

## **Project Pericles**

Professor Michael Janis, Department of English, Morehouse College

December 2017

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[labeled in pen on the scan]

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- II. Course syllabus
  
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(which I used for the project and provided to my counterpart in our  
collaboration, Mr. Larry McGurty, Grady High School)
  
- IV. Program from our collaborative symposium (b/w copy)
  
- V. Copy of Morehouse online newsletter coverage of the project (b/w copy)
  
- VI. Programs from the meeting of the National African-American Honors  
Program (26<sup>th</sup> Annual NAAAP, Nov. 9-12, 2017) at which I gave my  
presentation “MLK Today: Civic Engagement, collaborative Learning,  
and King’s Relevance to Current Social Justice Movements”  
(b/w copy)

I.

**Civic Engagement Course  
Proposal Form**

Course Name \_\_\_ English 103: College Composition or English 103: Honors College Composition \_\_\_\_\_

Department \_\_\_ English \_\_\_\_\_

Faculty member name(s) \_\_\_ Michael H. Janis \_\_\_\_\_

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Course description and objectives<sup>1</sup>

The course description must articulate how the course will qualify as a civic engagement course. It must detail the course objectives and how it will incorporate issues of civil discourse and civic engagement. It should explain how an evaluation will measure the success of the course in meeting these objectives. If community-based learning (CBL) is involved, the description should state the ways in which CBL is linked pedagogically to the content of the course.

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English 103G and English 103G Honors satisfy the College's General Education requirement for freshman composition. Students refine their abilities in grammar and mechanics; analytic thinking and advanced comprehension; textual analysis, research, and documentation. The course focuses on rhetorical, aesthetic, and thematic approaches to academic essays and literature, and prepares students for the literature requirement, English 250: World Literature. Early in the course, students are introduced to college-level research and the protocols of rhetorical and literary analysis, which they will apply to oral presentations, response papers, and essays. A critical component involves a community-engagement module: collaborative study with, and mentorship of, high school students who will join our class to study some of Martin Luther King, Jr.'s most important essays/speeches.\* The module culminates in a student symposium dedicated to the presentation of critical papers on selected works of *A Testament of Hope*, with students from MLK's college and high school *almae matres* working collaboratively in a dialogue on the relevance of his work to contemporary issues of social justice.

\*As part of the CBL, the course will provide about fifteen high-school students with copies of the MLK anthology *A Testament of Hope*; show the film *Selma: The Bridge to the Ballot* (published by Teaching Tolerance); and give students a guided tour of King Chapel and the commemorative statue on the Morehouse campus before the seminar in the chapel's African-American Hall of Fame. The Chair of English at King's high-school *alma mater*, Booker T. Washington High School, has expressed interest in BTW's participation in this project. (As the project has not yet been accepted, it should be noted that if for logistical reasons, for instance, Booker T. Washington cannot participate, the project easily can be undertaken with another high school in the underserved West End of Atlanta.)

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<sup>1</sup> Faculty are strongly encouraged to read the White Paper "The Periclean Diamond: Linking College, Campuses, Communities, and Colleagues via Social and Civic High Engagement Learning" by Ben Berger and Jan R. Liss. The White Paper is available at [projectpericles.org](http://projectpericles.org). This paper discusses the first cohort of the Periclean Faculty Leadership Program.



**Morehouse College Department of English  
Honors English 103G, Fall 2017**

Dr. Michael Janis  
Office: Brawley 103G  
Office hours: T/Th 11:00 – 2:00 (& by appt.)  
Email: michael.janis@morehouse.edu

**Course Description:**

English 103G fulfills the requirements of the English Composition sequence at Morehouse College. Focusing on writing analytical academic essays, this course emphasizes the writing process in order to develop critical thinking and writing skills, with emphasis placed on argumentation, textual explication, and research. Students refine their abilities, in both composition and grammar, to produce clear and well-organized prose.

This course features a community-engagement module: collaborative study with, and mentorship of, high school students who will join our class to study some of Martin Luther King, Jr.'s most important essays/speeches. The module culminates in a student symposium dedicated to the presentation of critical papers on three selected works from *A Testament of Hope: Selected Writings and Speeches of Martin Luther King, Jr.*, with students from a local high school and students this class making group presentations that analyze the enduring relevance of King's work and his work's application to contemporary issues of social justice.

**Course Objectives:** In English 103G, the student will:

1. identify and implement appropriate writing strategies for different rhetorical situations (purpose, audience, and context).
2. apply the writing process (pre-writing, writing, and revising).
3. master the techniques of electronic resources for drafting, reviewing, revising, editing.
4. apply critical-thinking skills to interpret and evaluate texts and to compose unified, coherent, grammatically and mechanically sound essays.
5. distinguish between various types of essays (personal, expository, argumentative, and formal academic essays) and apply tone, style, and conventions appropriate to various rhetorical situations.
6. develop a coherent research project and acquire, evaluate, summarize, and analyze relevant print and electronic sources, demonstrating information literacy and academic integrity.
7. integrate academic sources in essays through correct use of quotation, paraphrasing, documentation, and bibliography/works cited (applying documentation rules appropriate to the discipline).

**Required texts in the bookstore:**

Lundsford, Andrea. *Easy Writer*. New York: Bedford/St. Martins, 2016.

Franklin, John Hope, intro. *Three Negro Classics*. New York: Avon, 1965.

Washington, James M., ed. *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.* New York: HarperOne, 2003.

Cristina García, *Dreaming in Cuban*. New York: Ballantine Books, 1993.

**Additional readings (fiction):**

Ousmane Sembène, “Tribal Scars, or the Voltaïque” (Blackboard)

Anton Chekhov, “The Bet” (Blackboard)

Gabriel García Márquez, “A Very Old Man With Enormous Wings”

Abe Kobo, “The Magic Chalk”

**Supplementary material on Blackboard:** Study skills, literary terms; essay evaluation cover sheet; essay guidelines; thesis and essay map; departmental grading standards; sample essay

**Evaluation**

The grading rubric appears below. *The College requires students to receive a “C” or better in order to pass the course. Work must be done during the semester. Students who are unable to complete their work may be eligible for a “W” (withdrawal from the course) or in certain cases an “I” (incomplete), according to the discretion of the professor. Students may not request to make up work after the grades are turned in unless there has been a documented, approved absence at the end of the semester.* Please note that uncollected essays and exams are saved by the professor for one semester after the course is over.

Grades will be determined as follows:

2 essays & essay test – 1/2

Portfolio – 1/4

MLK presentation – 1/4

**Grading Scale:** Our written work and recitations in this course will be graded on the following scale that parallels the College’s 12-step system:

|    |        |    |       |
|----|--------|----|-------|
| A+ | 97-100 | C+ | 76-79 |
| A  | 93-96  | C  | 73-75 |
| A- | 90-92  | C- | 70-72 |

|    |       |    |          |
|----|-------|----|----------|
| B+ | 86-89 | D+ | 66-69    |
| B  | 83-85 | D  | 60-65    |
| B- | 80-82 | F  | Below 60 |

**Essays** will be given two grades that are equally weighted: content/development and organization/grammar. There will be two formal essays during this summer session and an in-class essay test. All essays should be double spaced in a 12-point font.

Students receive a copy of the English Department's "Standards for Grading Composition" and the grading rubric in order to know the specific expectations in terms of grammar, sentence structure, organization, and content (argumentation and use of material).

