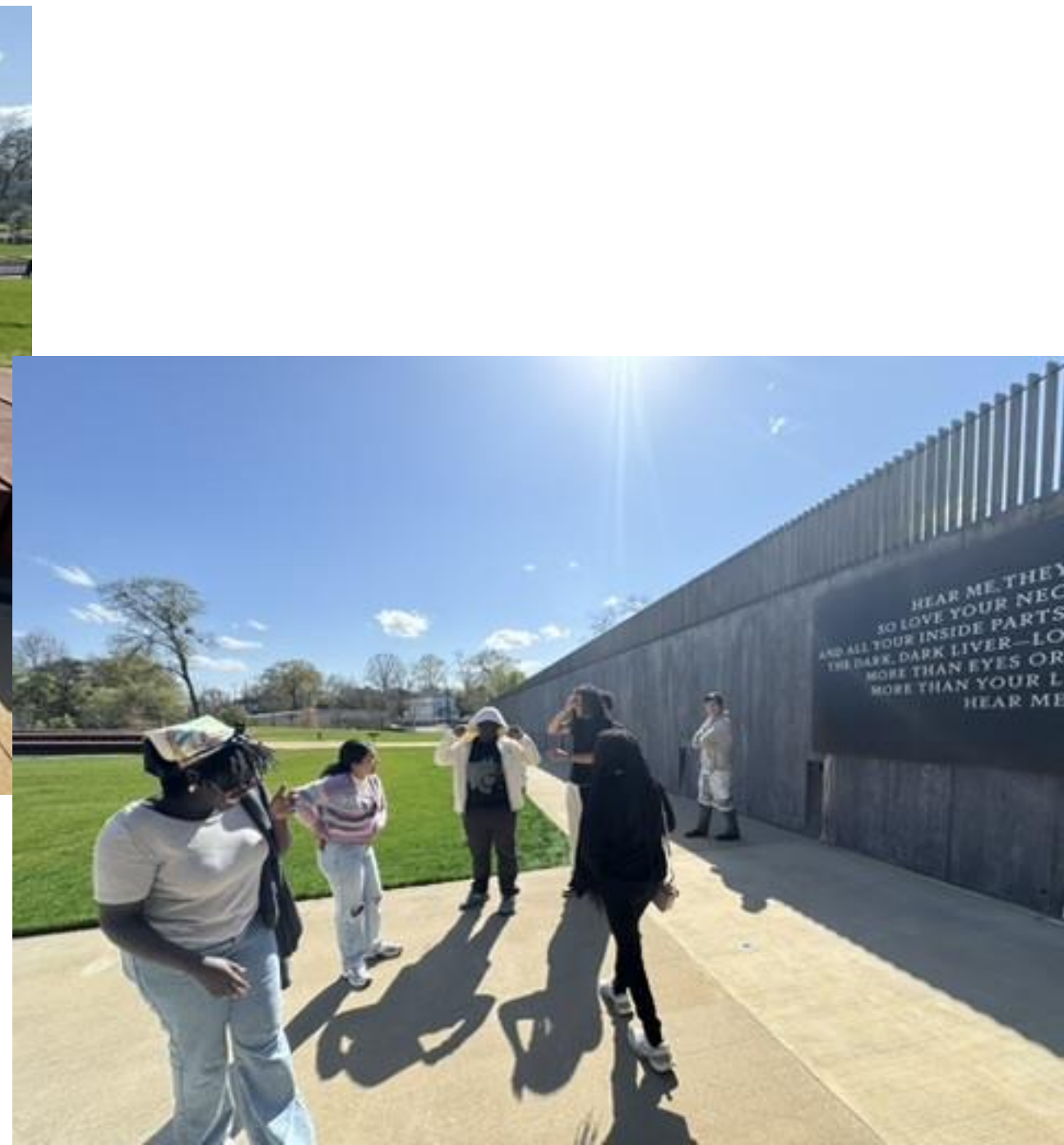
PHILIP McLENDON
10.01.1911
EDGAR McLENDON
10.01.1911
BESS McLENDON
10.01.1911















FREEDOM MONUMENT SCULPTURE PARK





















MAX PIG FORLER THOROGOOD MORREL DICUS HEATER WHITHURST HARGRO
GENER REIVER CHASTEN PURSER NEVEL HUMMER HATTAN FRISON POWDER OAKLEY YOU PRADIE NORTON RACKS THOMPSON
LOVIN WEIL LOTEMAN MOATS BUCY HARVISON BUCKNEY PEPPIN DORLEY NIGHTON ANDREUS FELMAN GIBBY
REEM VIEW MAXCY ALSBROOK LYNNS MILEN BUCKLEY MCGIRT CLAWTON HARRALD MCKINSTER CALLEHAM
MORSELL ROLLISON BOUSER WOOLLEY CHANSLER HARGO WIGGLESWORTH SUSKY HARDNETT CAINS DONALD
GULLICK YOUNKER CATHER IRVINS SWINGER HARGO WIGGLESWORTH SUSKY HARDNETT CAINS DONALD
MCLADDEN LODD BUCKANAN DUBOISE WIGGLESWORTH SUSKY HARDNETT CAINS DONALD
GIBBENS WOTTON LILLISTON WESTEN SPIER POLHEMUS MCLUSKEY RAISIN WASHINGTON MCKINSTER
YERGER DONOHUE FARE PETTET BRENTON STJAMES SHUTTLEWORTH WOMAN OULLEY
CARLIE GUILDS MCGAHA LEGANS WINNE STIGGINS NORED BOOT MILLINGTON



FOURNIGAN CLAGON RAME FINNIE ARDEN NICK
ND PREER DAWN RAME FINNIE ARDEN NICK
E LOYNS BENS KELLEN FAINE JANISON SUC
AL BAGBEY MICHAELS ROYCE SCHRUBY NAS
EN NIMS CHESEBROUGH MCBRID GREGSO
AS CASSEN BLARE VOGT MENZIES DOLL
NEGAL CARRON BOGUE MCGAY HIRE D
KATON BLILER FITZSIMMONS MCDUE
M NEALS GREW WRIGHTSON DESJADO
WILBERT NOBELS ALLEXANDER HO





"Being a Negro in America means trying to smile when you want to cry. It means trying to hold to physical life amid psychological death. It means the pain of watching your children grow up with clouds of inferiority in their mental skies. It means having their legs off, and then being condemned for being cripple."

