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"Cast Down Your Bucket"

Learning Activities for Students Grades 5 - 7

"Cast Down Your Bucket" is a unit of activities designed to assist students explore the Southern way of life from the 1880s through the turn of the 20th-century as African Americans struggled, fought and even died in the search for social and political equality.

Pre-Visit Activities

1. Vocabulary

The students will become familiar with key terms, ideas and dates.

2. Key People and Dates

The students will become familiar with key terms, ideas and dates.

3. Civil War And Reconstruction Timeline

The students will construct a timeline using the Reconstruction Time Period.

Post-Visit Activities

4. Persuasive Writing

Students will write a persuasive paper opposing or defending Booker T. Washington's educational philosophy.

5. Interviews of Famous Americans

Students will research famous Americans who lived and influenced the era 1865-1915.

6. Historical Speeches

Students will analyze the "Atlanta Address" and the "Harpers Ferry" Speech and fill out a speech analysis form.

7. Debate

The students will compare and contrast opinions about the same historical and/or current event issues.

8. Trial

The students will role-play an experience in the United States Court Room

VOCABULARY

Objective: The students will become familiar with key terms, ideas and dates.

SOL Objectives: English: 5.4, 5.7, 5.8,
6.3, 6.5, 6.9,
7.4, 7.6, 7.10

History: USI.1, USI.9, USI.10,
USII.1,
CE.2, CE.3, CE.5, CE.6, CE.8, CE.9, CE.10, CE.11, CE.12

Materials: paper, pencil, task cards

Procedure:

The students will define and understand the following terms.

1. **Reconstruction:** The period after the Civil War in which the country went through the process of readmitting the southern states into the Union.
2. **“Cast Down Your Bucket”:** Dr. Washington’s belief that people should make the most of any situation they find themselves in. He felt that economic opportunity for African Americans was in the south instead of moving to the north. His idea was that the two races should look to one another for economic advancement for the country.
3. **Equality:** The belief that all people are equal regardless of race or gender.
4. **Ignorant:** Lacking knowledge, awareness, or experiences of a subject.
5. **Constitution:** The system of laws and principles of a government in the United States of America.
6. **Amendment:** A revision or change made in a law.
7. **Segregation:** The policy of separating racial groups in schools and public facilities, and compelling different races to live in separate neighborhoods.
8. **Jim Crow Laws:** Laws passed mainly by local legislatures that relegated African Americans to second class citizenship. These were the original laws that started segregation when “Whites Only” and “Coloreds Only” started appearing as a result of Jim Crow legislation.

9. Integration: When all races were brought together as the barriers of segregation were removed.
10. Politics: The skill of government; methods and tactics used in government.
11. Industry: Large scale production, manufacturing, or enterprise.
12. Commercial: Business that is done for profit.
13. Economic: The management of income and expenditures for the fulfillment of material gain for people.
14. Social: Having to do with society, or people living together.
15. Philosophy: A belief system of ethics.
16. Citizenship: Membership of an individual in a nation by birth or naturalization, including entitlement to certain rights like the right to vote.
17. Lynching: Murder of an individual by a mob without the benefit of a fair trial.
18. Disenfranchisement: To deprive a right, especially the right to vote.
19. Humanities: The study of literature, philosophy, and the fine arts.
20. Vocational: Pertaining to a trade or occupation.
21. Black Codes: Laws passed right after the Civil War ended that discriminated against African Americans, and made the status of African Americans closer to slaves than free people. The Black Codes bound African Americans to contracts that gave them no legal rights and in some cases forbid them to leave the plantation they worked on. The Black Codes said no southern state would set up schools for African Americans.

Suggested Activities:

1. Students can define words in groups or with partners to help divide the list.
2. Students can write words and definitions on task cards. Students write the word on the left side of card and definition on right side of card. Students cut a design line down the center of the card. When students are practicing vocabulary, the words and definitions will fit together like a puzzle.

Key People and Dates

Objective: The students will become familiar with key terms, ideas and dates.