**Portfolios** are composed of the body of response papers written during the semester. The topic or question is given in class. Students are expected to write thoughtful responses to the readings in the portfolio assignments, which are designed to develop critical thinking skills. Responses are generally given full credit if they follow the assignment in terms of content and form.

Requirements:

- The first paragraph briefly introduces the work (1-2 sentences) and culminates in a basic analytic thesis statement.
- One (long) or two paragraphs: topic sentence, careful paragraph organization
- Length: about 1 ½ pp., double spaced, Times New Roman
- 2 direct quotations: brief, well integrated (framed), MLA citation; paraphrasing as necessary
- Work Cited (MLA form)

All response papers should be typed after class and saved on the students' computers. Portfolio responses will be collected at the midterm and at the end of the semester; they also will be checked randomly during the semester. *Reading the assignment and writing the portfolio response paper constitutes preparation for class, and students should be prepared to share their writing and ideas.* Portfolio pages should be stapled or clipped together rather than collected in a notebook.

**Grammar:** If grammar exercises are assigned, they will be checked (for completion) at the beginning of the class day on which they are due; write the exercises on paper or in a notebook. Standards in grammar are outlined in "Standards for Grading Composition." Because this class reviews grammar but cannot cover all grammatical problems, students are expected to seek extra help if they are having difficulties in grammar. They will have the opportunity to discuss such difficulties during office hours or in conferences with the professor. *Please note that there is the Writing Center in Brawley 200: one-on-one help from advanced English majors; computers and printers are available.*

### **Additional Responsibilities**

**Approach:** Students are expected to be prepared to contribute to class discussion. Completion of the reading and the portfolio assignment signifies preparedness. English 250 is a class that emphasizes both appreciation and analysis of selected texts of world literature. Students are expected to take an active role in their education. Knowledge is most thoroughly internalized when the learner not only can answer insightful questions but also can pose those questions himself. Preparation for class discussion and for collaboration/peer review activities is essential. Learning often will take the form of a forum rather than a lecture.

**Attendance:** Students in summer courses are allowed to miss a maximum of 3 classes during the session. Any student who misses more than three classes for any reason will be required to withdraw from the class (before the withdrawal period), or receive an F. (Due to the compact summer schedule, a summer class is the equivalent of three weeks during the regular semester.) Make-up exams or essay are permitted only for students who have experienced a medical or family emergency and have a formal excuse from Student Services, located in Kilgore Hall.

**Promptness:** Students must not arrive late to class; lateness disrupts the beginning of the class and cuts into valuable class time. *Students who do not arrive in time for attendance, taken 5 minutes after class begins, will be marked absent—after it happens more than twice.* Late students are responsible for coming to the professor at the end of the class to be marked present. Work that is not handed in on time will be penalized a letter grade per day that it is late. Excessively late work (more than two days) or work that is late due to a medical or family emergency must be accompanied by a formal excuse. Papers should only be emailed to the professor as a last resort (with an attachment in Word); emailed papers are not guaranteed to arrive. *Be aware that emailed papers will be penalized as late unless there is a documented excuse.* Make-up exams will be given only to students who have experienced a medical or family emergency and have a formal excuse from Student Services, located in Kilgore Hall.

**Attitude:** The classroom atmosphere should reflect mutual respect and encouragement. Discussions and oral presentation are a serious part of academic growth. Humor has its place in the classroom, but jokes should never be made at a peer's expense.

**Plagiarism:** The required courses in Composition at Morehouse teach students how to avoid plagiarism and how to cite sources responsibly. While we can go over any questions on this issue, *students are responsible for understanding and avoiding plagiarism, which in any form is grounds for failing this course and for disciplinary action by the College.* **Be aware of the possible consequences of plagiarism (at the discretion of the professor, according to the College's Student Handbook): failure of the course.** Internet research should not be substituted for academic research, but may be used as a resource in certain cases. *Students must receive prior approval to use an Internet site as a source in their essays.* Plagiarism at any stage of the assignment will result in a grade of "0" on that assignment.

“The Division of Humanities and Social Sciences at Morehouse College endorses the highest standards and expectations of academic honesty and integrity. Plagiarism or any other form of academic dishonesty will not be tolerated. Sanctions for violation of these standards include possible suspension or dismissal from the College. It is each student’s responsibility to be familiar with the expected codes of conduct as outlined in the Student Handbook, p. 52, and the 05 – 06 Catalogue, pp. 32 – 33.”

**Non-discrimination policy:** Morehouse College does not discriminate on the basis of race, color, age, religion, sexual orientation, national origin, or handicap.

**Students with disabilities or special needs:** Students with disabilities or special needs (including learning disabilities) must register with the Office of Disability Services (“ODS”) to receive accommodations within the first two weeks of the semester. See the Handbook: “Morehouse College is committed to equal opportunity in education for all students, including those with documented disabilities. Students currently registered with the ODS are required to present their Disability Services Accommodation Letter to faculty immediately upon receiving the accommodation. If you have any questions, contact the Office of Disability Services, 104 Sale Hall Annex, Morehouse College, 830 Westview Dr. S.W., Atlanta, GA 30314, (404) 215-2636, FAX: (404) 215-2749.”

**Use of electronics and Internet:** Correspondence with the professor should be sent by the student’s Morehouse email only. Although students are encouraged to take notes in a notebook (which facilitates better memory and comprehension skills than notes on computers), laptops may be used for the purposes of taking notes in class, but apart from those used for the aforementioned purpose, no electronic devices are permitted during class (phones, tablets, etc.); the professor reserves the right to “spot check” the class notes of students using electronic devices for this purpose. Phones should be on “silence” during class, and the only reason to answer a cell phone and walk out of class would be the rare instance of an emergency (health) situation. Use of electronic devices, including phones, in class will result in the student being marked absent for the day; use of any electronic devices during in-class assignments or tests will result in a failing grade on the assignment. Students must receive prior approval to use an Internet site as a source in their essays. Academic databases, such as MLA, JSTOR, ProjectMuse, etc., are accessible online through the AUC Library ([www.auctr.edu](http://www.auctr.edu)). Most sites accessed via open Internet research do not constitute academic research. However, judicious use of the Internet can yield quick and helpful results in searches for definitions, allusions, historical contexts, biographies, and relevant photographs or images. In short, enjoy non-academic sites like Wikipedia, but do not use them in place of academic publications. **Helpful website** on writing guidelines, citations, bibliographies/works cited, etc.: <https://owl.english.purdue.edu/owl/>

**Agreement:** By remaining in this class (students are free to choose another class/professor), students are agreeing to the terms of this syllabus. This document serves as a contract so students must be aware of the terms—especially rules concerning attendance, plagiarism, and grades. **The professor reserves the right to change aspects of the syllabus during the semester if he or she deems such changes necessary.**

**Summary of key policies:**

1. In order to remain in the class, students must have the required materials by the second week of class.
2. Students can determine their average in class by plugging their grades into the formula of the rubric on the syllabus.
3. All students are encouraged to come to tutorial to get help on their writing, and/or help on note-taking, grammar questions, etc.
4. Every student should have contact info for a friend in class for help as needed; study groups are encouraged.
5. Excessive absences (more than 3, according to the policy of the College) may result in withdrawal from the course. According to the syllabus, excessive absences will also result in penalties on the final grade (see p. 4); consistent tardiness will result in absences, according to the attendance policy.
6. Plagiarism will result in failure of an assignment or failure of the course, according to the severity of the violation, at the discretion of the professor.