-- Martin Luther King, Jr., Where Do We Go From Here, 1967

THE NATIONAL VOTING RIGHTS MUSEUM & INSTITUTE

















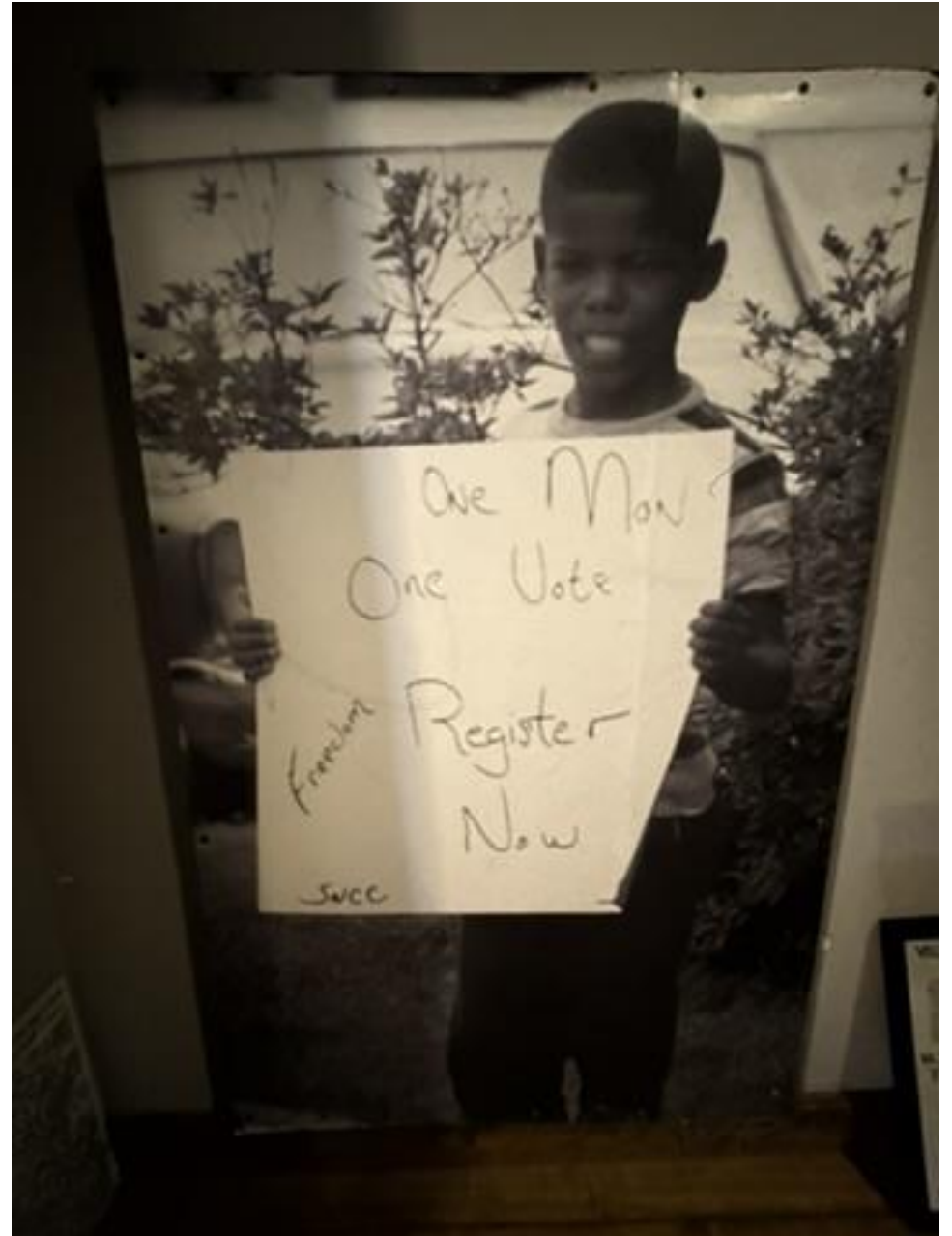
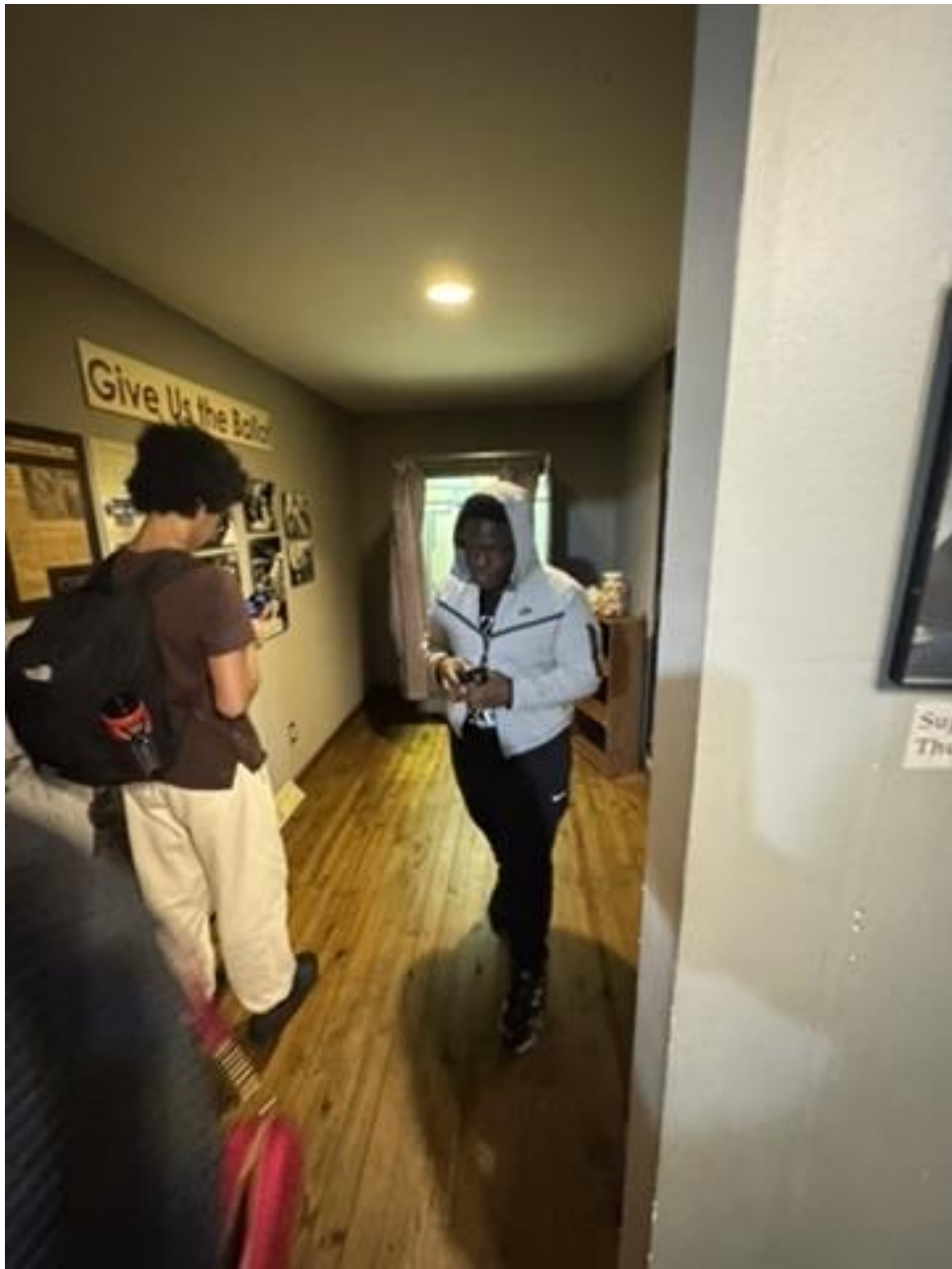






