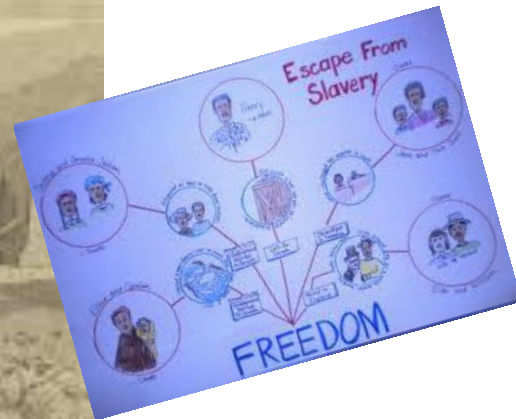
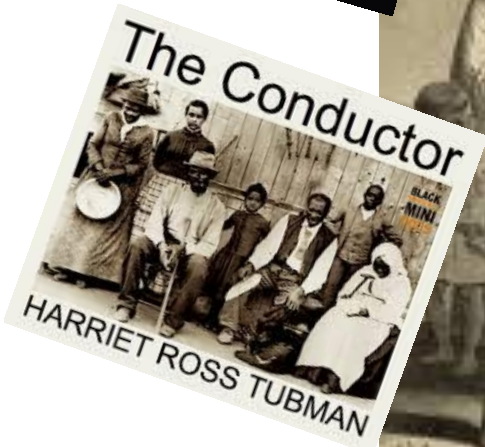


Module Five: Civil War to Civil Rights

Lincoln's Emancipation Proclamation
Gettysburg Address
King's 'I Have A Dream Speech'
The Civil Rights Movement



EMANCIPATION Celebration

AT BURLINGTON JUNCTION PARK

AUGUST 4.

The colored people of Clarinda, Maryville, Shenandoah and neighboring towns will celebrate Emancipation Day at Burlington Junction, Iowa, August 4, 1886.

EMINENT ORATORS
Both colored and white will address the people on important subjects.

EXCURSION TRAINS will be run on the R. B. at Reduced Rates.

Two fine clubs of Jubilee Singers from Clarinda and Maryville will render some fine musical selection, and the Burlington Junction Cornet Band will receive all delegations from different points. A cordial invitation is extended by the colored people to everybody both colored and white. Comfortable seats and ice water furnished gratis. Everybody come.

Ed. Nash, of Clarinda, Iowa, and Henry Baker, of Maryville, Mo., marshals of the day.

By Order of COMMITTEE.



Section One: The Emancipation Proclamation

By
President Abraham Lincoln

Introduction to the Document:

1. What other documents or movies do you think about when reading documents that continue 'old English'?
2. What images come to mind of the time in which this document was written?

**Pre-reading questions**

Write short answers to the following questions.

1. What do you know about the civil war? (RI/RL.2.1)
2. After some research, what do you now know about the civil war? (RI/RL.2.1)
What caused it? What were the rebels fighting for or against? What was the timeline of the civil war? (RI.3.3) (RI.4.3)

Now read the 'Emancipation Proclamation' on the following pages and answer the questions which follow.



By the President of the United States of America:

A Proclamation.

Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to deprive such persons, or any of them, in any efforts they may make for their actual freedom.

"That the Executive will, on the first day

" of January aforesaid, by proclamation, designate
" the States and parts of States, if any, in which the
" people thereof, respectively, shall then be in rebellion
" against the United States; and the fact that any
" State, or the people thereof, shall on that day be, in
" good faith, represented in the Congress of the United
" States by members chosen thereto at elections
" wherein a majority of the qualified voters of such
" State shall have participated, shall, in the absence
" of strong countervailing testimony, be deemed con-
" clusive evidence that such State, and the people
" thereof, are not then in rebellion against the
" United States."

Now, therefore, I, Abraham
Lincoln, President of the United States, by virtue
of the power in me vested as Commander-in-
Chief, of the Army and Navy, of the United
States in time of actual armed rebellion against the
authority and government of the United States,
and as a fit and necessary war measure for sup-
pressing said rebellion, do, on this first day of
January, in the year of our Lord one thousand
eight hundred and sixty-three, and in accordance
with my purpose so to do publicly proclaimed
for the full period of one hundred days, from the

day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following to wit:

Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, & Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Prince's Ann, and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive

government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known, that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of January, in the year of our Lord