SOL Objectives: English: 5.4, 5.7, 5.8,
6.3, 6.5, 6.9,
7.4, 7.6, 7.10

History: USI.1, USI.9, USI.10,
USII.1,
CE.2, CE.3, CE.5, CE.6, CE.8, CE.9, CE.10, CE.11, CE.12

Materials: paper, pencil, task cards

Procedure:

The students will define and understand the following people and dates

1. Frederick Douglas: (1817 – 1895) The most prominent African American of his time. Douglass was a leading abolitionist who published a newspaper titled the *North Star*, and his home was an important stop on the Underground Railroad.
2. W.E.B. Du Bois: (1868 – 1963) Booker T. Washington’s most vocal critic. Du Bois called for African American equality and was co-founder of the National Association for the Advancement of Colored People (NAACP)
3. Andrew Carnegie: A northern philanthropist who donated generously to Booker T. Washington as Washington built Tuskegee Institute.
4. President William McKinley: The 25th President of the United States of America from 1897 to 1901. The first President Dr. Washington advised on race relations in the south.
5. President Theodore Roosevelt: The 26th President of the United States of America from 1901 to 1909. Washington counseled Roosevelt on race relations. In 1901 Washington dined at the White House with Roosevelt making Washington the first African American to dine in the White House as a guest.
6. President William Taft: The 27th President of the United States of America from 1909 to 1913. Taft used Washington as an adviser on race relations.
7. President Woodrow Wilson: The 28th President of the United States of America from 1913 to 1921. Wilson was the President who changed the policy of using Booker T. Washington as an advisor on race relations in the south.
8. Pinckney B.S. Pinchback: (1837 – 1921) An African American leader in the Republican Party in Louisiana. In 1868 he was elected to the Louisiana State Senate and was a delegate to the Republican National Convention. In 1882 he became Lieutenant Governor of Louisiana and when the Governor died in 1872, Pinchback briefly served as interim governor. In 1872

Pinchback was elected as both Congressman and Senator of Louisiana but was prevented from taking his seat because of racism.

9. Blanche K. Bruce: (1841 – 1898) In 1874 he was elected the second African American elected to serve as an United States Senator for the state of Mississippi.
10. September 18, 1895: The date Booker T. Washington delivered the Atlanta Address that later came to be known as the Atlanta Compromise. This speech solidified Dr. Washington as the leading African American spokesman for his race.
11. July 4, 1881: The date Booker T. Washington founded and taught his first class at Tuskegee Institute.
12. Nov. 14, 1915: The date of Booker T. Washington's death.
13. John D. Rockefeller: A northern philanthropist whose donations assisted Booker T. Washington in building Tuskegee Institute.
14. Plessy vs. Ferguson: (1896) This Supreme Court ruling legalized "Separate but Equal."
15. 13th Amendment: Abolished slavery in the United States of America.
16. 14th Amendment: Made African Americans citizens of the United States of America.
17. 15th Amendment: Gave African American men the right to vote.
18. Ku Klux Klan: A secret white supremacist organization founded in 1866. The KKK used terror and violence to prevent African Americans from voting, supporting education, owning land, or in any way challenging white superiority.
19. The Freedmen's Bureau: A federal agency established to assist the four million recently freed African Americans make the transition from slavery to freedom. The bureau set up schools, helped African Americans find jobs and housing, and worked towards ensuring fair working contracts.
20. The Grandfather Clause: A method used to disenfranchise African American men. The clause was a way to eliminate the literacy test for poor whites. If one's grandfather could vote then that person did not have to take the literacy test, but if one's grandfather could not vote then it was necessary that the person pass the literacy test to vote. Only white men had grandfathers who could vote, so illiterate whites kept the vote while illiterate African Americans were kept from voting.

Suggested Activities:

1. Students will identify key people and dates in groups or with partners to help divide the lists
2. Students will write names or dates and definitions on task cards. Students write the name or date on the left side of card and definition on right side of card. Students cut a design line down the center of the card. When students are reviewing people and dates, the names or dates and definitions will fit together like a puzzle.

CIVIL WAR & RECONSTRUCTION TIMELINE

Objective: The students will construct a timeline using the Reconstruction Time Period.

SOL Objectives: English: 5.7, 5.8,
6.7, 6.8, 6.9,
7.8, 7.9, 7.10

History: USI.1, USI.9, USI.10,
USII.1, USII.3,
CE.1, CE.2, CE.3, CE.8, CE.12

Math: 5.1, 5.11, 5.17,
6.5, 6.9, 6.18

Materials: paper, pencil

Procedure:

1. The students/teacher will read the essay on Reconstruction.
2. The students will create a timeline using key dates and information by choosing 10 out of the 15 dates.