**Schedule**

Read in advance the works that are scheduled to be discussed on the following days. Students should keep in mind that the schedule may shift and that they are responsible for getting assignments in class

**Week 1**

Thursday, 8/17: Introduction; brief review of Study skills/writing guide (pdf on Blackboard)

Reading assignment online: Louis Menand, "Live and Learn: Why We Have College"

[http://www.newyorker.com/arts/critics/atlarge/2011/06/06/110606crat\\_atlarge\\_menand](http://www.newyorker.com/arts/critics/atlarge/2011/06/06/110606crat_atlarge_menand)  
*Easy Writer (EW)*, chapter 7

**Week 2**

Tuesday, 8/22: Brief discussion of Menand, "Live and Learn"; pre-test (in-class writing: 50 minutes)

Thursday, 8/24: Menand continued; discussion of study skills/writing guide (pdf on Blackboard) and critical thinking skills

*EW*, chapters 1-7: Rhetorical situation, writing process, thesis statement, etc.

**Week 3**

Tuesday, 8/29: Du Bois, *Souls of Black Folk*, chapter V (pp. 262-270); discussion of sample student essays (pdf, p. 24-26); *EW*, pp. 46-48

In-class writing evaluation handout for the assessment of strengths & weaknesses: argumentative structure, use of source(s); inventory of grammatical errors, problems with syntax, diction, etc. (See *EW*, p. 2, p. 390)



Thursday, 8/31: Du Bois, *Souls of Black Folk*, chapter I (pp. 213-221); comparison of philosophies of education outlined by Menand and by Du Bois  
*EW*, chapters 13-16, 39, 45: quotation usage, academic sources, electronic sources, etc.

#### **Week 4**

Tuesday, 9/5: *EW*, chapters 8-12: Argumentation, rhetoric, academic writing (types of essays)  
Martin Luther King, Jr., "The Time for Freedom Has Come"  
Thursday, 9/7: No class: professor at a conference

#### **Week 5**

Tuesday, 9/12: Meet in the African-American Hall of Fame for the visit from students from Grady High School to discuss the assigned readings by MLK; plan to stay until around noon and possibly accompany the group to the King Chapel/King Collection (further details: TBA)  
MLK, "Where Do We Go from Here?," "A Christmas Sermon on Peace"  
Thursday, 9/14: Writing workshop

#### **Week 6**

Tuesday, 9/19: **Essay 1 due in class**; *EW*, chapters 21-29: troubleshooting common errors, pronoun agreement, fragments/run-ons, etc.  
Thursday, 9/21: García, *Dreaming in Cuban*, pp. 1-74; *EW*, chapters 35-44: mechanics

#### **Week 7**

Tuesday, 9/26: Meet in the African-American Hall of Fame for the Student symposium with students from Grady High School: group presentations on MLK's speeches; the class will be extended until around noon (further details: TBA)  
Thursday, 9/28: García, *Dreaming in Cuban*, pp. 75-166

#### **Week 8:**

Tuesday, 10/3: García, *Dreaming in Cuban*, pp. 167-245  
*EW*, 30-34: style consistency  
Thursday, 10/5: Johnson, *Autobiography of an Ex-Colored Man*, pp. 393-440

#### **Week 9**

10/9-10: Fall break  
Thursday, 10/12: Johnson, *Autobiography of an Ex-Colored Man*, pp. 441-475

#### **Week 10**

Tuesday, 10/17: Johnson, *Autobiography of an Ex-Colored Man*, pp. 476-511  
Thursday, 10/19: Writing workshop

#### **Week 11**

Tuesday, 10/24: *EW* 13-16: research; writing workshop/grammar review  
Thursday, 10/26: **Essay test on the novels by García and Johnson**

**Week 12**

Tuesday, 10/31: Ousmane Sembène, “Tribal Scars, or the Voltaïque”

Thursday, 11/2: “Tribal Scars, or the Voltaïque” (continued)

**Week 13**

Tuesday, 11/7: Abe Kobo, “The Magic Chalk”

Thursday, 11/9: Anton Chekhov, “The Bet”

**Week 14**

Tuesday, 11/14: post-test (in-class writing)

Thursday, 11/16: Library research session; meet in Writing Center or Woodruff Library (TBA); review guidelines on research, *EW* 13-16

**Week 15**

Tuesday, 11/21: Writing workshop

Thursday, 11/23: Thanksgiving break

**Week 16**

Tuesday, 11/28: Gabriel García Márquez, “A Very Old Man with Enormous Wings”

Thursday, 11/30-12/1: Reading period

**Week 17**

Tuesday, 12/4-8: Exams (**Essay 3 due on exam date, TBA**)

**OFFICIAL POLICIES OF MOREHOUSE COLLEGE**

**Attendance Requirements:** Students are expected to attend each class meeting. Students who meet the threshold of (one) 1 unexcused hour of class time for each credit hour assigned to the course will be referred to the Office of Student Success and may be administratively withdrawn from the course. Therefore, a student with two (2) unexcused hours absent from a 2 credit hour course or a student with three (3) unexcused hours absent from a 3 credit hour course is in violation of the attendance policy. **Failure to meet minimum attendance requirements may result in the loss of the student’s financial aid in accordance with federal financial aid requirements.**

Each class meeting is important, so class attendance should be taken from the first day of class. Students who enroll late, miss classes early in the semester, or are withdrawn and then re-enter the class are students who may need intervention. Our goal is to work with divisional advisors to intervene early and effectively to support all students.

**EEO & Disability Statement:** Morehouse College is an equal opportunity employer and educational institution. Students with disabilities or those who suspect they have a disability must register with the Office of Disability Services (“ODS”) in order to receive accommodations. Students currently registered with the ODS are required to present their Disability Services

Accommodation Letter to faculty immediately upon receiving the accommodation. If you have any questions, contact the Office of Disability Services, 104 Sale Hall Annex, Morehouse College, 830 Westview Dr. S.W., Atlanta, GA 30314, (404) 215-2636.

**Academic Dishonesty:** Morehouse College students are expected to conduct themselves with the highest level of ethics and academic honesty at all times and to abide by the terms set forth in the Student Handbook and Code of Conduct. Instances of academic dishonesty, including, but not limited to plagiarism and cheating on examinations and assignments, are taken seriously and may result in a failing grade for the assignment or course and may be reported to the Honor and Conduct Review Board for disciplinary action.

**Syllabus is not a Contract:** A syllabus is not a contract between instructor and student, but rather a guide to course procedures. The instructor reserves the right to amend the syllabus when conflicts, emergencies or circumstances dictate. Students will be duly notified.

**Inclement Weather Policy:** In the event of inclement weather, the College will announce any closures via the emergency notification system and/or through local news outlets. If the College does not announce an official closure, students are not excused from attending class due to weather and any absences will be considered unexcused.