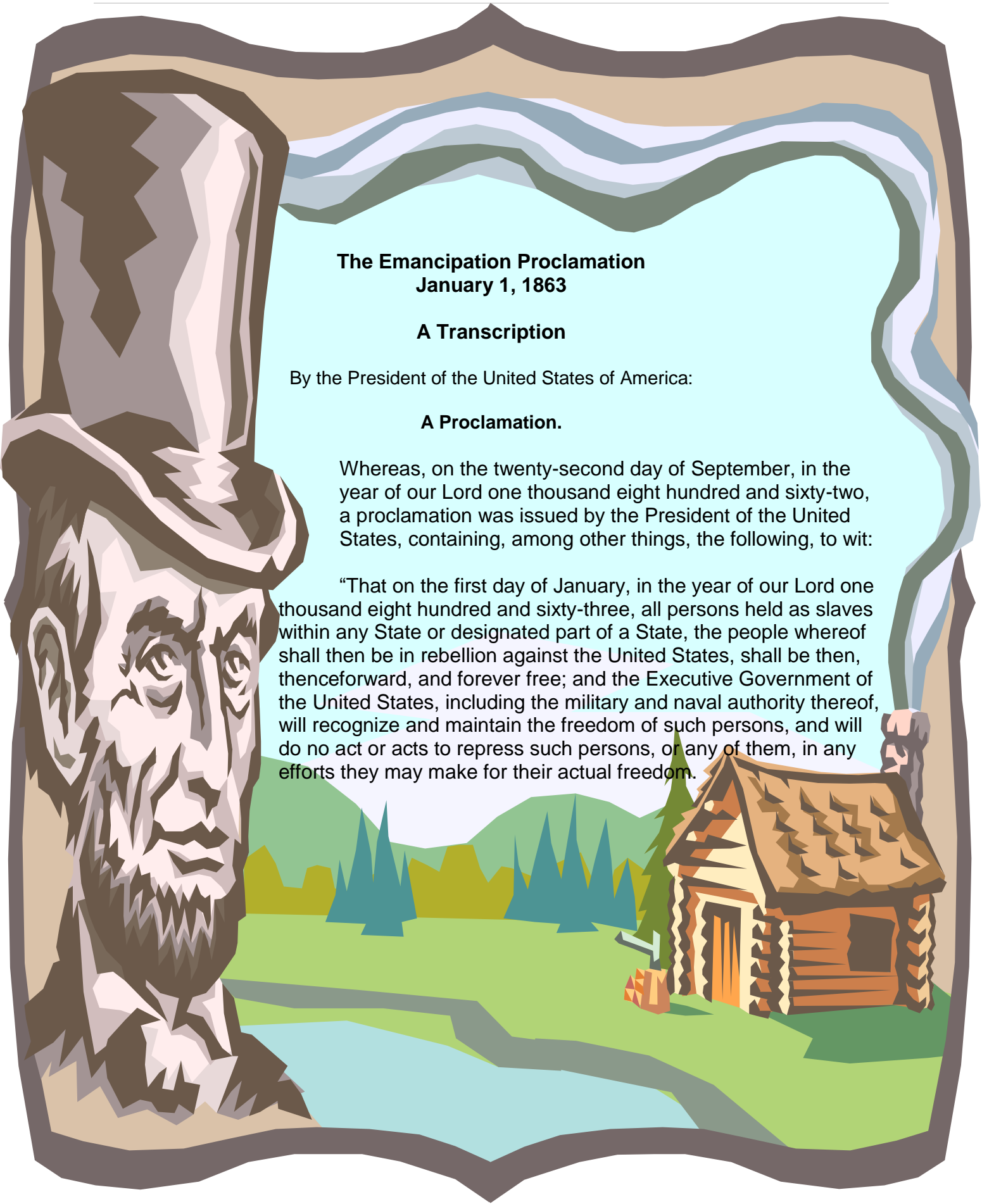


one thousand eight hundred
and sixty three, and of the
Independence of the United
States of America the eighty-
seventh.

Abraham Lincoln

By the President:

William H. Seward
Secretary of State



The Emancipation Proclamation January 1, 1863

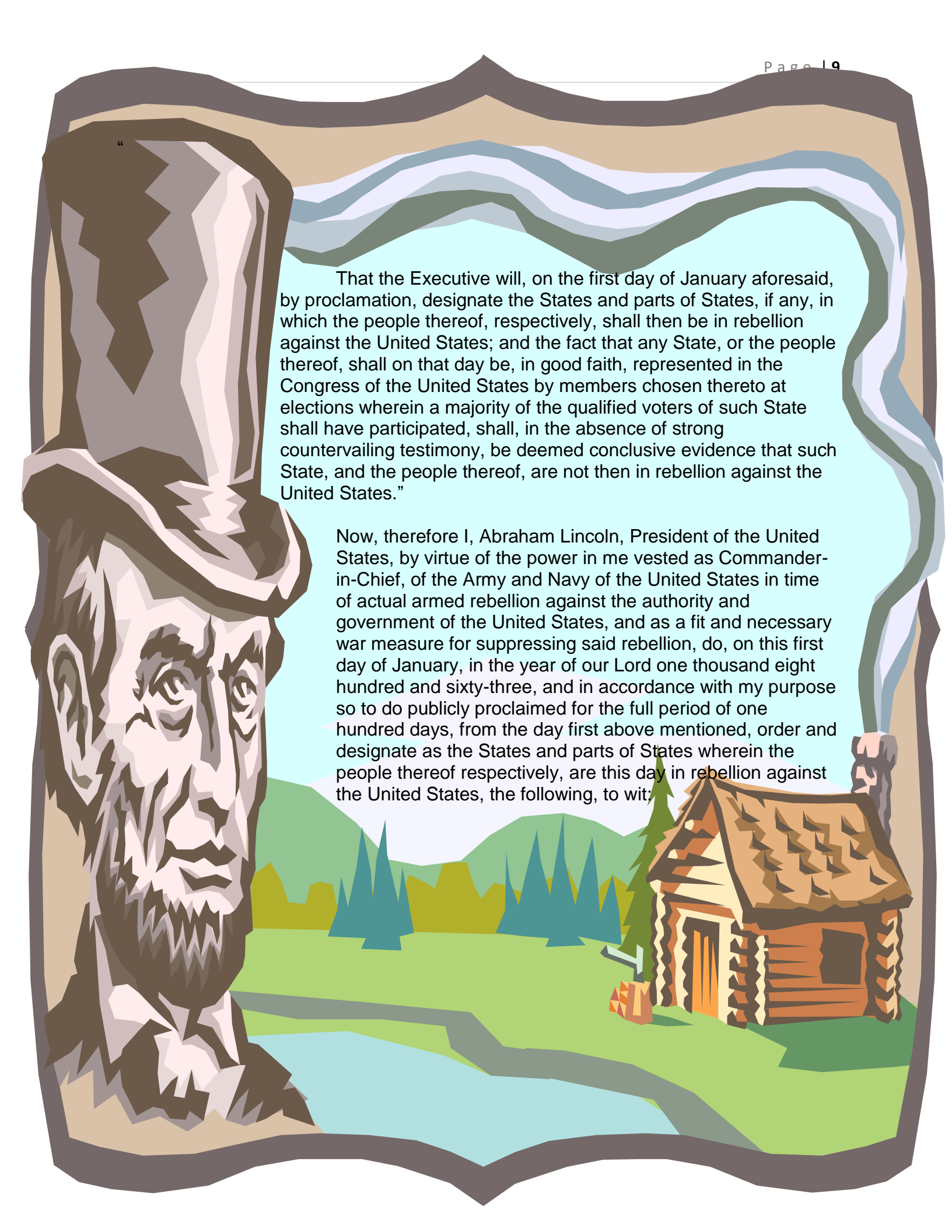
A Transcription

By the President of the United States of America:

A Proclamation.