1861	Civil War begins
1863	Lincoln issues the Emancipation Proclamation
1865	Emancipation Proclamation goes into effect
1865	Reconstruction Begins
March 1865	Freedmen's Bureau established
April 1865	Lincoln assassinated
May 26, 1865	End of Civil War
December 1865	13 th Amendment ratified
1866	Creation of the Ku Klux Klan in Pulaski, Tennessee
1868	14 th Amendment ratified
1870	15 th Amendment ratified
1870	Hiram Revels first African American elected to United States Senate (Mississippi)
1872	Booker T. Washington enters Hampton Institute.
1875	Booker T. Washington graduates from Hampton Institute
1877	Hayes Tilden Compromise Ended Reconstruction

3. The students will share and display the timelines.

Post-Visit Activity

PERSUASIVE WRITING

Objective: Students will write a persuasive paper opposing or defending Booker T. Washington's educational philosophy.

SOL Objectives: English: 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8, 6.9, 7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.7, 7.8, 7.9, 7.10

History: USI.1, USI.9, USI.10,
USII.1, USII.3, CE.1, CE.2,
CE.3, CE.7, CE.12

Materials: Research books, internet, paper, pencil, Up From Slavery by Booker T. Washington, The Wizard of Tuskegee by Louis R. Harlan, Booker T. Washington and the Adult Education Movement by Virginia Lantz Denton

Procedure:

1. The students will research Booker T. Washington's educational philosophies.
2. Questions to consider:
 - A. What was Washington's educational philosophy?
 - B. How much of Washington's educational philosophy was a product of the times?
 - C. What influence did the location of Tuskegee Institute have on Washington's philosophies, if any?
 - D. Why did others of his race such W.E.B. Du Bois and William Monroe Trotter oppose Washington in his work?
 - E. Did Washington's educational philosophy benefit other African Americans?
 - F. Why did many white Americans, North and South, agree with Washington's ideas?
3. Half of the class will write a persuasive paper defending Booker T. Washington's educational philosophies. The other half of the class will write a persuasive paper opposing Booker T. Washington's educational philosophies.

Post-Visit Activity

INTERVIEWS OF FAMOUS AMERICANS

Objective: Students will research famous Americans who lived and influenced the era 1865-1915.

SOL Objectives: English: 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 6.1, 6.2, 6.3, 6.4,
6.5, 6.6, 6.7, 6.8, 6.9, 7.1, 7.2, 7.3, 7.4, 7.5, 7.6,
7.7, 7.8, 7.9, 7.10

History: USI.1, USI.9, USI.10,
USII.1, USII.3, CE.1, CE.2,
CE.3, CE.7, CE.12

Materials: Research materials, internet, video camera, dress of the times (optional), paper, pencil

Procedure:

1. The teacher will divide the class into four to six groups.
2. Each group will be responsible for knowing the historical background of the time frame 1877-1915, especially the important events that affected African Americans.
3. Each group will research one of the following: Booker T. Washington, W.E.B. Du Bois, Theodore Roosevelt, Fredrick Douglass, William Monroe Trotter, William McKinley, Andrew Carnegie, William Howard Taft, Ida B. Wells Barnett, Nathan Bedford Forrest or Mary Church Terrell. How did these people impact American History?
4. Each group will decide on a range of questions that they would ask this famous person in an interview. For example, they might ask the interviewees about their memories of a particular period or event, the tone of the period, or the impact of the period on their lives.
5. Each group will select a student to be the interviewer and one to be the famous person. Others in the group can video tape or help get costumes, etc.
6. Each group will use the questions that they previously made up to interview their famous person.
7. Each group will video tape their interview.
8. (Optional) The interviewer and interviewee will dress in clothes of the period.

9. After viewing the interviews, the students will have a class discussion. Include the following questions:
 - A. What have you learned about similarities and differences between yourself and others?
 - B. From your interviews, what have you learned about different points of view of different people? What have you learned about hearing one perspective?
 - C. What would happen to your self-identity if you allowed others to totally define who are you?

Post-Visit Activity

HISTORICAL SPEECHES

Objective: Students will analyze the "Atlanta Address" and the "Harpers Ferry Speech" and fill out a speech analysis form.