## MLK: Three Key Speeches/Essays

Prof. Michael Janis, Department of English, Morehouse College

Pedagogical foci: 1) Martin Luther King Jr.'s rhetorical technique: use of appeal to logos, ethos, pathos (logical, ethical, and emotional arguments); 2) use of allusion: how literary, philosophical/theological, or historical references connect various audiences/readers; 3) blending of informal techniques (anecdotes) and formal rhetorical techniques and tropes (allusion, metaphor, anaphora); 4) intertwining of the national and international problems and perspectives: the interrelations between the local and the global (i.e., influence of African independence movements upon the Civil Rights Movement)  
5) African-American oral tradition of the sermon, involving dense religious allusion/intertextuality and audience participation—call-and-response (i.e., some versions of “Where Do We Go from Here?” show audience response, i.e.: “Yes, that’s right,” “Go ahead,” “Speak!” See this (longer) version of the speech:

[http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/where do we go from here delivered at the 11th annual slc convention/](http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/where_do_we_go_from_here_delivered_at_the_11th_annual_slc_convention/)

Questions (paper topics/oral presentation topics):

1. Discuss Martin Luther King, Jr.'s use of literary, theological, or philosophical allusions—you may combine topics—in “The Time for Freedom Has Come,” “Where Do We Go from Here?,” and “A Christmas Sermon on Peace.” You may focus on one, two, or three works. How do these allusions strengthen King’s rhetoric?
2. In the three essays/speeches (studied in class), King advances arguments for civil rights by writing on national and international issues, calling for multicultural (or intercultural) allegiances. Carefully analyze these arguments and the relationships between the local and the global in his work.
3. Discuss the relevance of ideas in these works by King to issue of civil rights and social justice today. While the contemporary social issue may be the main topic of the work, the *comparative analysis* should also draw directly from (quote and paraphrase) King’s work in order to apply his thought to current struggles. Some topics to consider: the persistence of racism or sexism in various forms (including analysis based on intersectionality—race, class, gender); Black Lives Matter (problems of police brutality and the criminal justice system); LGBT rights, immigrant rights, etc. With this topic, students are encouraged compare the rhetoric of contemporary activists or critics and that of King’s approach to civil rights.

### “The Time for Freedom Has Come” (1961)

- Title refers to a line from Victor Hugo’s article “History of a Crime” (1852; on the takeover of the republic by Napoleon III), loosely translated as: “Nothing is stronger than an idea whose time has come.”

- Example of oppressed woman (“my feet is real tired, but my soul is rested”) contrasted with the “college-bred” African-American student (example of change, progress)  
Role of African-American college student: formerly a follower, the “Negro collegian” has become a leader (cf. protests for civil rights and protests against Vietnam).
- “The Young Negro is not in revolt...he is carrying forward the revolutionary destiny of a whole people...” (160). King is careful to distance the struggle for civil rights from “radical revolt”—instead, he links it to the destiny of the country.
- Pp. 161-62: “Many of the students...identify with students in Africa, Asia, and South America. The liberation struggle in Africa has been the greatest single international influence on American Negro students. Frequently I hear them say that if their African brothers can break the bonds of colonialism, surely the American Negro can break Jim Crow.”
- List of leaders of African independence movements, many of whom held doctorates or advanced degrees; primary example: pan-Africanist political philosopher Kwame Nkrumah, first president of Ghana. Ghana was the first country to achieve independence (from Brit.) in 1957; Guinea, under Ahmed Sékou Touré, achieved independence from France in 1958; most African countries became independent by 1960, apart from the Portuguese colonies (i.e., Mozambique, Angola, Guinea Bissau—indep. in 1975 with the fall of Pres. Marcelo Caetano and fascism).  
[Azikiwe (first President of Nigeria); Mboya (indep. leader, Min. of Justice under Pres. Kenyatta); Banda (first Pres. of Malawi, an autocrat who held power until 1994); Lumumba, pan-Africanist, Prime Minister of Congo (assassinated in order to put Mobutu in power in a plot carried by Belgian operatives and assisted by the CIA)]
- King met Nkrumah at the independence ceremony in Ghana in 1957; there he told Vice President Richard Nixon, representing the U.S., “I want you to come visit us down in Alabama where we are seeking the same kind of freedom the Gold Coast is celebrating.” Later King delivered an address on Ghana, Nkrumah, and African independence called “The Birth of a New Nation”:  
[http://kingencyclopedia.stanford.edu/primarydocuments/Vol4/7-Apr-1957\\_BirthOfANewNation.pdf](http://kingencyclopedia.stanford.edu/primarydocuments/Vol4/7-Apr-1957_BirthOfANewNation.pdf)  
“Ghana has something to say to us. It says to us first, that the oppressor never voluntarily gives freedom to the oppressed. You have to work for it. And if Nkrumah and the people of the Gold Coast had not stood up persistently, revolting against the system, it would still be a colony of the British Empire. Freedom is never given to anybody. For the oppressor has you in domination because he plans to keep you there, and he never voluntarily gives it up. And that is where the strong resistance comes. Privileged classes never give up their privileges without strong resistance.”
- [term “Jim Crow,” which came to stand for American segregation, is derived from the racist song “Jump Jim Crow” (1823) by T.D. “Daddy” Rice, one of the first American overseas hits—a minstrel song in dialect about a slave dancing and living it up]
- Pp. 162-63: black professionals: examples of discrimination faced by doctors and lawyers (i.e., no equipment for hospitals for black patients; no possibility of justice in the

court system); “Knowledge and discipline are as indispensable as courage and self-sacrifice.”

Difficult position of black college students and participants in civil rights protests—leading to debate over non-violence as a means of achieving goals

- P. 164: satire as a means of quelling “corrosive anger”; steering between “two extremes of moderation and gradualism.”
- Non-violent protest entails the “moral responsibility obey just laws. But they recognize that there are also unjust laws.”
- Student protests are ushering in a new order, “an idea whose time has come.”
- King explains non-violent protest, sometimes called “passive resistance”—debt to Thoreau and Gandhi.
- Gandhi’s *satyagraha*: *satya* (truth) = *agraha* (soul force), first published in the newspaper *Indian Opinion* (1908) in South Africa.

India achieved independence in 1949; Gandhi was assassinated in 1948.

[On the controversy of Gandhi’s anti-African racism during that period: Gandhi wrote to the South African Parliament (1893): “I venture to point out that both the English and the Indians spring from a common stock, called the Indo-Aryan. ... A general belief seems to prevail in the Colony that the Indians are little better, if at all, than savages or the Natives of Africa. Even the children are taught to believe in that manner, with the result that the Indian is being dragged down to the position of a raw Kaffir.”]

- In “Civil Disobedience” (1849), Thoreau protests slavery and the Mexican-American War: “When the friction comes to have its machine, and oppression and robbery are organized, I say, let us not have such a machine any longer. In other words, when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize.” Thoreau stopped paying his poll tax and was jailed (for one day, before he was bailed out).
- P. 165: “The law tends to declare rights—it does not deliver them.”  
“[T]he national government is realizing that our so-called domestic race relations are a major force in our foreign relations. Our image abroad reflects our behavior at home.”  
[primary example of argument on the connection between the local and global]
- Responding to the view the movement is going too fast: “They [activists] are not after ‘mere tokens’ of integration (‘tokenism,’ they call it); rather theirs is a revolt against the whole system of Jim Crow and they are prepared to sit-in, kneel-in, wade-in and stand-in until every waiting room, rest room, theatre and other facility throughout the nation that is supposedly open to the public is in fact open to Negroes, Mexicans, Indians, Jews or what have you.”  
[bridges between ethnicities in the struggle for rights]
- “Indeed, these students are not struggling for themselves alone. They are seeking to save the soul of America. They are taking our whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the formulation of the Constitution and the Declaration of Independence.”