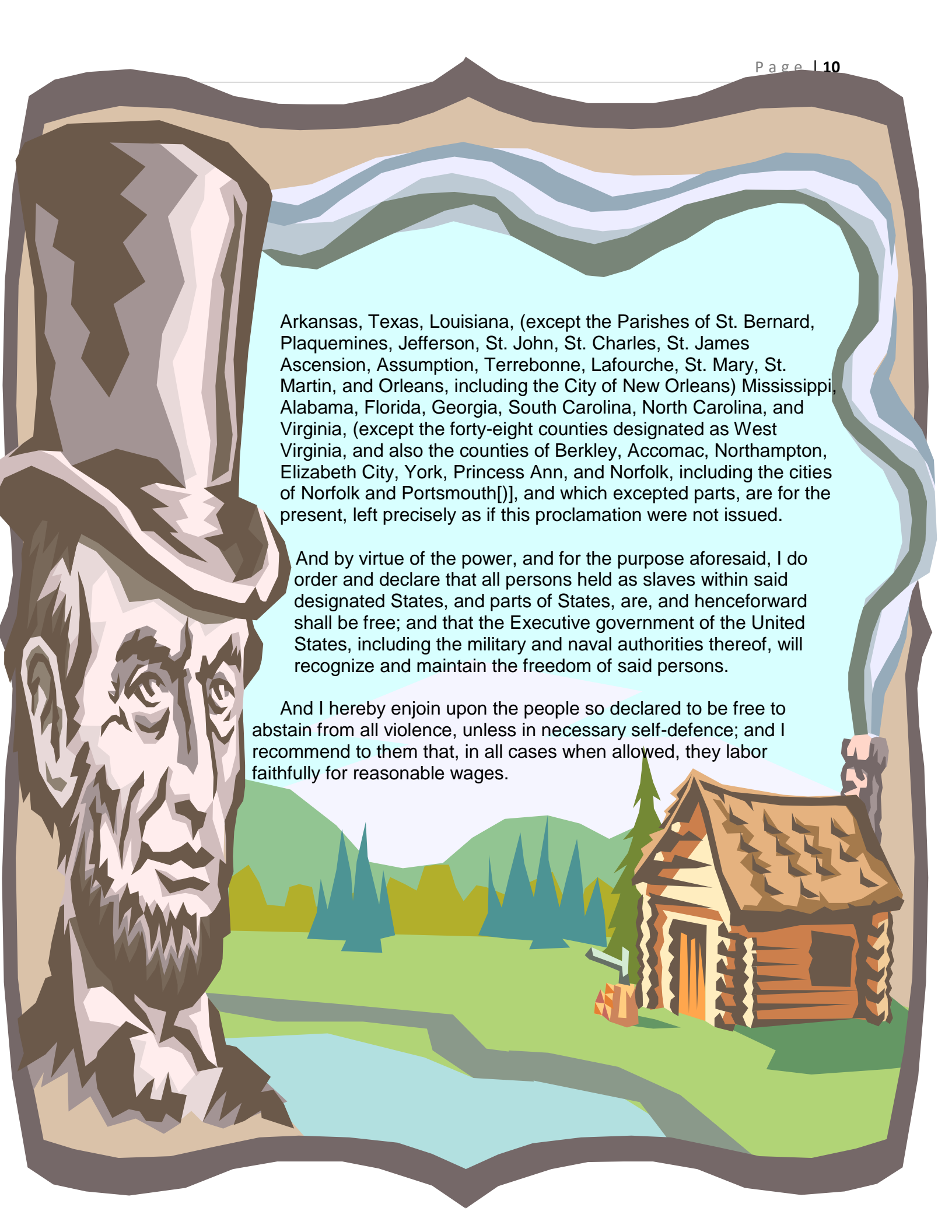
Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

“That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.



That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States.”