Sol Objectives: English: 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8,
6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8, 6.9,
7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.7, 7.8, 7.9, 7.10

History: USI.1, USI.9, USI.10,
USII.1, USII.3,
CE.1, CE.2, CE.3, CE.7, CE.12

Materials: Speech analysis form, copy of the "Atlanta Address" speech, copy of the "Harpers Ferry Speech", paper, and pencil

Procedure:

1. The students will create a speech analysis form. The form should include:
 - A. Who is making the speech?
 - B. What is the topic of the speech?
 - C. When and where was the speech made?
 - D. List the key ideas of the speech.
 - E. Tell whether the speech is informational or persuasive.
2. The students will research the following questions:
 - A. Why was Booker T. Washington praised for the remarks in this speech?
 - B. Who agreed with the "Atlanta Address"? Who disagreed? Why did they agree or disagree?
 - C. How did this particular address affect Booker T. Washington's life?
 - D. After reading this address, can you describe Washington's basic philosophy?
 - E. In the "Atlanta Address" Mr. Washington repeated the phrase, "Cast down your buckets where you are." What did he mean by this?
 - F. How did Booker T. Washington's ideas on race fit the ideas of most of the country on race in 1895?
 - G. Does the "Atlanta Address" sound like a compromise? Tell why or why not. Harpers Ferry Speech" sound like a compromise? Why or why not?
 - H. Write your opinions of this speech.
3. The students will follow the same format for the "Harpers Ferry Speech" by W.E.B. Du Bois.

THE ATLANTA EXPOSITION ADDRESS

Delivered by Booker T. Washington before the
ATLANTA COTTON STATES AND
INTERNATIONAL EXPOSITION
Atlanta, Georgia, September 18, 1895

The following text and speech taken from Booker T. Washington's *Up from Slavery*.

The Atlanta Exposition, at which I had been asked to make an address as a representative of the Negro race, as stated in the last chapter, was opened with a short address from Governor Bullock. After other interesting exercises . . . Governor Bullock introduced me with the words, "We have with us to-day a representative of Negro enterprise and Negro civilization."

When I arose to speak, there was considerable cheering, especially from the coloured people. As I remember it now, the thing that was uppermost in my mind was the desire to say something that would cement the friendship of the races and bring about hearty cooperation between them. So far as my outward surroundings were concerned, the only thing that I recall distinctly now is that when I got up, I saw thousands of eyes looking intently into my face. The following is the address which I delivered:

Mr. President and Gentlemen of the Board of Directors and Citizens:

One-third of the population of the South is of the Negro race. No **enterprise (business)** seeking the material, civil, or moral welfare of this section can disregard this element of our population and reach the highest success. I but convey to you, Mr. President and Directors, the **sentiment (feeling)** of the masses of my race when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent Exposition at every stage of its progress. It is a recognition that will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom.

Not only this, but the opportunity here afforded will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top instead of at the bottom; that a seat in Congress or the state legislature was more **sought (wanted)** than real estate or industrial skill; that the political convention or **stump speaking (making speeches)** had more attractions than starting a dairy farm or truck garden.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, "Water, water; we die of thirst!" The answer from the friendly vessel at once came back, "Cast down your bucket where you are." A second time the signal, "Water, water; send us water!" ran up from the **distressed vessel (boat in trouble)**, and was answered, "Cast down your bucket where you are." And a third and fourth signal for water was answered, "Cast down your bucket where you are." The captain of the distressed vessel, at last heeding the **injunction (directions)**, cast down his

bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River. To those of my race who depend on bettering their condition in a foreign land or who underestimate the importance of **cultivating (making)** friendly relations with the Southern white man, who is their next-door neighbour, I would say: "Cast down your bucket where you are" -- cast it down in making friends in every manly way of the people of all races by whom we are surrounded.

Cast it down in agriculture, mechanics, in commerce, in domestic service, and in the professions. And in this connection it is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business, pure and simple, it is in the South that the Negro is given a man's chance in the commercial world, and in nothing is this Exposition more **eloquent (beautiful)** than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to **dignify (respect)** and glorify common labour and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the **superficial (unimportant)** and the **substantial (important)**, the **ornamental gewgaws (material goods)** [sic] of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits of the prosperity of the South, were I permitted I would repeat what I say to my own race: "Cast down your bucket where you are." Cast it down among the eight millions of Negroes whose habits you know, whose **fidelity (loyalty)** and love you have tested in days when to have proved **treacherous (disloyal)** meant the ruin of your firesides. Cast down your bucket among these people who have, without strikes and labour wars, tilled your fields, cleared your forests, builded [sic] your railroads and cities, and brought forth treasures from the **bowels of the earth (underground)**, and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand, and heart, you will find that they will buy your surplus land, make blossom the waste places in your fields, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding, and unresentful people that the world has seen. As we have proved our loyalty to you in the past, nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defence of yours, **interlacing (connecting)** our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things **essential to mutual progress (needed for all to succeed)**.