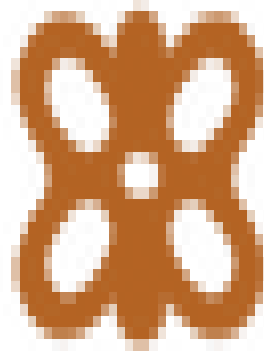












FOOTSTEPS TO FREEDOM

TOUR

















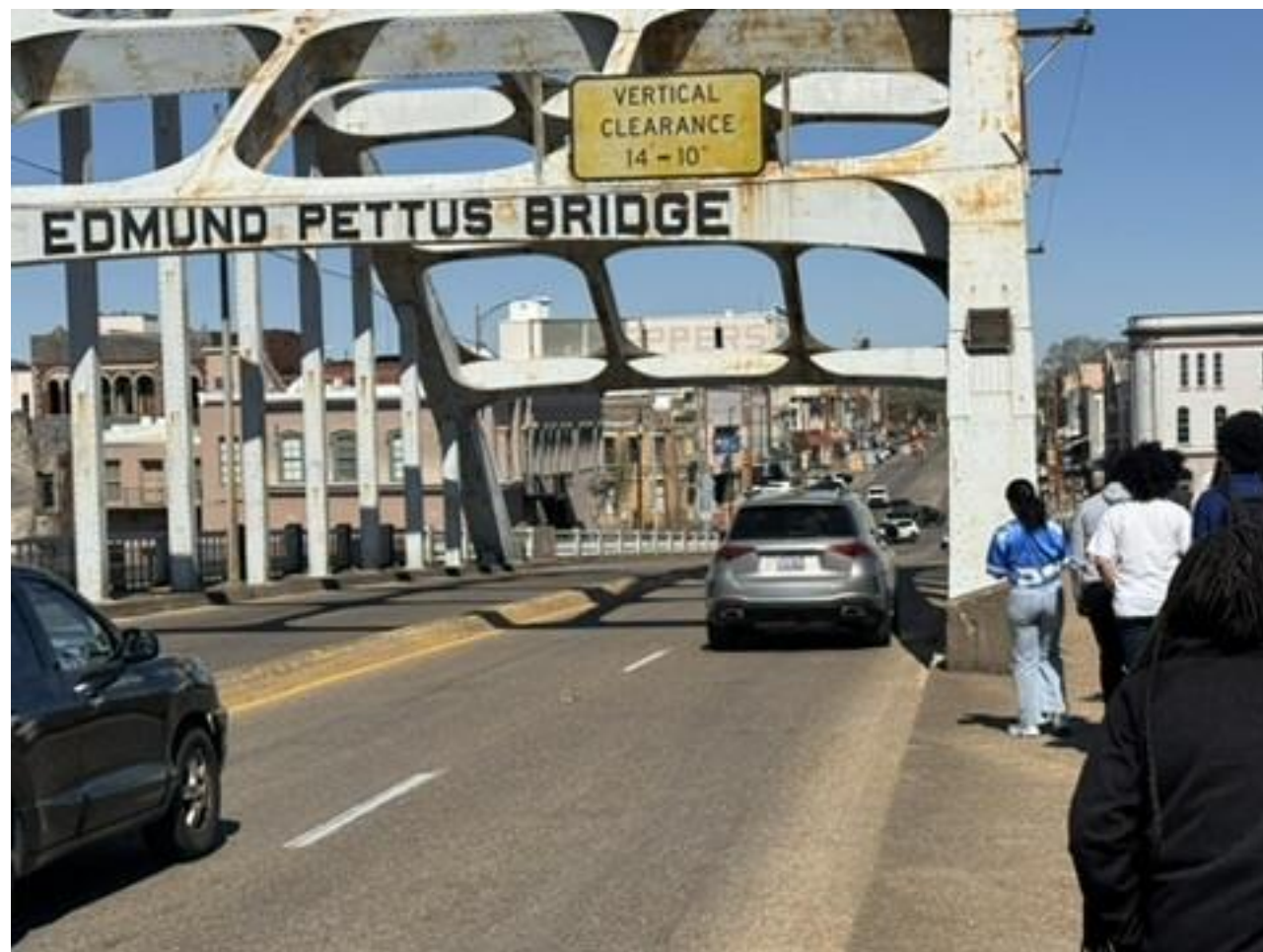


LYNCHING IN SELMA

The jail in Selma, Alabama, was a repeated site of racial terror lynching and violence that devastated the African American community. In February 1892, police arrested Willy Webb in Waynesville and moved him to the jail in Selma under threat that local whites planned to lynch him. Hours after Mr. Webb arrived in Selma, before he could stand trial; a "well-armed" lynch mob kidnapped him from jail and killed him. The next year, in June 1893, a lynch mob seized another black man named Daniel Edwards from the Selma Jail, hanged him from a tree, and riddled his body with bullets. Mr. Edwards's corpse was left hanging with a note pinned to his back: "Warning to all black men that are too intimate with white girls. This is the work of one hundred best citizens of the South Side." Racial terror lynchings continued in Selma well into the 20th century. On July 11, 1935, Joe Spinner Johnson was called from his work as a sharecropper and delivered directly into the hands of a white mob that bound him and beat him mercilessly. The mob then took Mr. Johnson to the jail in Selma, where witnesses heard him beaten while screaming. Several days later, Mr. Johnson's mutilated body was found in a field near Greensboro. A leader of the Alabama Sharecroppers Union that operated from 1931 to 1936 to help sharecroppers receive better wages and economic security in Alabama's Black Belt, Mr. Johnson challenged the exploitative and racially discriminatory practices of wealthy white planters and landowners, and for that he was targeted and lynched. These lynchings were terrorist acts committed with the



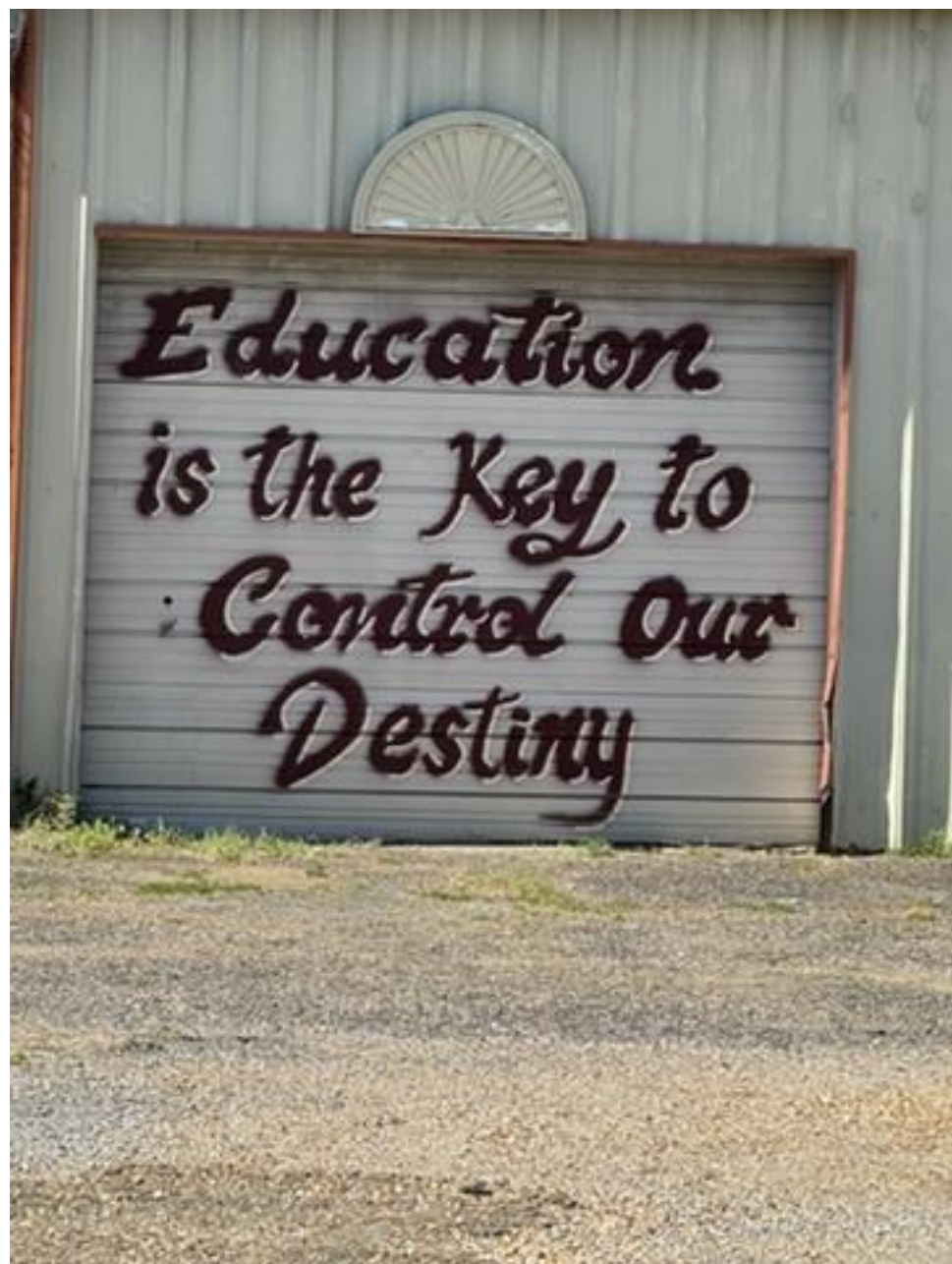












U.S. CIVIL RIGHTS TRAIL MUSEUM



FIFTY-FOUR MILES TO FREEDOM

In March of 1965, hundreds of ordinary Americans walked past this site on a march from Selma to Montgomery. Their effort won the right to vote for all citizens and forever changed American politics. Explore the exhibit to learn about the march and its impact on the region, the nation, and the world.