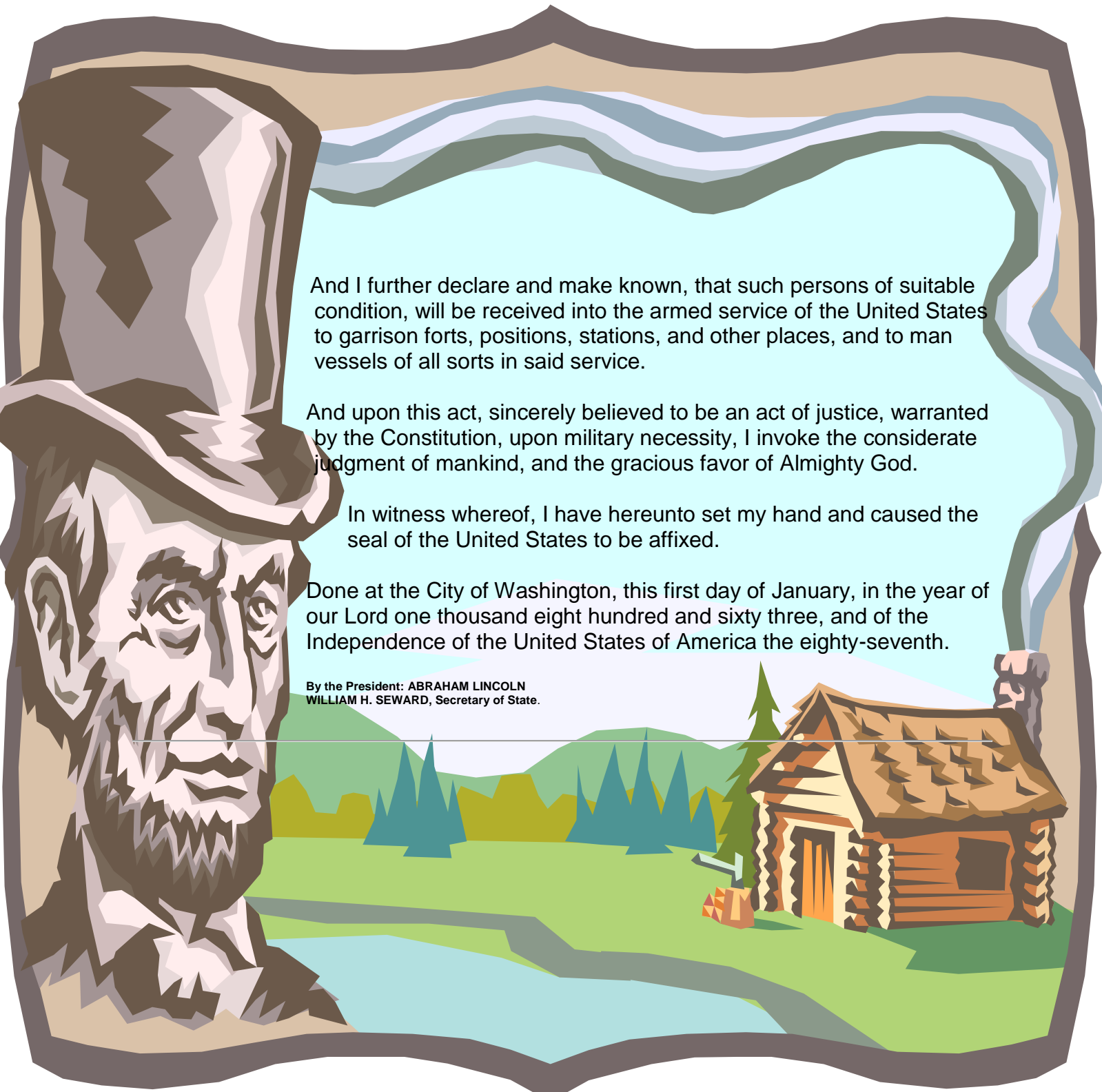
Now, therefore I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief, of the Army and Navy of the United States in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do publicly proclaimed for the full period of one hundred days, from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following, to wit:



Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth[]), and which excepted parts, are for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.



And I further declare and make known, that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty three, and of the Independence of the United States of America the eighty-seventh.

By the President: ABRAHAM LINCOLN
WILLIAM H. SEWARD, Secretary of State.



Questions: Write answers to the following questions.

1. What does emancipation, as it is used in the document refer to? (RI.1.4, RI.3.4)
2. Using the context of the text to help you, write a definition for the word 'proclamation'. (RI.1.4, RI.3.4)
3. Translate the following into the correct numbers: twenty-second day of September, one thousand eight hundred and sixty-two. (RI/RL.1.1)
4. What does "thenceforward" mean as it is used in the document? (RI.1.4, RI.3.4)
5. What does "necessary was measure" mean? (RI/RL.1.1) (RI/RL.4.1)
6. Define Lincoln's purpose in writing the Emancipation Proclamation and analyze the impact of his point of view, either directly or indirectly, upon the people of the United States. (RI8.6, RL.9-10.6)
7. What did President Lincoln ultimately hope to gain from the freed slaves who were of 'suitable condition" in regard to the war? (RI/RL.4.1)
 - A. What does it mean to be in rebellion, and were the listed states rebelling? Use facts from the text to support your answers. (RI/RL.2.1)

8. Explain the exceptions made in the document? (RI/RL.4.1)

A. Use the internet and/or any other primary source document to explain Lincoln's reason(s) for making these exceptions? (RI.5.8, RI.5.7)

9. Paraphrase (put into your own words) the second paragraph. (RL.4.2)

10. What does Lincoln ask of the African American population in this Proclamation? (RI.1.3)

11. Explain how the Emancipation Proclamation has influenced subsequent events/aspects of American history. (RI.8.3, RH.9-10.3)

12. A. Use the internet or any other source document to find out what the President of the United State's role is as Commander-in-Chief? (RI/RL.2.1, RI.5.7)

- B. Do you believe Lincoln was within his right as President to free the slaves? Write an argumentative essay justifying your opinion using only factual details from the US Constitution, The Emancipation Proclamation, or any other original document you may wish to research. (RI.9-10.8), (W.3.1, W.5.1, W.7.1, W/WHST.9-10.1)

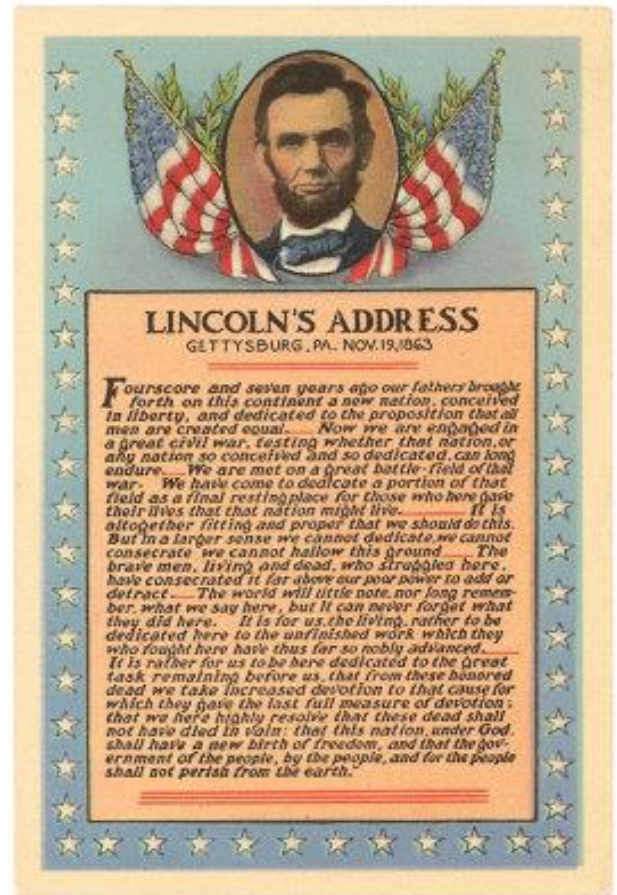
Before beginning your essay, complete the Response Organizer below.