There is no defence or security for any of us except in the highest intelligence and development of all. If anywhere there are efforts tending to **curtail (slow down)** the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per cent interest. These efforts will be twice blessed -- "blessing him that gives and him that takes."

There is no escape through law of man or God from the **inevitable (unavoidable)**: -

The laws of changeless justice bind
Oppressor with oppressed;
And close as sin and suffering joined
We march to fate abreast.

Nearly sixteen millions of hands will aid you in pulling the load upward, or they will pull against you the load downward. We shall constitute one-third and more of the ignorance and crime of the South, or one-third its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death, **stagnating (rotting)**, depressing, **retarding (slowing down)** every effort to advance the **body politic (everyone)**.

Gentlemen of the Exposition, as we present to you our humble effort at an exhibition of our progress, you must not expect overmuch. Starting thirty years ago with ownership here and there in a few quilts and pumpkins and chickens (gathered from miscellaneous sources), remember the path that has led from these to the inventions and production of agricultural implements, buggies, steam-engines, newspapers, books, statuary, carving, paintings, the management of drug-stores and banks, has not been trodden without contact with thorns and thistles. While we take pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of your expectations but for the constant help that has come to our educational life, not only from the Southern states, but especially from Northern **philanthropists (generous donors)**, who have made their gifts a constant stream of blessing and encouragement.

The wisest among my race understand that the **agitation (disturbance)** of questions of social equality is the **extremist folly (protestors mistake)**, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree **ostracized (hated)** [sic]. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercises of these privileges. The opportunity to earn a dollar in a factory just now is worth **infinitely (much)** more than the opportunity to spend a dollar in an opera-house.

In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and drawn us so near to you of the white race, as this opportunity offered

by the Exposition; and here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago, I pledge that in your effort to work out the great and **intricate (complex)** problem which God has laid at the doors of the South, you shall have at all times the patient, sympathetic help of my race; only let this be constantly in mind, that, while from representations in these buildings of the product of field, of forest, of mine, of factory, letters, and art, much good will come, yet far above and beyond material benefits will be that higher good, that, let us pray God, will come, in a blotting out of sectional differences and racial **animosities (hostilities)** and suspicions, in a determination to administer absolute justice, in a willing obedience among all classes to the mandates of law. This, then, coupled with our material prosperity, will bring into our beloved South a new heaven and a new earth.

SPEECH GIVEN AT HARPERS FERRY
BY W.E.B. DU BOIS AT STORER COLLEGE AUGUST,
1906 FOR A MEETING OF THE NIAGARA MOVEMENT

The men of the **Niagara Movement**, coming from the toil of the year's hard work, and pausing a moment from the earning of their daily bread, turn toward the nation and again ask in the name of ten million the privilege of a hearing. In the past year the work of the Negro hater has flourished in the land. Step by step the defenders of the rights of American citizens have retreated. The work of stealing the black man's ballot has progressed and fifty and more representatives of stolen votes still sit in the nation's capital. Discrimination in travel and public accommodation has so spread that some of our weaker brethren are actually afraid to thunder against color discrimination as such and are simply whispering for ordinary **decencies (politeness)**.

Against this the Niagara Movement eternally protests. We will not be satisfied to take one jot or tittle less than our full manhood rights. We claim for ourselves every single right that belongs to a freeborn American, political, civil, and social; and until we get these rights we will never cease to protest and **assail (attack)** the ears of America. The battle we wage is not for ourselves alone, but for all true Americans. It is a fight for ideals, lest this our common fatherland, false to its founding, become in truth the land of the Thief and the home of the Slave - a by word and a hissing among the nations for its sounding **pretensions (posing)** and pitiful accomplishment.

Never before in the modern age has a great and civilized folk threatened to adopt so cowardly a creed in the treatment of its fellow-citizens, born and bred on its soil. Stripped of **verbiage (wordiness)** and **subterfuge (tricks)** and in its naked nastiness, the new American creed says: Fear to let black men even try to rise lest they become the equals of the white. And this in the land that professes to follow Jesus Christ. The blasphemy of such a course is only matched by its cowardice.