[appeal to the nation and the foundations of democracy]

- P. 166: “I sought my soul, but my soul I could not see,/ I sought my God, but he eluded me,/ I sought my brother, and found all three” (often erroneously attributed to William Blake, but the author is unknown [anonymous]). The quote is emblematic of the ideal of brotherhood of the Civil Rights Movement. King’s rhetorical technique: the speech begins with an anecdote on an oppressed older woman and ends with an anecdote about an “inarticulate young man,” who came to understand and help give voice to the struggle.
- The speech is a classic example of King’s effective intermingling of arguments based on pathos, ethos, logos, and his linking of domestic and international issues. A few examples:
  - The work begins and ends with anecdotes (conversational tone), appeal to emotion (i.e., the “toilworn Negro woman”)
  - Logical and ethical connection between Af. Indep. and Civil Rights, combining appeals to ethics and logic; link between Africans and African Americans
  - Logical arguments against the conditions/discriminatory laws Af-Am doctors and lawyers face
  - The link between the movement and Thoreau (national) and Gandhi (international) – ethical appeal that is linked to a logical appeal—the defiance of “unjust laws”
  - “Our image abroad reflects our behavior at home”; “soul of the nation”
  - Linking Jim Crow to discrimination against Latinos, Native American, and Jews

Comprehension/discussion questions:

1. What is the role of King’s opening story about the “toilworn” woman at the Montgomery bus boycott?
2. According to King, how has the position of African-American college students evolved? How does these students’ activism relate to American history?
3. Have there been improvements in the problems of inadequate health care and injustice in the legal system for African Americans that King points out in the Sixties?
4. What is the link between African independence and American civil rights?
5. What is the rhetorical effect of the title’s allusion to Victor Hugo?
6. What is Jim Crow, and how does King show connections between Jim Crow and other forms of discrimination?
7. Explain the influence of thinkers like Thoreau and Gandhi on King’s approach to nonviolent protest.
8. Discuss the significance of King’s claim that “our image abroad reflects our behavior at home.”
9. Do you agree or disagree with the view, implied here and later propounded by theorists such as Fred Hord and bell hooks, that the African-American experience has been a form of “internal colonialism”?

## “Where Do We Go from Here?” (1967)

- P. 245: “Of the good things in life, the Negro has approximately one half those of whites. Of the bad things in life, he has twice those of whites.”  
i.e., twice as many African Americans dying in Vietnam as whites (as a percentage of the population)  
Cf. King’s speech “Beyond Vietnam” (April 4, 1967):

[http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/doc\\_beyond\\_vietnam/](http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/doc_beyond_vietnam/)

“We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem. So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.”

- 1/20 as many African-Americans go to college as Euro-Americans; 75% hold menial jobs
- Discussion of semantics: “white” as good, pure, etc.; “black” as evil, foul, etc. A similar critique of the dynamics of this dichotomy can be found in *The Autobiography of Malcolm X*. The connotations King mentions are very important psychologically (and reflects the tradition of Western metaphysics), but in many or most cases did not evolve linguistically due to race relations—i.e., the “black sheep” of the family is not originally a racist idea. Rather, in a primordial sense, most such connotations evolved through positive associations with day, light, etc. and negative associations with night, dark, etc. (across world cultures, regardless of “race.”)

Here one may discuss “race” as a European invention (the pseudoscience that theorized the polygenetic theories of human origins) of the 17<sup>th</sup>/18<sup>th</sup> centuries, which in the 20<sup>th</sup> c. was revealed as a fallacy, a social construction with no biological basis. The semantics of black/white expanded in dangerous directions through what Frantz Fanon called “racialization”—the pervasive effects of European racial hegemony, including those effects on colonized, non-European populations (causing “internalized racism”). A powerful example of the racialization of black/white metaphors: the European colonial and religious ideology of the “civilizing mission” that claimed it would bring light (Enlightenment) to the “Dark Continent” (Africa, as well as various colonies).

[King (unintentionally) proves the ingrained habits he criticizes in two examples in the same speech: “Darkness cannot put out darkness. Only light can do that” (p. 249). In the concluding paragraphs, he speaks of the need to “transform dark yesterdays into bright tomorrows” (p. 252)]

- P. 246: “the Negro must rise up with an affirmation of his own Olympian manhood.”  
“As long as the mind is enslaved, the body can never be free.”  
“I am somebody.” (cf. 1968 strike of sanitation workers in Memphis—2 months before King’s assassination—with their picket signs that read, “I am a man.”)
- “I’m black and I’m beautiful” (need for self-affirmation).
- “The plantation and the ghetto were created by those who had power.”



(ghetto – originally, from the 15<sup>th</sup> – 20<sup>th</sup> c., the section of European cities where Jews were forced to live in squalid conditions)

- P. 247: King’s analysis of the righteous use power: an attempt to reconcile the Nietzschean and Christian conceptions of power, in order to reject the idea of love “identified with a resignation of power, and power with a denial of love”: “Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love.”  
(Note: Nietzsche did not merely advocate the “will to power”; his philosophy, complex and contradictory, may be better characterized in its last phase as an analysis of power and European nihilism, as well as the search for new values amidst the rise of a dangerous quest for power, the Reich.)
- P. 247-48: Addresses discrimination in the arena of employment and need for living wage, as well as the elimination of poverty. King cites Galbraith, who argued that a guaranteed annual income (to end poverty) would cost 20 billion dollars, and King notes that the U.S. spends 35 billion a year on the war in Vietnam.
- Addresses violent means, such as the Watts Riots; expands the picture to include a critique of armed revolt (which, according to King, due to U.S. military might, could never succeed in the U.S. as it had in Cuba in 1959).  
[Context of King’s sympathy with the Cuban Revolution of 1959: Castro declared Cuba an Afro-Latin nation, and within a few years provided universal education and healthcare; U.S. civil rights activists from Du Bois to Angela Davis visited Cuba]
- “What is needed is a strategy that will bring the Negro into the mainstream of American life as quickly as possible. So far, this has only been offered by the nonviolent movement... And so I say to you today that I still stand by nonviolence.”
- P. 250: “And I say to you that I have also decided to stick to love.”  
Counterexamples of so much hate (i.e., white supremacists)
- So... “Where do we go from here?”  
40 million people below the poverty line; “...you begin to question the capitalistic economy...[O]ne day we must come to see that an edifice that produces beggars needs restructuring.”
- “Now don’t think that you have me in a ‘bind’ today. I’m not talking about communism.”  
[Context: Cold War—post-McCarthyism, Red-Scare ethos of the Sixties; the FBI followed and recorded MLK’s every move.]
- “[C]ommunism forgets that life is individual. Capitalism forgets that life is social...”  
King advocates a “higher synthesis”
- Here he mentions his famous concept of the triple evils: racism, economic exploitation, war.
- P. 251: asks for leave to “be a preacher just a little bit”  
Cites Book of John—Jesus telling Nicodemus to change his life, in order to talk about the radical change of society that is required.