Response Organizer:

Prompt/Question:		
Restatement of question in your own words		
Sample answer		
Detailed body of evidence that supports your answer. Be sure to include enough details to answer the question. Make sure that all details address the question and are not off-topic.	Text 1	Text 2
Restated question or concluding thoughts		

Section Two: The Gettysburg Address

By
President Abraham Lincoln



Introductory questions:

1. What do you already know about the Gettysburg Address?
2. With which war is this battle associated?
3. Who gave the Gettysburg Address?
4. Where is Gettysburg?

Research the Battle of Gettysburg. Write an informative essay addressing the events of the battle including the following: why was it fought? Who were victorious? How many died? (Writing Anchors 4, 6, 7, & 8)*

*The reading/ writing standards satisfied will be based upon the assessed level of the student

Now, read the Gettysburg Address (see attached) and answer the questions which follow about President Lincoln's speech made at this battle sight.

Executive Mansion,

Washington, _____, 186 .

Four score and seven years ago our fathers brought forth, upon this continent, a new nation, conceived in liberty, and dedicated to the proposition that "all men are created equal"

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battle field of that war. We have come to dedicate a portion of it, as a final resting place for those who died here, that the nation might live. This we may, in all propriety do. But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow, this ground—the brave men, living and dead, who struggled here, have hallowed it, far above our poor power to add or detract. The world will little note, nor long remember what we say here; while it can never forget what they did here.

It is rather for us, the living, ^{we here be advised} to stand here,

ted to the great tasks remaining before us -
that, from these honored dead we take in-
creased devotion to that cause for which
they here, gave the last full measure of de-
votion - that we here highly resolve these
dead shall not have died in vain; that
the nation, shall have a new birth of free-
dom, and that government of the people by
the people for the people, shall not per-
ish from the earth.



Questions: Write answers to each of the following questions.

1. Why is President Lincoln personally speaking to the crowd at Gettysburg?
 - A. What prompted this appearance? Cite examples from the text to support your answers. (RI/RL 7.1)

2. How many years is “four score and seven”? (RI/RL2.1)

3. What does the phrase “all men are created equal” mean to you? Cite everyday examples to support your answer. (RL5.4)

4. What inferences can you draw from the text to support Lincoln’s use of this phrase? (What do you think Lincoln meant by this?) (RH,6-8.1, RI/RL.2.1)

5. What examples can you cite from the text that describes how the civil war is testing this notion? (RI/RL.1.1, RI/RL.5.1, RH6-8.1)

6. What does Lincoln’s figurative use of the phrase “the dead shall not have died in vain” mean? (RI.5.4)
 - A. Describe how this phrase affects the meaning and tone of his speech. (RI/RL6.4)

7. Express your view of the idea that government should be of the people, for the people, and by the people? (RI/RL.5.1).
 - A. What examples from the Gettysburg address or any other historical document can you find to support your view? (RI/RL.7.1, RI/RL.9.-10.1, RH.6-8.1, RH.9-10.1)

8. What is the main concept expressed in the Gettysburg address? (RI3.2)
 - A. What details from the text support the main idea? (RI4.2)

 - B. Evaluate the theme presented in the Gettysburg address and summarize the facts and opinions Lincoln presented. (RI/RL.6.2, RI/RL.9-10.2)

9. Explain the event(s) that preceded the Gettysburg address and how these events were precursors to the development of Lincoln's speech. (RI.4.3, RI.8.3)

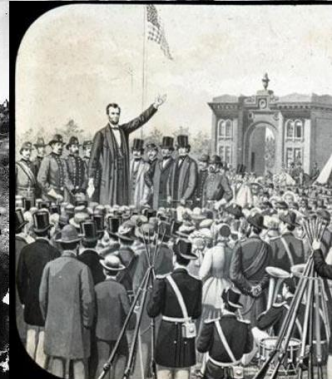
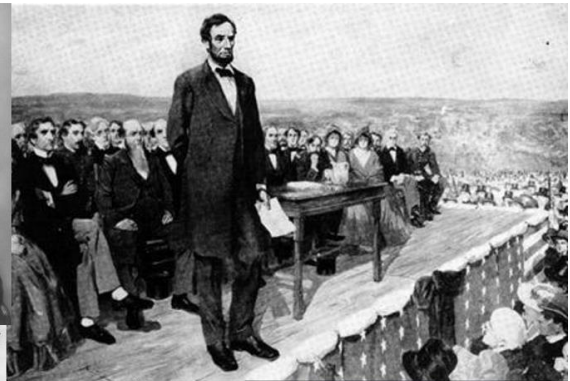
10. Describe, explain and/or analyze the ideas presented in the Gettysburg Address which relate to the fight for freedom? (RI.3.3, RI.4.3, RI.8.3)

The Gettysburg Address

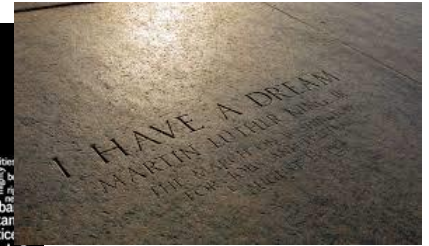
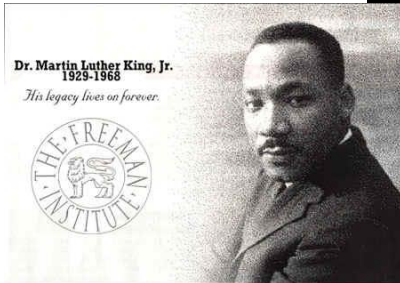
Delivered at the dedication of the Soldiers' National Cemetery in Gettysburg, Pennsylvania, November 19, 1863



15,000 spectators were in attendance




Section Three: The Civil Rights Movement in the United States



freedom





I have a dream that my four little 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.