A CHANGE IS GONNA COME

"I figured if I was going to get killed or whatever, I had to stand up for this."







"All persons

thereof, and

15th

"The F

to vote

THE MAKING OF A MOVEMENT

"If there ever was a place that the negroes were intended to keep in their place, it was probably in this area of the state."

— James O. Eastman, 1964, National Archives & Records Administration

"Selma decided to stand up and fight."



Local citizens battle entrenched racism

*"Brother, we go
going on in Sel*

— Friends greeting at civil rights workshop in early 1963

Continued











DEXTER AVE. BAPTIST CHURCH & PARSONAGE MUSEUM



**BACK TO
MONTGOMERY, ALABAMA**







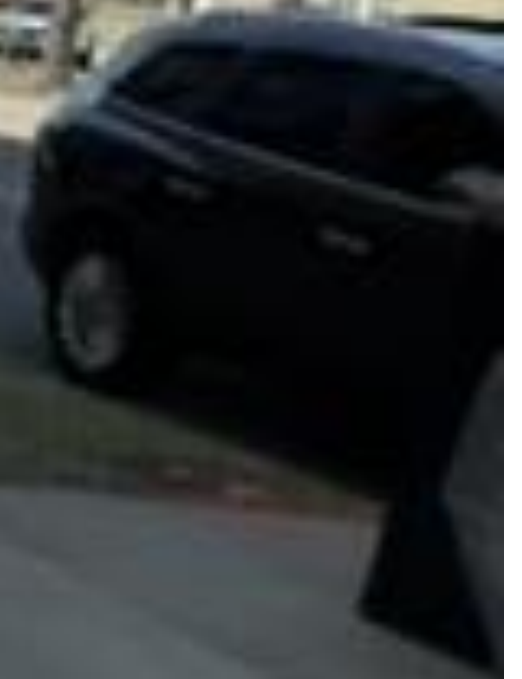




16TH STREET CHURCH BOMBING ANNIVERSARY

COVERING: BIRMINGHAM

SIXTEENTH ST.
BAPTIST CHURCH
ERECTED 1900
C. A. FISHER PASTOR



Killed September 15, 1963

Addie May Collins

Born April 18, 1949

Carol Denise McNair

Born November 17, 1951

Carole Rosamond Robertson

Born April 24, 1949

Cynthia Diane Wesley

Born April 30, 1949









Birmingham Post-Herald

HOME
EDITION

BIRMINGHAM: Cloudy, mild, showers.

Alabama's 'Good Morning' Newspaper

ALABAMA: Cloudy, mild, showers.

Reg. U. S. Pat. Off.

VOL. 93—NO. 163

★ ★

BIRMINGHAM, MONDAY, SEPTEMBER 16, 1963

22 Pages In Two Sections

PRICE FIVE CENTS

BOMB BLAST KILLS 4 CHILDREN, INJURES 17 AT CHURCH HERE



DAMAGE — Police inspect damage to autos wrecked by dynamite blast which took lives of four

Negro children at Sixteenth Street Baptist Church (background) during Sunday School yesterday.



ON GUARD—Birmingham police and sheriff's office personnel stood guard outside the bombed-out 16th Street Baptist Church here, after victims and injured persons were pulled from the wreckage. Most

of the stained glass and other windows of the church were smashed by the explosion. The above picture shows officers guarding the church, framed by the jagged edges of a smashed window.



IN MEMORY OF



DENISE MCNAIR CYNTHIA WESLEY ADDIE MAE COLLINS CAROL ROBERTSON

THEIR LIVES WERE TAKEN BY
UNKNOWN PARTIES ON SEPTEMBER 15,
1963 WHEN THE SIXTEENTH STREET
BAPTIST CHURCH WAS BOMBED.

"MAY MEN LEARN TO REPLACE BITTERNESS
AND VIOLENCE WITH LOVE AND UNDERSTANDING"







5 HOUR DRIVE TO NEW ORLEANS



THE FRENCH
QUARTERS
OF
NEW ORLEANS













WELCOME TO ARMSTRONG PARK

Park Hours: 8:00 a.m. - 6:00 p.m. (7:00 p.m. DST)



PARK RULES

NO OWNERS MUST OBEY TRAFFIC SIGNALS AND
LEASERS AT ALL TIMES, TRAFFIC AND TRAFFIC
OR PET RULES APPLICABLE

NO BICYCLES MUST BE MAINTAINED WITHIN THE PARK

NO ROLLERBLADES, SKATES, MOTORCYCLES,
MOTORBIKES, MOTORBIKE VEHICLES,
MOTORBIKE, MOTORBIKES, SCOOTERS, HEAVY
EQUIPMENT OR OTHER VEHICLES ARE
PERMITTED WITHIN THE PARK

METAL DETECTORS AND DRONES ARE
NOT ALLOWED WITHIN THE PARK

NO GLASS CONTAINERS, BOTTLES OR LITTERING

NO OUTDOOR ACTIVITY

NO LOADING OR UNLOADING

NO SWIMMING

RENTAL OF NO PARKING PERMITTED
ONCE THE SERVICE VEHICLE IS
ONCE THE SERVICE VEHICLE IS
ONCE THE SERVICE VEHICLE IS



- 1 Armstrong Arch & St Ann Street Gate
- 2 Bruce Street by Stephen Jones Auditorium
- 3 Congo Square
- 4 St Peter Street Gate
- 5 Congo Square by Adolphus A. A. A.
- 6 Chapel Square by Stephen Jones Auditorium
- 7 Francis Green House by St Ann Street
- 8 Buddy Street by Kennedy Square
- 9 Louis Armstrong by Elizabeth Carter
- 10 Green Street Gate
- 11 Mahalia Jackson by Elizabeth Carter
- 12 Mahalia Jackson Theater for the Performing Arts
- 13 South Street Gate
- 14 Lagoon & Fountain
- 15 Duane Street Gate
- 16 Historic Footpath
- 17 Riverside Delta Street Gate
- 18 Green Street Gate

A permit is required for all organized activities.
Please contact the
Department of Parks & Recreation at
(904) 438-2200 or permits@parkeasy.com.
You can also visit www.parkeasy.com to schedule an event.

YOU ARE HERE





CONGO SQUARE

DURING THE LATE 19TH CENTURY AND WELL INTO THE 18TH
CENTURIES, SQUARES GATHERED AT CONGO SQUARE ON SUNDAYS AND
KAGO, DANCE, AND DRUMMING IN AUTHENTIC WEST AFRICAN STYLE.
THIS RICH LEGACY OF AFRICAN CELEBRATION IS THE FOUNDATION OF
NEW ORLEANS' DIVERSE MUSICAL TRADITIONS, INCLUDING JAZZ.

COMMISSIONER: ADENWALE S. ADENLE
DEDICATED APRIL, 2010

THIS SCULPTURE WAS GENEROUSLY FUNDED BY
THE EDWARD WISNER DONATION

CONGO



Congo Square
which Houma
of the French
corn harvest
The gather

in Congo Square originated a
Louisiana's French colonial p
Spanish colonial era as one
By 1803, Congo Square had

CONGO SQUARE



Congo Square is in the "vicinity" of a spot which Houmas Indians used before the arrival of the French for celebrating their annual corn harvest and was considered sacred ground. The gathering of enslaved African vendors in Congo Square originated as early as the late 1740's during Louisiana's French colonial period and continued during the Spanish colonial era as one of the city's public markets. By 1803, Congo Square had become famous for the gatherings of enslaved Africans who drummed, danced, sang and traded on Sunday afternoons. By 1819, these gatherings numbered as many as 500 to 600 people. Among the most famous dances were the Bamboula, the Calinda and the Congo. These African cultural expressions gradually developed into Mardi Gras Indian traditions, the Second line and eventually New Orleans jazz and rhythm and blues.

