

Martin Luther King



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Indholds fortegnelse

Side 2	Indholds fortegnelse
Side 3/	Martin Luther King
Side 4/5	Hans Barndom
Side 5/6	Ungdom
Side 6/7	I have a dream
Side 7	Begravelsen
Side 8	Kilder og bilag 1
Side 8/11	Bilag 2



Martin Luther King junior kæmpede kompromisløst for frihed og retfærdighed, og for at alle amerikanere uanset hvilken hudfarve, havde samme rettigheder.

Han blev født d. 15 januar 1929 i Atlanta og hans oprindelige navn var Michael King.

Da Michael var 6 år bestemte hans far, at både ham selv og hans søn Michael skulle skifte navn til Martin Luther King. Det var til ære for Martin Luther som var katolsk præst.

Martin Luther King døde d. 4. april 1968. Det var en kølig forårsaften, den dag han blev myrdet. Han stod på sin hotelbalkon i sydstatsbyen Memphis i Tennessee, trak lidt frisk luft og hilste på folket nedenunder. Klokkeren 18 lød der et brag fra huset over for hotellet og en kugle ramte Martin Luther King lige i halsen, så han styrtede til jorden.

3.000.000 mennesker så kuglen ramme ham direkte på i tv. Hans kone og børn så det også.

Morderen var James Earl Ray, som var en 40 år gammel kriminel. Året før var han flygtet fra fængslet fra en lang dom for røverier. Han erklærede sig skyldig i at have skudt Martin Luther King og fik en dom på 99 år.

Der er nogle der mener, at han ikke gjorde det fordi at han var racist, men fordi at han fik penge for det.

A handwritten signature in cursive script that reads "Martin Luther King Jr." The signature is written in dark ink on a white background.

Hans underskrift så sådanne her ud.

Hans barndom

Hans forældre hed Martin Luther King senior og Alberta Williams King. De kom fra landet i staten Georgia. Martin Luther King havde 2 søskende, en ældre søster som hed Willie Christine og en yngre bror som hed Alfred Daniel Williams King.

Han opvoksede i et middelklassekvarter og det var et trygt hjem bortset fra, at de var udsat for racisme.



Her er Martin Luther King juniors barndomshjem.

Martin Luther Kings far var baptist præst, og havde sin egen baptist kirke. Han kæmpede ligesom Martin Luther King junior mod race fordomme, fordi han mente, at racisme var at gå mod guds vilje.



Her er baptist kirken.

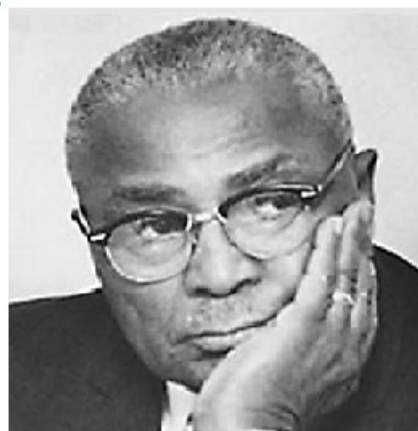


Martin Luther Kings mor blev skudt en søndag morgen mens hun spillede på orgel i kirken



Til venstre hans mor
Alberta Christine Williams King

Til højre hans far
Martin Luther King senior



Ungdom

Martin Luther King begyndte allerede i skole som 5-årig. Da han skulle på gymnasium var det på skolen Booker T. Washington highschool.

Han var en meget dygtig elev. Faktisk sagde man, at han var den dygtigste elev på hele skolen. Efter hans død, har man dog fundet ud af, at meget af det han skrev i skolen, var taget fra andre.

Han blev uddannet doktor i teologi og senere hen blev han baptist præst ligesom sin far.



Han mødte sin kone Coretta Scott King som var sanger
De blev gift d. 8. juni 1953

De fik 4 børn: Yolanda Denise King var den ældste. Hun var skuespiller, og er i dag død. Barn nr. 2 var Martin Luther King III han er 55 år (se link i bilag 2), Barn nr. 3 er også skolespiller og hedder Dexter Scott King. Han lever stadig. Bernice Albertine King hun var det yngste barn hun er 49 år.



Yolanda Denise King



Martin Luther King III



Dexter Scott King



Bernice Albertine King

Martin Luther King junior kæmpede for at alle skulle have lige rettigheder uanset hudfarven og på den måde mindskede han raceadskillelse.

I 1955 var første gang han blev valgt til at lede et oprør mod racisme. Han blev valgt fordi at han var ung og veluddannet.

Martin Luther King har været i fængsel mange gange til de oprør han lavede.

Han modtog nobels fredspris i 1964, fordi at han brugt det meste af sit liv på at kæmpe for menneskerettigheder og frihed.

”I have a Dream”.

Martin Luther King junior er meget kendt for sin tale ”I have a dream”.

I den fortæller han, om hans drømme om et USA uden raceadskillelse. Han fortæller om da USA's første præsident skrev under på uafhængighedsaftalen.

Uafhængighedsaftalen er et dokument, som blev lavet, da der kom oprør i de engelske kolonier. Man lavede dokumentet, som et bevis på, at nu var det ikke England men USA der lå der, hvor den engelske koloni før havde ligget. Man skrev en masse regler om, hvordan det skulle være i USA, så man kan sige, at det er en slags grundlov.

Der står blandt andet i uafhængighedsaftalen ”vi anser disse sandheder for selvindlysende, at alle mennesker er skabt lige og at de af deres skaber har fået visse umistelige rettigheder, heriblandt retten til liv, frihed og stræben efter lykke”. Det betyder, at det der står i uafhængighedserklæringen er sandt og indlysende at det skal være sådanne, at alle mennesker er skabt lige, og at de af deres skaber har fået nogle rettigheder, som umuligt kan mistes. Det er fx. retten til at leve, retten til frihed og stræben efter lykke.

Martin Luther King junior holdt talen d. 28. august 1963. Det var til en stor march i Washington for jobs og frihed. King var med til at arrangere den.

Det var en af de største demonstrationer i USA,`s historie, og der var ca. 250.000 deltagere. De fleste deltagere var sorte men der var også en del hvide til stede. De var der, fordi de havde forstået, hvor meget der var uretfærdigt for de sorte i USA.

Det var blandt andet på grund af Martin Luther Kings kompromisløse kampe mod racisme. I sin tale brugte King mange ting fra bibelen og der var ikke stor

forskel på, hvordan han talte når han prædikede og når han holdt politiske taler.
(Bilag 2)

Begravelsen

Martin Luther King junior blev bisat i hans fars baptist kirke, mens flere tusinder så på. Han blev begravet i sammen by, som han blev født. Han er begravet sammen med sin kone, som døde d. 30.januar 2006.

De ligger nu i denne kiste som er lavet af marmor.



kilder

<http://www.biography.com/people/martin-luther-king-jr-9365086?page=4>

<http://www.highways-usa.com/atlanta/martin-luther-king.php>

<http://www.kristendom.dk/artikel/288269:Troens-hovedpersoner--Martin-Luther-King--1929-1968>

http://da.wikipedia.org/wiki/Martin_Luther_King

Bilag 1

her er en video hvor martin luther King III fortæller om sin far

<http://www.biography.com/people/martin-luther-king-jr-9365086/videos/martin-luther-king-iii-on-his-fathers-legacy-3250755617>

Bilag 2

i have a dream talen

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in

his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood.

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

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

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

I have a dream today.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."