(Martin Luther King, Jr.)

**Introductory questions:**

- 1) What do you know about Martin Luther King and the Civil Rights Movement in the United States?
- 2) What do the pictures on the previous page suggest to you about the ideas presented by Martin Luther King?
- 3) How did the individuals who actively supported the Civil Rights movements create a changing American society?

Introduction to the Civil Rights Movement in the United States

The Civil Rights Movement did not begin suddenly in the 1960's, nor was it a short battle. Even today, many civil rights hopes and objectives have still not been met.

The movement for African American civil rights and progress against racial discrimination grew over time through massive grassroots organization, a commitment to achieve racial equality through non-violence, legislative victories, brilliant leadership and collaboration and the sheer courage and determination of hundreds of thousands of participants.

Directions: The struggle for civil rights in the United States culminated with the *March on Washington*. During this March, Martin Luther King Jr. gave his famous "I Have a Dream Speech". Watch his presentation of this speech at:



<http://www.youtube.com/watch?v=smEqnnkIfYs>

As you watch this video, take note of the following:

- the number of people who listened to him speak
- the social diversity of participants
- the sections of King's speech which seemed to have great influence upon the audience

Now, look at King's famous speech on the next few pages and answer the questions which follow.



"I HAVE A DREAM . . ."

(Copyright 1963, MARTIN LUTHER KING, JR.)

Speech by the Rev. MARTIN LUTHER KING
At the "March on Washington"

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 today signed the Emancipation Proclamation. This momentous decree is 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 their captivity. But 100 years later the Negro still is not free. One hundred years later the life of the Negro is still badly 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 languished in the corners of American society and finds himself in exile in his own land. So we've come here today to dramatize a shameful condition.

In a sense we've 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—yes, black men as well as white men—would be guaranteed the unalienable 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, a 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've 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 make real the promises of democracy. 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 lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

Now is the time to make justice a reality for all of God's children. It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality—1963 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 days of justice emerge.

(Copyright 1963, MARTIN LUTHER KING, JR.)

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And that is something that I must say to my people who stand on the worn 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 protests 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 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.

They have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone. And as we walk we must make the pledge that we shall always 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 the Negro is the victim of the unspeakable horrors of police brutality.

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 our children are stripped of their adulthood and robbed of their dignity by signs stating "For Whites Only."

(Copyright 1963, MARTIN LUTHER KING, JR.)

We cannot be satisfied as long as the Negro in Mississippi cannot vote and the 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 tribulation. Some of you have come fresh from narrow jail 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 South Carolina, 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, though, even though we face the difficulties of today and tomorrow, 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, 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 sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice,

(Copyright 1963, MARTIN LUTHER KING, JR.)

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sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little 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 . . . I have a dream that one day in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification, one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls 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 that I go back to the South with. 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 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 mountain side, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New

(Copyright 1963, Martin Luther King, Jr.)

York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California.

But not only that. Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi, from every mountain side. Let freedom ring . . .

When we allow freedom to ring—when we let it ring from every city 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, Great God a-mighty, We are free at last."

(Copyright 1963, MARTIN LUTHER KING, JR.)



Questions:

(Taken from : <http://sixminutes.dlugan.com/speech-analysis-dream-martin-luther-king/>) accessed September 29, 2013

Activity #1: Emphasize Phrases by Repeating at the Beginning of Sentences

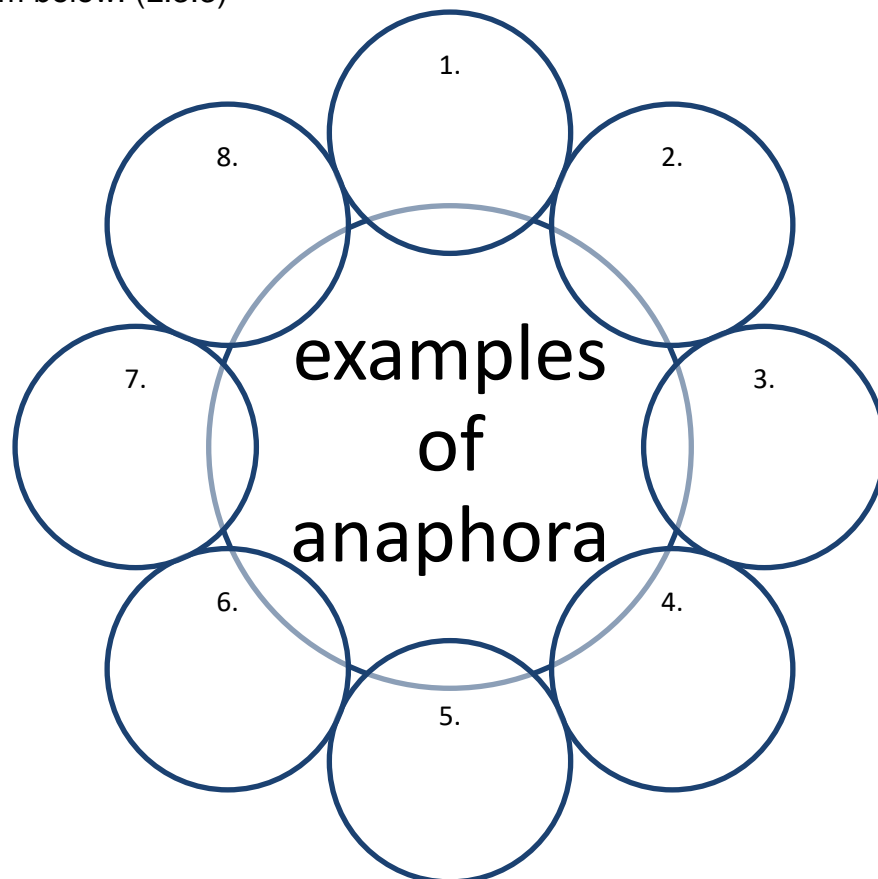
Anaphora

(repeating words at the beginning of neighboring clauses) is a commonly used rhetorical device. Repeating the words twice sets the pattern, and further repetitions emphasize the pattern and increase the rhetorical effect.)

