

in California: abolishing the requirement for unanimous jury verdicts, relaxing restrictions on the use of evidence in court, staging judge-only trials.

Nor are Republicans likely to be able to resist the temptation to use the Million Man March itself as a wedge. They aren't saying so now, but GOP strategists privately chortle at the prospect of highlighting the Democratic Farrakhan supporters who will surely be in evidence at next summer's Democratic convention in Chicago—outside the hall, if not in it. "Louis Farrakhan isn't going to disappear, which is just fine with me," said one GOP operative.

And what about Powell? The racially charged atmosphere makes seeking the GOP nomination more urgent, perhaps, but also more difficult. GOP primary voters who might once have overlooked Powell's race may not be inclined to do so. His initial remarks on the verdict and the march were too timid, complained William Bennett. "Saying you're not going to be at the march because of a book tour just doesn't cut it," said Bennett, who has praised Powell in the past. Buchanan, who decried the Simpson verdict as "an injustice and a travesty," went further. If Powell enters the race as a social liberal, he

warned, "there will be an explosion" at the GOP convention.

If the GOP has any chance of reaching out, it may be up to Powell to show the party how. Despite the general's moderate views, some conservatives, such as columnist Charles Krauthammer, were looking to him in an almost desperate search for a racial bridge builder. Republican voters, judging from the polls, are eager to see him in the campaign. Powell has said he wouldn't want to run to be a "poster child for the brothers." But if he believes in an integrated society, he may have no choice.

With BILL TURQUE in Washington

Why We Marched in '63

A movement veteran pleads for Dr. King's vision

BY JOHN LEWIS

IT WAS A HOT DAY, BUT A day of tremendous hope. As I stood at the Lincoln Memorial on Aug. 28, 1963, preparing to give my speech to the 250,000 gathered, I could actually imagine our building an interracial democracy. In the sea of humanity before me, I saw blacks and whites, Protestants, Catholics and Jews. I saw people in my organization, the Student Nonviolent Coordinating Committee, wearing buttons with a black hand shaking a white hand—and that became our symbol. We really did believe in integration and in the creation of what we called "the beloved community."

The march grew out of the powerful movement gathering force in the South. There had been a series of demonstrations against segregation—in lunch counters, restaurants and bus stations. Our friends had been jailed, beaten, battered by fire hoses and attacked by dogs. Medgar Evers had been shot dead in Mississippi. I had almost lost my life in Montgomery, Ala., at the Greyhound bus station, when I was beaten unconscious. By '63, there was a sense that we all had to go to Washington to push for integration and justice. We were petitioning



In the arena: In '63 Lewis, a King ally, called for a movement that would last 'until the revolution of 1776 is complete'

the government with our feet, with our voices and with our sense of dignity. And out of that we won the landmark civil-rights laws that ended Jim Crow forever.

So it distresses me when I see efforts now to re-segregate America. As we did in the old days, we must fight for an integrated society. That's what we were marching for in 1963. But I cannot say the same about the Million Man March. I cannot overlook past statements by Louis Farrakhan—and others associated with the Nation of Islam—which are divisive and bigoted. Although its general goal of encouraging Afri-

can-American men to be responsible is sound, the march is fatally undermined by its chief sponsor. And Dr. King would never have called for an all-black march. I am not going to attend because it goes against what I have worked for—tolerance, inclusion, integration.

The Million Man March is supposed to create solidarity within the African-American male community. But do we want to be separate and stand apart? No. I believe that not only is integration morally right, it is a practical necessity for African-Americans. As a minority, blacks are destined

to become worse off economically and socially—not better—if we isolate ourselves. To advance, we all must move up or down together.

That's why I was alarmed by the reaction to the O. J. Simpson verdict. It was sad for me to see blacks cheering the acquittal as some kind of racial victory. And I know better than most the long history of the criminal-justice system's abuse of black people. I remember standing out in the Alabama fields in 1955 as a 15-year-old when I heard that Emmett Till, a black teenager, had been lynched and found in Tallahatchie County, Miss., only to have an all-white jury acquit the white men who later confessed to the crime. I know the history.

We're going through a very upsetting period. Thirty years ago, I thought we would be much further down the road toward an integrated society by now. Today, when I speak about the "beloved community," I feel like a square. Some people agree with me but are afraid to talk about it, afraid they will be considered old-fashioned. Some say Dr. King's ideals have been tested and are no longer viable. But I think these principles are immutable. We must not separate ourselves. We have to believe in the possibilities of one America, one community, one house, one family.