In detail our demands are clear and **unequivocal (plain)**. First, we would vote; with the right to vote goes everything: freedom, manhood, the honor of our wives, the chastity of our daughters, the right to work, and the chance to rise, and let no man listen to those who deny this.

We want full manhood suffrage, and we want it now, henceforth and forever.

Second. We want discrimination in public accommodation to cease. Separation in railway and street cars, based simply on race and color, is un-American, undemocratic and silly. We protest against all such discrimination.

Third. We claim the right of freemen to walk, talk and be with them who wish to be with us. No man has a right to choose another man's friends, and to attempt to do so is an **impudent (rude)** interference with the most fundamental human privilege.

Fourth. We want the laws enforced against rich as well as poor; against **Capitalist (boss)** as well as **Laborer (worker)**; against white as well as black. We are not more lawless than the white race, we are more often arrested, convicted and mobbed. We want justice even for criminals and outlaws. We want the Constitution of the country enforced. We want Congress to take charge of the Congressional elections. We want the Fourteenth Amendment carried out to the letter and every State **disfranchised (not allowed to vote)** in Congress which attempts to disfranchise its rightful voters. We want the Fifteenth Amendment enforced and no State allowed to base its franchise simply on color.

Fifth. We want our children educated. The school system in the country districts of the South is a disgrace and in few towns and cities are the Negro schools what they ought to be. We want the national government to step in and wipe out illiteracy in the South. Either the United States will destroy ignorance, or ignorance will destroy the United States.

And when we call for education, we mean real education. We believe in work. We ourselves are workers, but work is not necessarily education. Education is the development of power and ideal. We want our children trained as intelligent human beings should be and we will fight for all time against any proposal to educate black boys and girls simply as servants and **underlings (inferiors)**, or simply for the use of other people. They have a right to know, to think, to **aspire (desire)**.

These are some of the chief things which we want. How shall we get them? By voting where we may vote; by persistent, **unceasing agitation (constant disturbance)**; by hammering at the truth; by sacrifice and work.

We do not believe in violence, neither in the despised violence of the raid nor the **lauded (praised)** violence of the soldier, nor the **barbarous (uncivilized)** violence of the mob; but we do believe in John Brown, in that **incarnate (living)** spirit of justice, that hatred of a lie, that willingness to sacrifice money, reputation, and life itself on the altar of right. And here on the scene of John Brown's **martyrdom (death for a cause)**, we **reconsecrate (make it sacred again)** ourselves, our honor, our property to the final emancipation of the race which John Brown died to make free.

Source: *The Autobiography of W.E.B. Du Bois a Soliloquy on Viewing My Life from the Last Decade of Its First Century* by W.E.B. Du Bois

Post-Visit Activity

DEBATE

Objective: The students will compare and contrast opinions about the same historical and/or current event issues.

Sol Objectives: English: 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7,
6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8,
7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.8, 7.9

History: USI.1,
USII.1,
CE.1, CE.4

Materials: paper, pencil, historical documents, current newspapers or magazines, Internet

Procedure:

1. The teacher will set up a debate to fit the needs of the class.
2. The teacher will create a format and a set rules that the students will follow during the debate.
3. The students will organize their points in written format before presenting.
4. Suggested topics for debate:
 - A. "Separate but Equal"
 1. Black vs. White
 2. Male vs. Female
 3. Women in the military
 - B. Dress Codes
 - C. Voting Rights
 - D. Citizenship - a privilege or a right?
 - E. Environment
 - F. Schooling- should it be a requirement? What about college? Should it be a requirement or a choice?
 - G. Music- should certain types of music be banned?
 - H. Weapons on school grounds– should you be expelled?
 - I. Affirmative Action

Post-Visit Activity

TRIAL

Objective: The students will role-play an experience in a United States Court Room

Sol Objectives: English: 5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7,
6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8,
7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.8, 7.9

History: USI.1, USI.10,
USII.1, USII.3,
CE.1, CE.2, CE.3, CE.4, CE.6, CE.7, CE.8

Materials: props, paper, pencil

Procedure:

1. The teacher and students will brainstorm ideas the students could role-play during a trial, such as Black Codes, Plessy vs. Ferguson, Andrew Johnson's impeachment, etc.
2. The students will decide or vote on parts to play during the trial, such as judge, prosecutor, defense lawyer, jury, etc.
3. The student will research his/her part of the play as homework and/or during class time.
4. The students will perform and act out the trial.