1. In your copy of King's speech, **highlight** each instance that he says "I have a dream".

"I have a dream" is repeated in eight successive sentences, and is one of the most often cited examples of anaphora in modern rhetoric. But this is just one of eight occurrences of anaphora in this speech.

2. What other examples of anaphora can you find in his speech? Write these in the diagram below. (L.3.3)



Activity #2: Read the examples you wrote in the diagram above aloud. Even in the absence of the remainder of the speech, these key phrases tell much of *King's story*. Emphasis through repetition makes these phrases more memorable, and, by extension, make *King's story* more memorable. Repetition in forms like anaphora is quite *obvious*, but there are more *subtle* ways to use repetition as well. One way is to repeat key "theme" words throughout the body of your speech.

If you count the frequency of words used in King's "I Have a Dream", very interesting patterns emerge. The most commonly used noun is *freedom*, which is used **twenty times** in the speech. This makes sense, since freedom is one of the **primary themes** of the speech.

- Go through King's speech and note the number of times each of the following words are used in his speech.

- | | |
|----------------------------|--------------------------|
| a. freedom: _____(times) | f. we: _____(times) |
| b. justice: _____(times) | g. our: _____(times) |
| c. injustice: _____(times) | h. you: _____(times) |
| d. nation: _____(times) | i. America: _____(times) |
| e. American: _____(times) | |

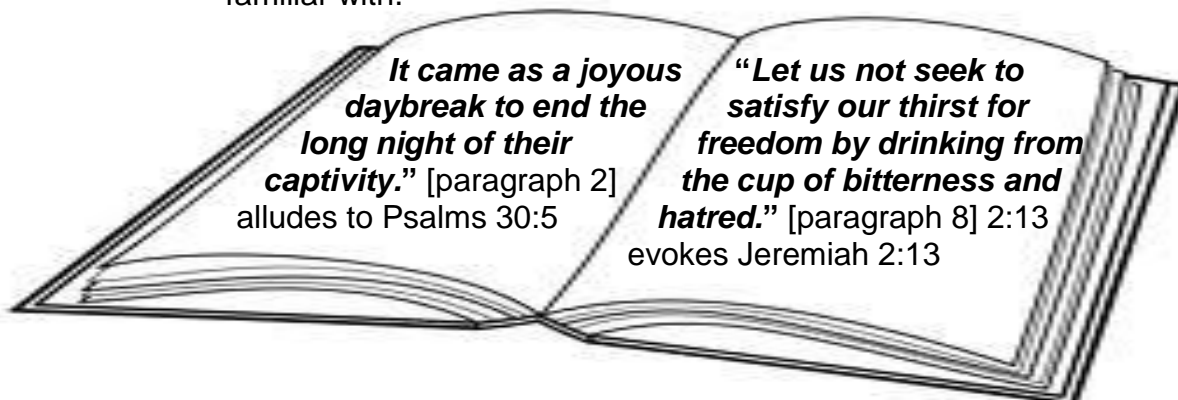
- The two most used words in King's speech are 'freedom' and 'we'. What idea(s) do you think King was trying to emphasize in his speech by repeatedly using these two words? (L.6.3 and 7.3 merge, RI/RL.7.1)

Activity #3: Quotations or Allusions

Evoking historical and literary references is a powerful speechwriting technique which can be executed explicitly (a direct quotation) or implicitly (allusion).

You can improve the credibility of your arguments by referring to the (appropriate) words of credible speakers/writers in your speech. Consider the allusions used by Martin Luther King Jr.

Example: King's speech had numerous Biblical references which you may not be familiar with.



1. Identify the source of two of King's most famous allusions. Which historical document did the allusion refer to? (RI. 8.3)
 - A. 1) "**Five score years ago...**" [paragraph 2]
 - 2) Why was King's use of this phrase particularly poignant? (Think of where the speech was delivered from). (SL.8.2)
 - B. 1) "**Life, Liberty, and the Pursuit of Happiness**" [paragraph 3]
 - 2) Discuss the significance of using these documents as references within the "*I Have a Dream Speech*"? (SL.11-12.3)

Activity #4: Using Specific Examples to 'Ground' Your Arguments

Giving a speech can be greatly improved when you provide specific examples which illustrate your logical (and perhaps theoretical) arguments.

- A. One way that Martin Luther King Jr. accomplishes this is to make numerous geographic references throughout the speech:

- Mississippi, New York [paragraph 13]
- Mississippi, Alabama, South Carolina, Georgia, Louisiana [14]
- Georgia [18]
- Mississippi [19]
- Alabama [22]
- New Hampshire [32], New York [33], Pennsylvania [34], Colorado [35], California [36], Georgia [37], Tennessee [38], Mississippi [39]

Note that Mississippi is mentioned on four separate occasions.



1. Explain why King referenced 'Mississippi' so many times in his speech. What recent events may have contributed to his decision to use this geographic reference multiple times in his speech?(SL.8.2-12.2)

B. Additionally, King uses relatively generic geographic references to make his message more inclusive:

- *“slums and ghettos of our northern cities”* [paragraph 14]
- *“the South”* [25]
- *“From every mountainside”* [40]
- *“from every village and every hamlet”* [41]

2. Analyze how the use of these geographic references help to emphasize the main idea in King’s speech. (SL.11-12.3)

Activity #5:A Changing American Society

1. How did Martin Luther King's Speech: 'I Have a Dream' reflect a changing American society? Use examples from the past and present to substantiate your ideas. Complete the graphic organizer below and construct an explanatory essay as your response. (W/WHST.6-8.2, W/WHST.9-10.2)

Graphic Organizer for Constructed Response

Restate the question as a thesis statement

Answer the question

Reason(s) for your answer (in your own words)

1.

2.

3.

Evidence to support your reason(s) (Quote or paraphrase from text(s))

a.

b.

a.

b.

a.

b.