CONGO SQUARE WAS LISTED ON THE NATIONAL REGISTER OF HISTORIC PLACES ON JANUARY 22, 1993.







Laura Plantation











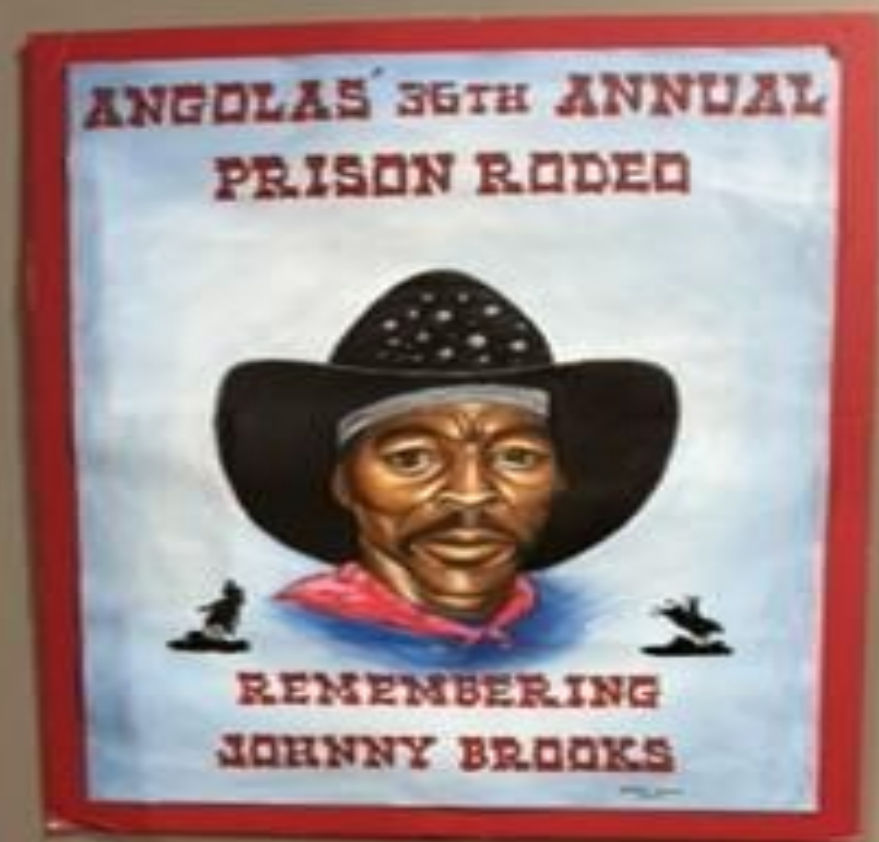




2.5 HOURS FROM NEW ORLEANS

ANGOLA

LOUISIANA STATE PENITENTIARY
A Half-Century of Rage and Reform



INMATE WEAPONS

NY GIANTS









MISSISSIPPI CIVIL RIGHTS MUSEUM & MUSEUM OF MISSISSIPPI HISTORY

TWO
MISSISSIPPI
MUSEUMS

HOURS

TUESDAY-SATURDAY
9AM-5PM

SUNDAY
11AM-5PM











EMMETT TILL
In August 1955, 14-year-old Chicago native visiting relatives in the Delta, was murdered for reportedly whistling at a white woman in a grocery store. Till was taken from his uncle's home and not seen again until his corpse was found floating in the Tallahatchie River.

Stricken over the loss of her son, Mamie Bradley insisted on an open casket so that all the world could see what they had done to her son. Thousands of black residents of Chicago attended the funeral. Jet magazine and the Chicago Defender published photos of the mutilated body.

The trial put Mississippi under a searching spotlight. Journalists from around the world descended on the Summer courthouse. Till's uncle, Moses Wright, took the stand and courageously identified Ray Bryant and J. W. Milam. A jury of white men took only 67 minutes to find them not guilty. FBI research later revealed that jury members had been visited by the Citizens' Council to ensure they voted "the right way." The verdict provoked outrage. Black youth identified with Emmett Till, and many later described the Till murder as the event that led them into the Movement.

Town: Leon

16











MEDGAR EVERS HOME TOUR



"FREEDOM HAS NEVER BEEN FREE"











 Medgar Evers Blvd







HERE ON APRIL 4, 1968...

Dr. Martin Luther King Jr. was shot and killed in front of the Memphis Convention Center. The crowd of people gathered here to hear him speak. He was the first African American to win the Nobel Peace Prize. He was also the first African American to be elected to the U.S. Senate. He was the first African American to be elected to the U.S. House of Representatives. He was the first African American to be elected to the U.S. Supreme Court. He was the first African American to be elected to the U.S. President.



Dr. Martin Luther King Jr. was shot and killed in front of the Memphis Convention Center. The crowd of people gathered here to hear him speak. He was the first African American to win the Nobel Peace Prize. He was also the first African American to be elected to the U.S. Senate. He was the first African American to be elected to the U.S. House of Representatives. He was the first African American to be elected to the U.S. Supreme Court. He was the first African American to be elected to the U.S. President.



TODAY, A PLACE OF REMEMBRANCE

The site of the assassination of Dr. Martin Luther King Jr. is a place of remembrance. It is a place where people come to remember the life and work of Dr. King. It is a place where people come to remember the struggle for civil rights. It is a place where people come to remember the power of love and non-violence. It is a place where people come to remember the power of hope and faith. It is a place where people come to remember the power of the human spirit.



MARTIN LUTHER KING, JR.

JAN. 15, 1929 — APR. 4, 1968

FOUNDING PRESIDENT

SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE

"THEY SAID ONE TO ANOTHER,

BEHOLD, HERE COMETH THE DREAMER...

LET US SLAY HIM...

AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS"

GENESIS 37: 19 - 20

RALPH DAVID ABERNATHY, PRESIDENT





NATIONAL
CIVIL RIGHTS
MUSEUM
AT THE LANTANA HOTEL











WEST AFRICAN CULTURES



Mali

The Mali Empire, founded around 1235 by Sundiata Keita, was one of the largest and most powerful empires in West Africa. It reached its peak under Mansa Musa in the 14th century, when it controlled a vast territory from the Atlantic coast to the Sahara Desert. The empire was known for its wealth in gold and its influence on the spread of Islam in West Africa.



Songhai

The Songhai Empire, founded around 1460 by Askia Muhammad I, was one of the largest and most powerful empires in West Africa. It reached its peak in the 15th and 16th centuries, when it controlled a vast territory from the Atlantic coast to the Sahara Desert. The empire was known for its wealth in gold and its influence on the spread of Islam in West Africa.



Yoruba Culture

The Yoruba people are one of the largest and most influential ethnic groups in West Africa. They are known for their rich cultural heritage, including their art, music, and religion. The Yoruba people have a long history of trade and commerce, and they have played a significant role in the development of West African societies.



Ashanti People

The Ashanti people are one of the largest and most influential ethnic groups in West Africa. They are known for their rich cultural heritage, including their art, music, and religion. The Ashanti people have a long history of trade and commerce, and they have played a significant role in the development of West African societies.