- “A nation that will keep people in slavery for 244 years will ‘thingify’ them—make them things.”  
Cf. Marxian concept (G. Lukács) of reification, to reify—“thingify”—is a simpler word for the same concept; also used by Négritude thinker Aimé Césaire, in the searing critique *Discours sur le colonialisme* (*Discourse on Colonialism*; 1950), who applies the same term in French: “colonisation=chosification.” [Fr., chose=thing]
- Concept of “divine dissatisfaction”:  
“Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.”  
“Let us be dissatisfied until men and women... will be judged on the basis of the content of their character not on the color of their skin.”  
“Let us be dissatisfied until that day when nobody will shout ‘White Power!’—when nobody will shout ‘Black Power!’—but when everybody will talk about God’s power and human power.”  
[use of anaphora: repetition of a phrase or sentence for dramatic effect]
- Allusions on p. 252:
  - James Weldon Johnson (famous Harlem Renaissance novelist [*Autobiography of an Ex-Colored Man*], poet, songwriter [“Lift Every Voice and Sing”]);
  - “The arc of the moral universe is long but it bends toward justice” (not attributed, but it is paraphrased from 19<sup>th</sup> c. Unitarian minister and abolitionist Theodore Parker, who also used the phrase “a government of all the people, by all the people, for all the people,” incorporated by Lincoln into the Gettysburg Address.)
  - William Cullen Bryant (Am. Romantic poet): “Truth crushed to earth will rise again.”
  - “Whatsoever a man soeth, that shall he also reap.” (Galatians 6—letter of Apostle Paul)
  - “We have overcome...” Future perfect tense of protest hymn “We Shall Overcome” (likely adapted from African-American Episcopal Minister Charles Albert Tindley’s 1900 hymn)

Comprehension/discussion questions:

1. What are some of King’s arguments based on facts, concerning the imbalance between the life chances of black and white Americans? Are such arguments based on appeals to ethos, logos, or pathos?
2. In the Vietnam War, why were there heavier casualties among African Americans, in proportion to population demographics, than Euro-Americans? What is King’s view of the war?
3. How does King’s examination of the Thesaurus result in a critique of semantics and of racial attitudes?
4. Explain King’s psychological affirmation of black subjectivity, “black is beautiful,” and his political reticence to endorse “Black Power.”

5. What is the connection between the plantation and the ghetto?
6. What philosophy or theology underpins King's perspective on power and love? How do these allusions connect—or potentially alienate—diverse constituents?
7. Explain King's call for a "higher synthesis" regarding capitalism and communism.
8. This speech contains the well-known conception of the "triple evils." What are some illustrations of the connections, described here, between these evils: i.e., poverty and racism, war and poverty, war and racism?
9. What does King mean when he describes "thingification" under slavery?
10. In his litany of statements concerning "divine dissatisfaction," King employs the trope anaphora (for which he is known). How do these statements dramatize his challenge to the status quo and his call to think about diversity by appealing to a "higher good" or "higher power"?
11. What is the effect of the many allusions at the end of the speech, from James Weldon Johnson to William Cullen Bryant to the Bible? Why do you think King draws from such diverse sources?

#### **"A Christmas Sermon on Peace" (1967)**

- P. 253: "Now let me suggest first that if we are to have peace on earth, our loyalties must become ecumenical rather than sectional. Our loyalties must transcend our race, our tribe, our class, and our nation; and this means we must develop a world perspective." Ecumenical, from Gk. *oikoumenikos* – entire world ("world house") – in its original meaning, all of Christendom (16<sup>th</sup> c.)
- "Now the judgement of God is upon us, and we must either learn to live together as brothers or we are all going to perish together as fools."
- P. 254: "... millions of people sleeping on the streets of Calcutta and Bombay (today Mumbai)  
[Cf. Martin and Coretta Scott King's 1959 trip to India; in Kerala, they addressed a Dalit ("untouchables") community, and King was moved and influenced by the startling kinship between their social status and that of African Americans]
- "It really boils down to this: that all life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structure of reality."
- To support his perspective on the "interrelated structure of all reality," King give examples of what we today call globalization: sponges from Pacific Islands, soap from France, coffee from Latin America, tea from Asia, cocoa from West Africa, etc.  
[The passage presents the opportunity to discuss current globalization, global flows of capital and commodities based on capitalist and neoliberal premise of "free market" trade: North/South imbalance, transnational corporate structures of capital, new forms of exploitation]

- P. 255: "...if we are to have peace in the world, men and nations must embrace the nonviolent affirmation that ends and means must cohere."  
Ex. of the destructive effects of "ends justify means": "great military geniuses have all talked about peace"; i.e., current situation: Pres. Johnson and Vietnam War [Johnson, who fought against civil rights in the Forties and early Fifties, then became known for signing the Civil Rights Act of 1964 and the Voting Rights Act of 1965; however, he also personally maintained many racist views and referred to King in disparaging terms.
- Discussion of brotherhood across ideological differences; turns to Christian argument for support: "In Christ there is neither Jew nor Gentile...male nor female...communist nor capitalist."
- P. 256: Gk. 3 conceptions of love: *eros*, *philia*, *agape*; King discusses *agape* in terms of Christian brotherly love; thus, one does not have to like one's enemies (i.e., racists), but one loves all humans, a form of "redemptive good will towards all men."
- Ref. to March on Washington (Aug. 28, 1963)—reasons that the nation and the dream he talked about began to "turn into a nightmare": "black brothers and sisters perishing on an island of poverty in the midst of a vast ocean of material prosperity" (ex. of King's metaphors)
- Speech ends with reiteration of "I have a dream"—includes many biblical metaphors ("righteousness like a mighty stream" (Amos 5:24); "men will beat their swords into plowshares" (Isiah 2:4); "the lion and the lamb will lie down together" (paraphrase of Isaiah 11:6), etc.

#### Comprehension/discussion questions:

1. According to King, what social and psychological changes are required for people to develop a "world perspective"?
2. In this Christmas sermon, how and why does King invoke the urgency of the coming of Judgment Day?
3. What is the connection between conditions in India, one of the world's poorest countries in the Sixties, and conditions in the U.S., one of the world's wealthiest countries?
4. Explain King's conception of the "inescapable web of mutuality." What is the connection between these interrelations of humans and globalization?
5. In King's appeal to ethos vis-à-vis Christian ethics, is he able, in your view, to persuade diverse listeners that his ecumenical position transcends race, religion, etc.?
6. Why is King concerned that his famous dream could turn into a nightmare?

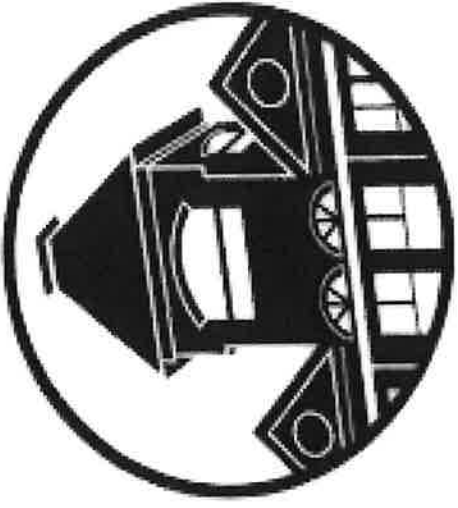
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# MILK TODAY: STUDENT SYMPOSIUM

MOREHOUSE COLLEGE and GRADY  
HIGH SCHOOL

October 3, 2017



MOREHOUSE  
COLLEGE

“The function of education is to teach one to think intensively and to think critically...Intelligence plus character—that is the goal of true education.”

*Martin Luther King, Jr.*

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Composition classes of Dr. Michael  
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***SPECIAL THANKS GOES TO:***

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## The King Collection Gives Grady High Students Insight On Life of Martin Luther King Jr.