Explanation-How the evidence supports your reasons and answers the question

Module Review

As a culminating project to this unit, you may select one of the activities below.

Activity #1: Digital Storybooks

Instructions: Your instructor will assign one of the follow module review topics to you to write about. In this module review, you will be creating a digital storybook on your topic. You may use Windows Movie Maker to do this. If you select this option, your instructor will help you create a moving video of your presentation. (See instructions on page 55)

Topic 1: Choose one of the following people:

- a) an enslaved black father of two children
- b) a southern plantation owner
- c) a politician
- d) a northern white mother of five
- e) a northern railroad company owner.

Then, write about what your life would have been like in 1863 at the time of the Emancipation Proclamation. Are you married or single? Do you have kids? Would you be a slave or have slaves? Are you a soldier? Recount two or more appropriately sequenced events describing what happened at this period in your life. (W.1.3)

Topic 2: After reading the Emancipation Proclamation and answering the corresponding questions, as earlier assigned, consider that you are in the audience listening to President Lincoln declare the Emancipation Proclamation, which freed slaves for the purpose of fighting in the Civil War.

Imagine what your life would be like in the midst of this war. Describe in detail how your life has been affected by the freedom of slaves? Use details to describe what you will do, your thoughts and feelings, and the actions you will take. (W.2.3)

Topic 3: Many soldiers died during the Battle of Gettysburg and President Lincoln addresses an audience at the battle field to speak in honor of those who died during this battle. Imagine that you are in this audience. How might you be affected by this speech? Consider whether you are a soldier, the family member of a soldier, or a slave.

As you develop your storyboard be sure to explain and convey the impact of this “address” on your life. Use concrete, factual details and quotations, or other information to help develop your topic. (W.4.2)



Topic 4: One hundred years after the Emancipation Proclamation, you are the grandchild of one of the following:



- a) an enslaved black father of two
- b) a southern plantation owner
- c) a politician
- d) a northern white mother of five
- e) a northern railroad company owner.


Imagine you are in the audience when Martin Luther King gives his “I Have a Dream Speech”. Consider how you might feel at this time. How might this speech affect you? How does your life compare to that of your grandparent? As you develop your storyboard be sure to explain and convey the impact this speech has on the society at large today. Clearly introduce your topic and expand upon the topic by using narration of related historical events to compare today’s society to that experienced by your grandparent. (W/WHST.6-8.2)

Directions: Creating a digital storyboard is much like creating a comic strip. For this assignment you will be expected to create a digital story that encompasses a one-five minute period of time. Planning is crucial to the success of your storyboard.

1. Research: Begin by researching your assigned topic so that you are well prepared to write on your assigned topic.
2. Plan: To begin planning your story, you need to decide what you want to say with your assigned topic. You might want to use a graphic organizer or an outline in this stage.
3. Creating Narration/Dialogue: The next step is to decide what needs to be said in your story. This will be completed on a storyboard template such as the one found on the following pages. You will need to use multiple pages to create your story and these can be photocopied as necessary. Each frame should represent 10 seconds of your spoken speech, so you'll want to limit what you write for each frame.
4. Pictures: Use the internet to find pictures that will fit the narration you have written for each frame. Once you find an appropriate picture, save the picture to a file on your computer or onto a jump drive. It would be a good idea to label each picture so that you can later match the picture to the appropriate narration.
5. Creating your digital storyboard: Now you are ready to put everything together. Bring your pictures and your storyboard pages to your teacher. S/he will go over your plans and help you make corrections if necessary. S/he will then show you how to integrate all of your material into Movie Maker.
6. Publishing your work: Once you've completed your digital storybook, email it to your instructor.

PAGE:	DATE:	PROJECT NAME:	AUTHOR:
<p>Here you do a quick sketch of what will appear at this point in your digital story... you can also paste a graphic or photo here...do whatever works to remind you of what 's going on ...</p> 		<p>FRAME/EVENT DESCRIPTION</p> <p>Here you describe:</p> <ul style="list-style-type: none"> • what will appear on the screen (picture, clip, graphic or other kind of visual) • what listeners will hear (music, narrative, sounds) • your director's comments about what you are trying to achieve and communicate... 	<p>MEDIA LIST</p> <p>Here you list the specifics of every piece of media you will need; this will help you gather materials before beginning story construction; it also serves as a "works cited list" for copyright purposes...</p> <ul style="list-style-type: none"> • Music, songs, sounds, voice recordings • Pictures, graphics, diagrams • Video clip • Text, titles, transitions
<p><u>NARRATION:</u></p> <p>Here you write out or describe the narrative...</p>			
		<p>Directions</p>	
<p><u>NARRATION:</u></p>			

<u>PAGE:</u>	<u>DATE:</u>	<u>PROJECT NAME:</u>	<u>AUTHOR:</u>
	FRAME DESCRIPTION		MEDIA LIST AND DESCRIPTION
<u>NARRATION:</u>			
			
<u>NARRATION:</u>			

<u>PAGE:</u>	<u>DATE:</u>	<u>PROJECT NAME:</u>	<u>AUTHOR:</u>
		FRAME DESCRIPTION	
<u>NARRATION:</u>			
<u>MEDIA LIST:</u>			

Activity #2: Research and present

1. Research and present/write: Prepare a powerpoint presentation or a written essay comparing the concepts presented throughout the Emancipation Proclamation to an event or situation in another time period in American or World History. (W.5.9, W/WHST.6-8.9, W/WHST.11-12.9 and all of Writing Anchors 6, 7, 8, if writing an essay and SL1.4, SL.3.4, SL5.4, SL 8.4, SL9-10.4, SI5.5, SL8.5, and SL11-12.5 if preparing a powerpoint presentation)

Activity #3: Analyzing Themes

1. Write an essay analyzing Lincoln's Gettysburg Address speech and King's I Have a Dream speech. Explain the concepts and themes presented in both speeches. (RI.9-10.9,W.1.7- (W/WHST.11-12.7)

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