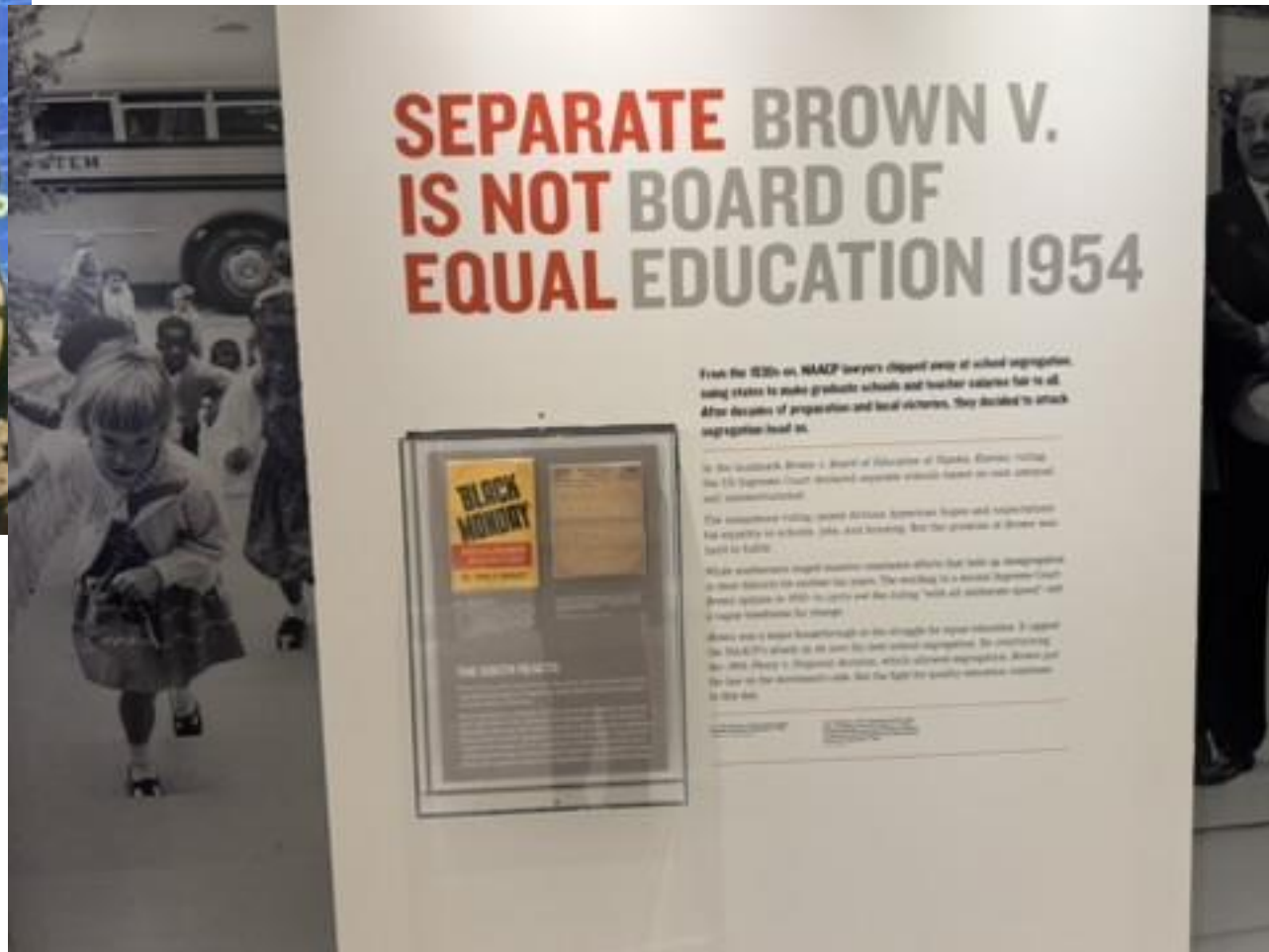


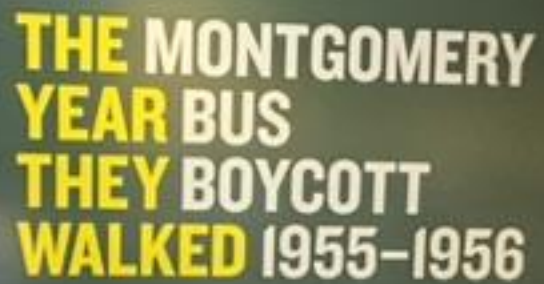
Kingdom of Benin

The Kingdom of Benin, founded around 1200, was one of the largest and most powerful kingdoms in West Africa. It reached its peak in the 15th and 16th centuries, when it controlled a vast territory from the Atlantic coast to the Sahara Desert. The kingdom was known for its wealth in gold and its influence on the spread of Islam in West Africa.

Historical figures are depicted in these illustrations.

1777 A slave with a sword in his hand, standing next to a large pile of slaves.





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GETTING THERE FAST

Abstract

Burgess's black community called when an NAACP protest was arranged for refusing to give up her box seat to a white passenger. The boycott that followed pushed the movement for civil rights in the field over direction of mass protest.

Atlanta American is Montgomery Gribble, head of the organization. When Gribble and Don Porter are arrested for refusing to give up their seat in a white bus, the Women's Political Council (WPC) organized a boycott for two days last summer. The boycott provided a way for the black community to stand together against oppression.

an ecological report of what some producers have to do to begin working to meet the Management Improvement Association (MIA) 3 program to maintain the harvest until the day and has composed report to meet the industry and with dignity. The MIA approach is a young movement. However, there is still a long way to go in the industry.

Johnson's decision inspired all the other unions in the South. They were not discriminating, and a historic Supreme Court ruling found management's efforts to not negotiate in this form. The victory paved the way for more civil rights battles across the nation.

This article is sponsored by MacGillivray MacLennan & Macdonald Health Foundation.

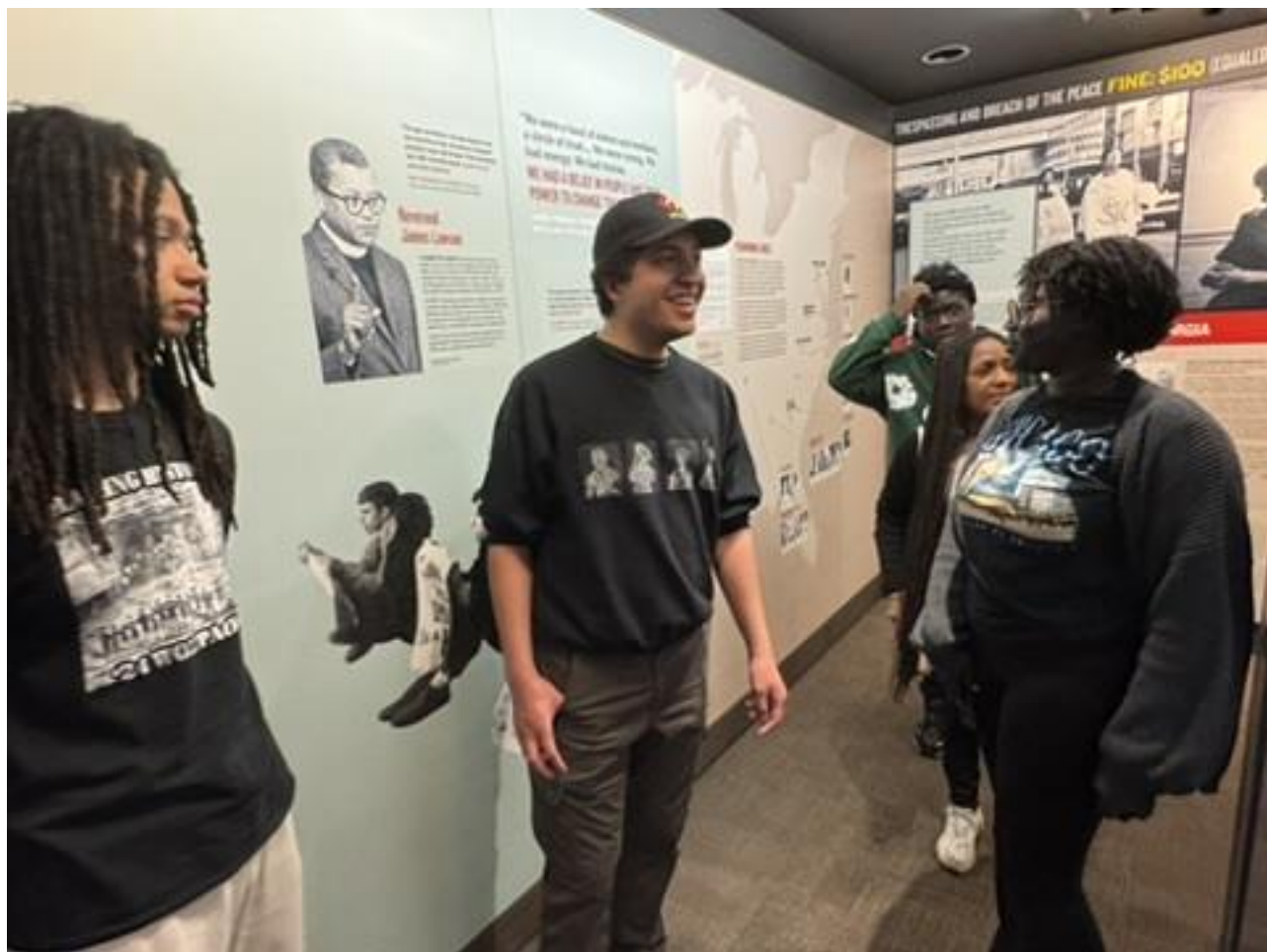
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"We could then count upon the racists of the South to create a crisis, so that the federal government would be **COMPELLED TO ENFORCE FEDERAL LAWS.**"