*Date Released: September 29, 2017*

BY TAMMY JOYNER

CONTRIBUTING WRITER FOR MOREHOUSE.EDU

Students from Morehouse College and Atlanta's Grady High School recently spent class time together immersed in the works of the College's most famous alum.

The Sept. 26 and Oct. 3 meeting at Morehouse was part of the the program known as "The Civic Engagement Project." The outreach gives students an opportunity to explore the legacy and writings of Dr. Martin Luther King Jr. '48 and discuss how his message applies to America's volatile political and social climate today.

The Morehouse-Grady collaboration is part of Project Pericles, a non-profit group of liberal arts colleges and universities, which work to make social responsibility and participatory citizenship a key component of their undergraduate curriculum, in the classroom, on campus, and in the



community.

"The goal is for the students to engage with some of the most critical ideas and most effective arguments in Martin Luther King, Jr.'s work," said Michael Janis, an associate professor of English at Morehouse who worked with Grady English teacher Larry McCurdy to organize the event. "It's a great opportunity to work in the community."

McCurdy, who accompanied 17 students and two other faculty members on the trip, said King's speeches "are timeless and totally relevant to so many things today. "He's so universal in his idea of social change and taking the high road amid dissent and hate," McCurdy added. "It's so relevant to our national zeitgeist."



Eight students from Janis' advanced classes in English composition led the Grady students in discussions on King's "The Time For Freedom Has Come," an article that originally appeared in The New York Times Magazine in September 1961.

To underscore King's message, the group visited the King Collection where they got a rare glimpse into how King composed his speeches. The civil rights leader relied heavily on outlines and continual rewrites until he was satisfied with the final draft. The group also got to see, among other things, a Western Union telegram sent to King from Muslim minister and human rights activist Malcolm X in June 1964.

Dr. Vicki Crawford, Morehouse's director of the King Collection, gave a presentation on the importance of preserving the artifacts for generations to experience. The King

Collection is in the Robert W. Woodruff Library at the Atlanta University Center.

Grady senior Shamaria Dill, 17, said her favorite part of the visit to Morehouse was seeing King's original hand-written speeches because it "showed his thought process." Dill, who wants to be a detective in law enforcement, plans to attend Howard University.

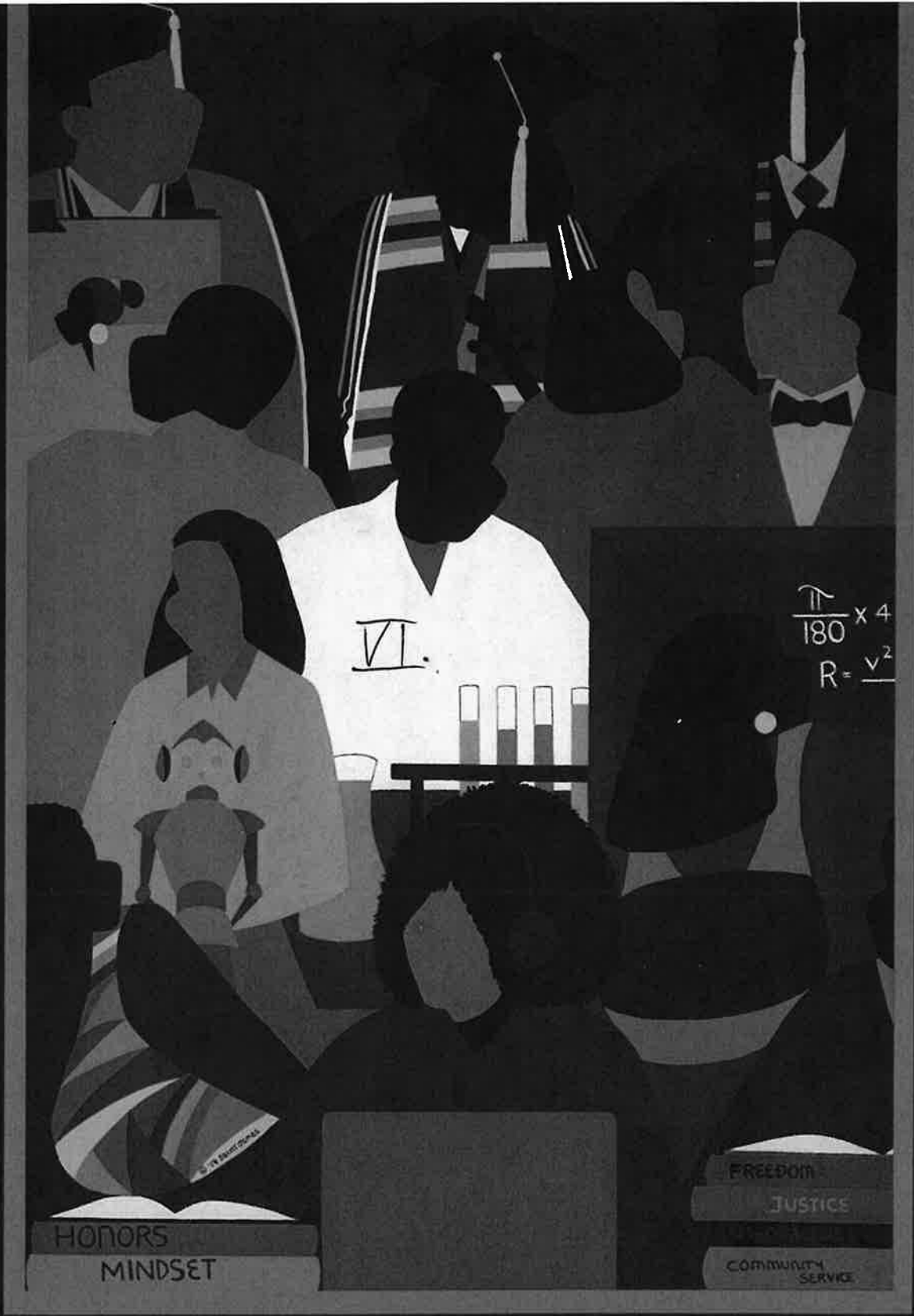
Morehouse junior Wendell Shelby-Wallace, one of the discussion leaders during the classroom exercise, said he hoped the exercise "enlightened scholars by exposing them not only to historical text, but also past experiences, which are relatable to modern-day society's challenges."

McCurdy said the Civic Engagement Project also was a chance to expose his students to college life. "Some of these kids will never set foot on a college campus if it weren't for opportunities like this," he said.