LEWIS, a Democratic congressman from Georgia, was a civil-rights activist in the South in the 1960s.

VOICE OF FREEDOM

Martin Luther King, Jr.*

At the *March on Washington* in 1963, Martin Luther King, Jr. gave a very powerful and beautiful speech at the Lincoln Memorial.

It is called his *I Have a Dream* speech.

These are the most famous parts of what he said that day.

"I . . . 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.'"

"This will be the day when all of God's children will be able to sing with new meaning 'My Country 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside let freedom ring.' And if America is to be a great nation this must become true."

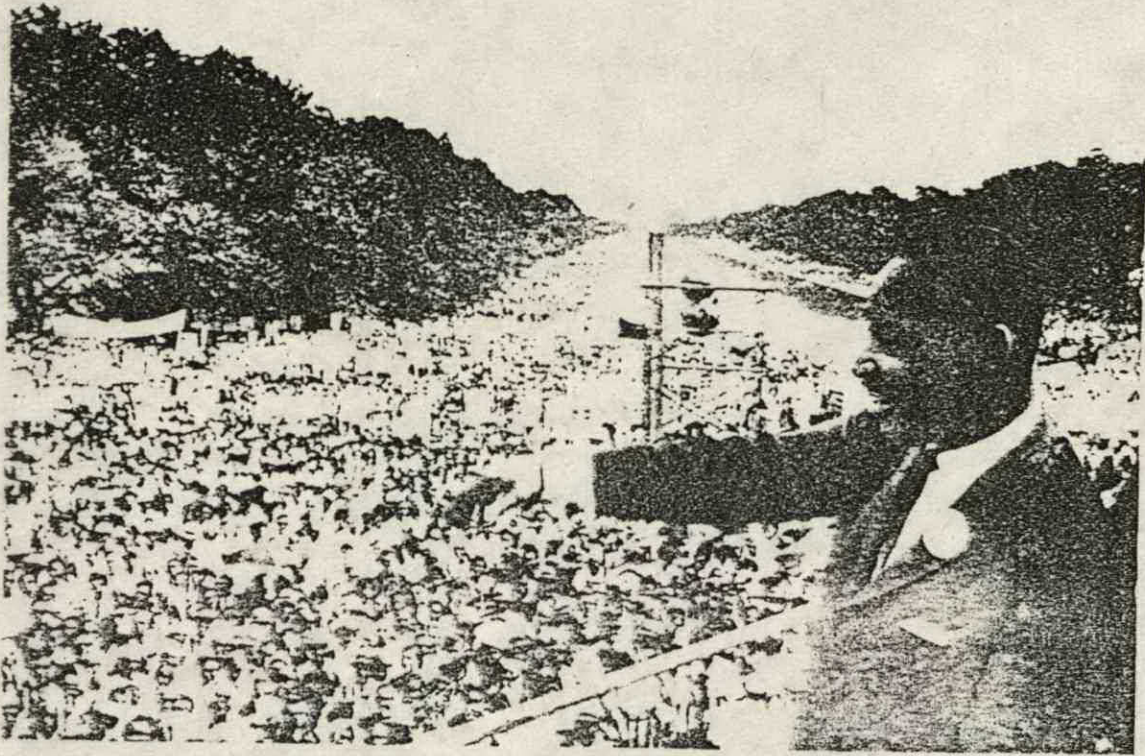
"When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the Old Negro spiritual, 'Free at last! Free at last! Thank God almighty, we are free at last!'"

*For enrichment and speaking practice. Not required for the INS interview.

Discussion

1. How do you think the civil rights movement of the 1950's and 1960's helps immigrants in the United States today?
2. In your opinion, is there still discrimination in the United States? Give reasons for your answer.

The Civil Rights Movement



During the 1950's and 1960's, the civil rights movement worked to end discrimination against Blacks in the United States. It worked for equal rights for all Americans.

The Reverend Martin Luther King, Jr. was the most famous leader of the civil rights movement.

He led protests against discrimination in many states.

In 1963 he led hundreds of thousands of people in a demonstration to support new civil rights laws.

It was called the *March on Washington*.

In 1968 Martin Luther King, Jr. was shot and killed.

The civil rights movement and the nation lost a great leader.

The United States remembers Martin Luther King, Jr. in a national holiday on the third Monday in January every year.