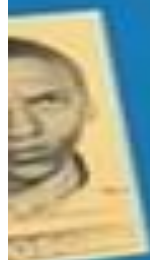
JAMES EARL RAY, director of CORE, explaining the rationale for the Freedom Riders

CORE CREATES A CRISIS

IN FEBRUARY 1960, STUDENTS STARTED AN IN PROTESTS in Rock Hill, South Carolina. Over a year later, little had changed. CORE leader Thurgood Marshall, who had represented in Rock Hill, proposed a Freedom Ride nationwide after the Supreme Court struck down segregation in interstate bus and train stations in *Brown v. Board of Education*.

Marshall and fellow organizer Gordon Lacey hoped to create a crisis for segregationists. If southern officials denied the Freedom Riders' full access to bus stations, federal law enforcement would enforce the court's decision. CORE also hoped to draw in the Executive Administration, which was not eager to get involved in civil rights issues.

Thurgood Marshall left Washington, DC, on May 4, 1960. They reached Rock Hill on May 10, 1960. Spilling out of the bus into the white-only section of the station, the riders created just the crisis they had hoped for.



...the most
...to deliver just
... from
... a price."







**"DAMN THE LAW. DOWN HERE,
WE MAKE OUR OWN LAW."**

PUBLIC SAFETY COMMISSIONER EUGENE "BULL" CONNOR, 1958

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CHALLENGES TO PROJECT 'C'



KING'S CALL TO CONSCIENCE
**LETTER FROM
BIRMINGHAM JAIL**

The Rev. Dr. King was arrested for leading a march in the
Shelby County Jail, April 4, 1968. Birmingham, Alabama, 1968.
The Rev. Dr. King was arrested for leading a march in the
Shelby County Jail, April 4, 1968. Birmingham, Alabama, 1968.

Dr. King was arrested for leading a march in the
Shelby County Jail, April 4, 1968. Birmingham, Alabama, 1968.

"You may well ask: 'Why direct action?
Why sit-ins, marches, and so forth?'"







WHAT DO **BLACK** WE WANT? **POWER**



By the mid-1960s, the freedom movement had changed America. But for many, change came too slowly. Strategies demanding Black independence and control over destiny leading involved to challenge white supremacy head-on. A new era of Black Power was born.

The freedom movement rejected integration that all the while not demand ending rights to African Americans. It is to the end that African Americans will demand integration which end legal and political segregation. In the urban North, they found housing and job discrimination, as well as police violence.

Black Power advocates, with deep roots reaching back to Marcus Garvey and even earlier, saw the need to create a separate Black Power movement. Black Power advocates pushed for public schools, health housing, job opportunities, and so on, to public facilities.

The Black Power movement spoke to African Americans who were weary of equality. "What do we want?" The answer was "Black Power!" The question was answered. "When do we want it?" The answer was "Now!"

STOKELY CARMICHAEL, 1966

BLACK IS BEAUTIFUL

Black Pride was a radical idea. It cut against the grain of prevailing concepts of beauty that revolved around white standards. Black Pride celebrated the beauty of African people. Dark skin complexions and natural hair textures became socially acceptable and appreciated. The saying "Black is Beautiful" captured the essence of the new norm.

Black writers, musicians, and artists used their talents to express the beauty and value of blackness. Gone was the idea that black people should use whiteness as a baseline for beauty, style, or even comparison. The new standard of beauty was African in origin and could be found everywhere in the black community.

James Brown
SAY IT LOUD
I'M BLACK AND I'M PROUD



Many eyes have seen the glory of the coming of the Lord

“I’VE SEEN THE PROMISED LAND”



March of King to Mason Temple, original headquarters of the Church of God in Christ, Memphis, Tennessee, April 4, 1968.

ON APRIL 3, 1968, DR. KING RETURNED TO MEMPHIS and stayed at the Lorraine Motel. Top SCLC aides briefed him on plans for the upcoming march. They hoped it would erase the stain and stigma of the March 28 demonstration, which had turned violent. They also hoped the march would inject new energy into the local movement.

That evening, a rally was held at Mason Temple, original headquarters of the Church of God in Christ. Fierce winds and driving rain rattled the windows as the crowd awaited King's arrival. When he took the podium, he stirred the crowd with his powerful oratory and moved them with his prophetic vision of having been to the mountaintop, peered over, and seen the Promised Land. It was one of his most memorable speeches. It was also his last.

Source: "The March of King to the Mason Temple in Memphis, Tennessee, April 4, 1968." Photo by [unclear]

This exhibit is sponsored by Kathy & J. W. Gibson in honor of Alicia and Savannah Gibson

EGAN UNEVENTFULLY. Dr. King and his aides spent the night at the Lorraine Motel, waiting for Reverend James Lawson and Andrew Young to return with news of whether the federal government would lift the ban on holding a sanitation workers march.

That night, Dr. King shared jokes and laughs with his brother, and the pair enjoyed a phone call with their parents.

Early in the morning, around 5 o'clock, King playfully started a conversation with Young for not keeping him informed throughout the day.

Reverend Samuel "Billy" Kyle arrived to take the group to the march. Unbeknownst to them, an assassin lay in wait on the rooftop, with a rifle ready to fire.



THE SHOT

At 9:05 a.m., a sniper fired a shot that struck Dr. King in the back, just below the shoulder. He fell from the balcony and landed on the ground. The shot was fatal.

The shot was fired from a sniper rifle that was positioned on the rooftop of the motel. The shot was fired at a distance of approximately 200 yards.

The shot was fired at a time when Dr. King was standing on the balcony. The shot was fired at a time when Dr. King was looking towards the right side of the frame.





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NOT With Dr. King lying at their feet, witnesses pointed in the direction of the shot.

Source: United Press International/Associated Press

ELITE View from the shooting scene.

Investigative bodies knew that they faced the shot from the northeast corner of the block where Dr. King was standing. The balcony of the Lorraine Hotel is to their right in the right.