*Last Modified: October 5, 2017, 11:10 AM, by: Synera Shelton*



HONORS MINDSET: LEGACY OF SOCIAL JUSTICE



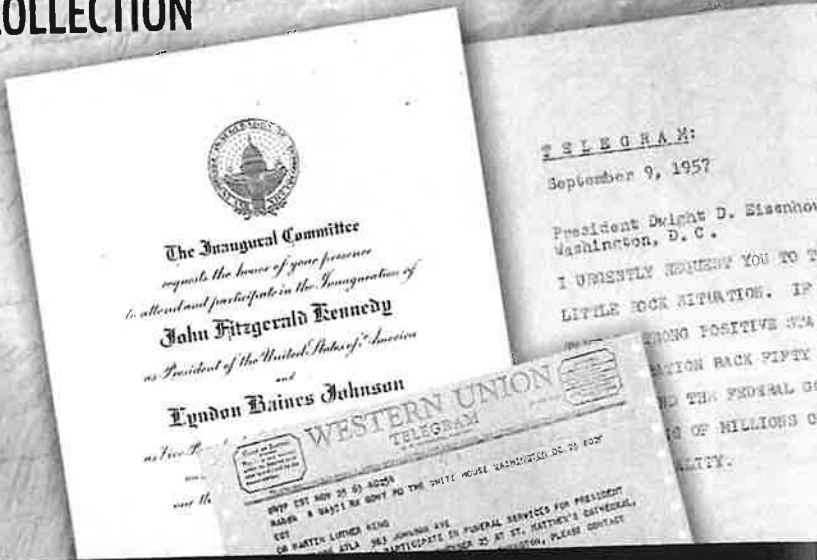
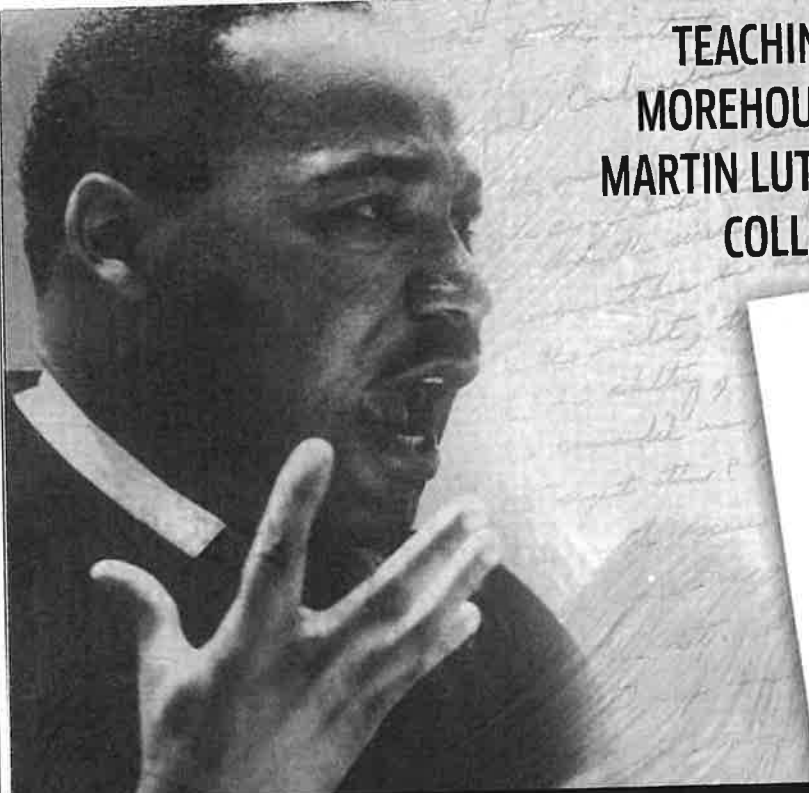
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26TH ANNUAL CONFERENCE

NOVEMBER 9-12, 2017

# TEACHING WITH THE MOREHOUSE COLLEGE MARTIN LUTHER KING, JR. COLLECTION

MOREHOUSE COLLEGE  
Martin Luther KING Jr.  
COLLECTION



Morehouse College acquired the Collection, in 2006, when Atlanta Mayor Shirley Franklin and other civic and corporate leaders assembled a multi-million dollar deal to keep the coveted collection from being auctioned by Sotheby's in New York City. Fulfilling one of Coretta Scott King's early visions—to bring Dr. King's papers home to Morehouse College, King's alma mater—the collection has been the focal point for worldwide attention since its arrival on September 14, 2006 when it was first processed and organized by the archival staff of the Robert W. Woodruff Library of the Atlanta University Center.

The first and only public exhibition of the Collection was held January 15-May 13, 2007 at the Atlanta History Center. "I Have a Dream: The Morehouse College Martin Luther King, Jr. Collection" exhibited over 600 works, including drafts of the "I Have a Dream" speech, King's Nobel Peace Prize acceptance speech, and sermons from his ministry and personal notes. Also during this time, Morehouse and the King Family Estate collaborated with CNN in producing a five-part, primetime series "MLK Papers: Words That Changed a Nation," with Soledad O'Brien featuring interviews with Representative John Lewis (D-Ga.), activist Dorothy Cotton and Andrew Young.

## Session Chair

**Dr. Vicki Crawford, Director**  
*Morehouse College Martin Luther King, Jr. Collection*  
*Associate Professor of African-American Studies*

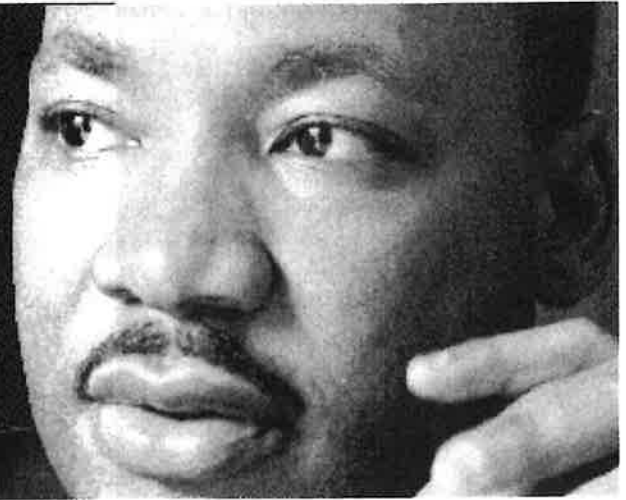
## Presenters:

**Dr. Francine Allen, Associate Professor**  
*Department of English*  
*Innovations: Critical Thinking and Writing*  
*with the Morehouse King Collection*

**Dr. Michael Janis, Professor**  
*Department of English*  
*Presentation: Martin Luther King Today: Civic Engagement,*  
*Collaborative Learning and King's Relevance*  
*to Current Social Movements*

**Dr. Barry Lee, Assistant Professor**  
*Department of History*  
*Martin Luther King, Jr. and*  
*Youth Activism: Exploring Intergenerational Ties*





**ABOUT THE COLLECTION**

The Office of the Morehouse College Martin Luther King, Jr. Collection supports the 10,000-piece collection of original writings, speeches, sermons, books and correspondence belonging to alumnus Dr. Martin Luther King, Jr. Through campus-based programming and community outreach, the office promotes initiatives that advance King's vision and the ongoing movement for civil and human rights.



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 THE HUMANITIES, CELEBRATING 50  
 YEARS OF EXCELLENCE

# Teaching with the Morehouse College Martin Luther King, Jr. Collection

## SESSION CHAIR



**Dr. Vicki Crawford, Director**  
 Morehouse College  
 Martin Luther King, Jr. Collection

## PRESENTERS



**Dr. Michael Janis**  
 Professor, Department  
 of English  
 Topic: MLK Today: Civic  
 Engagement, Collaborative  
 Learning and King's Relevance  
 to Current Social Movements



**Dr. Francine Allen**  
 Associate Professor, Depart-  
 ment of English  
 Topic: Reading Martin Luther  
 King, Jr. in  
 Publication Contexts



**Dr. Barry Lee**  
 Assistant Professor,  
 Department of History  
 Topic: Martin Luther King, Jr.  
 and Youth Activism: Exploring  
 Intergenerational Ties