Source: United Press International/Associated Press



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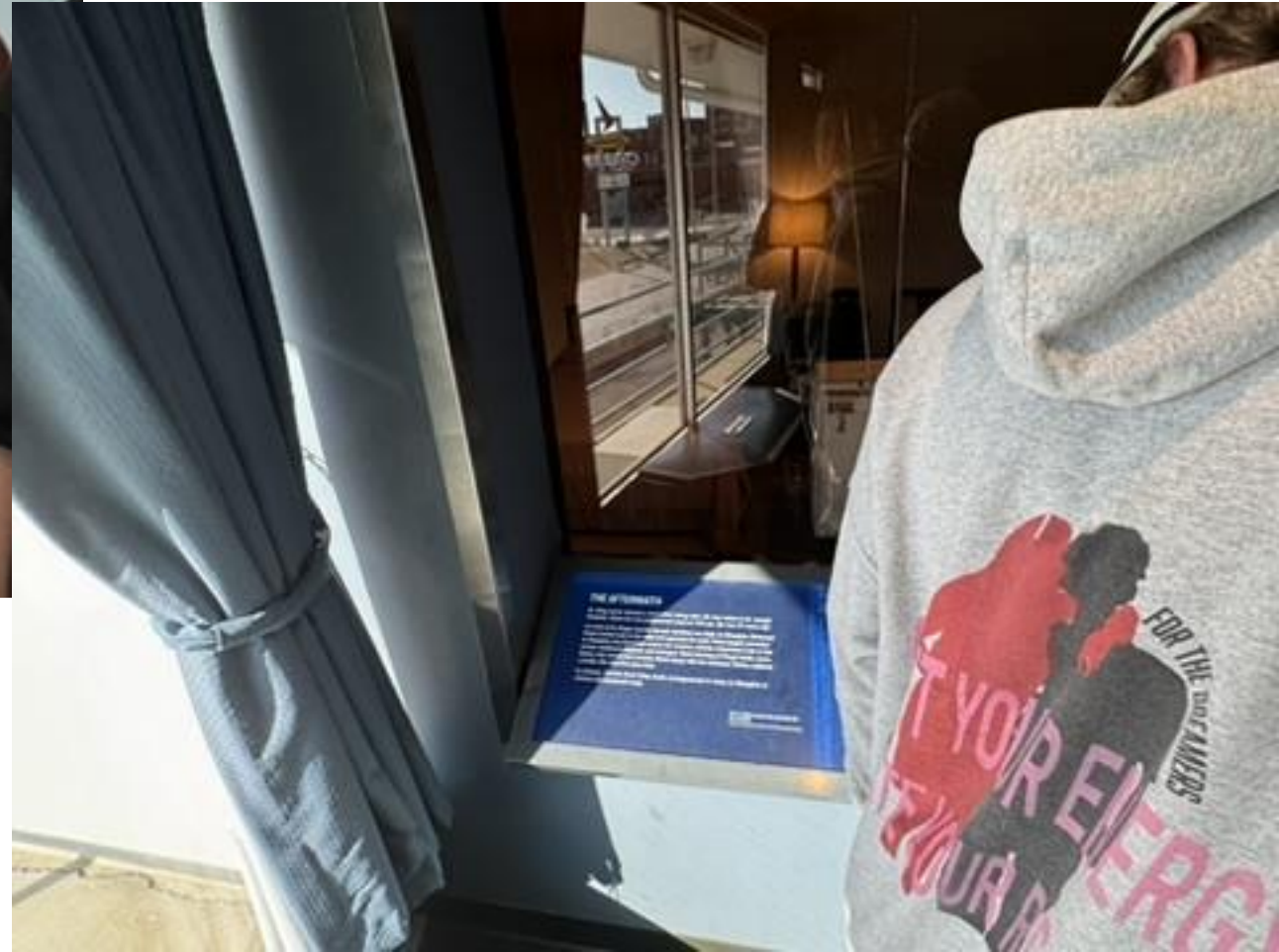
NEW

SILENCE AND RESPECT



**NOT
AN
EXIT**



















(SIDEBAR STOP IN MEMPHIS)



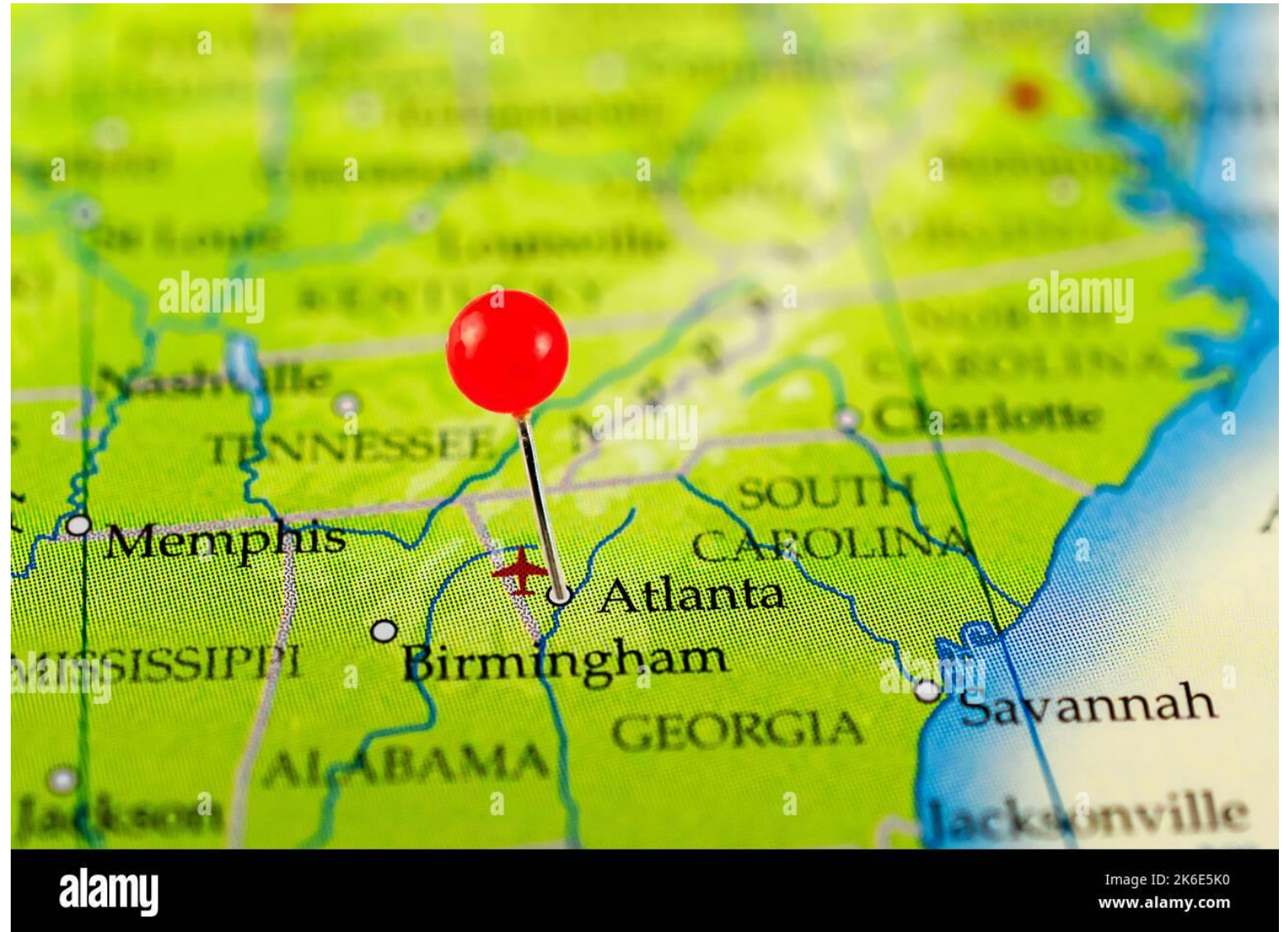


S B.B. King BLVD





Final Journey:
Memphis to Atlanta
400 Miles/5.5 Hours



Atlanta, GA

1. MLK, Jr. Guided Tour & National Historic Park
2. The Apex Museum

Montgomery, AL

3. The Legacy Museum
4. The National Memorial For Peace & Justice
5. The Freedom Monument Sculpture Park

Selma, AL

6. The National Voting Rights Museum & Institute
7. Footsteps to Freedom Tour
8. U.S. Civil Rights Trail Museum

Montgomery, AL

9. Dexter Ave. Baptist Church & Parsonage Museum

Birmingham, AL

10. 16th Ave. Baptist Church Tour

New Orleans, LA

11. The French Quarters
12. Armstrong Park & Congo Square
13. The Laura Plantation
14. Angola: Louisiana State Penitentiary Museum

Jackson, MS

15. The Two Mississippi Museums: Civil Rights & State History
16. Medgar Evers Home Tour

Memphis, TN

17. The National Civil Rights Museum