

Kentucky Shakespeare Presents

Living History: We the People

Study Guide

Grades 4 - 12





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Dear Educator,

Thank you for choosing Kentucky Shakespeare to enrich your students' lives with Art Education! We know that the arts are essential to a child's educational experience and development. It is our object to keep the arts alive and thriving in our schools and communities.

Our *Living History: We the People* performance presents events and testimonials from American history from Primary Source Documents. It is based on our First Amendment rights as a society to stand up for social change. We have focused this program on the specific individuals who did just that!

In today's increasingly technological and globalized world, there are a plethora of means to have your students' voices and opinion to be heard. We hope that with the historical examples from this performance they will be able to stand up for their own educated ideas and become active members of our society!

This comprehensive Study Guide includes essential background information, pre/post performance activities, and a list of applicable Academic Standards that are met with this performance. While giving additional arts related experiences, these teacher-led activities are intended to broaden the understanding of American history.

Please contact us with any questions or need for further assistance. Thank you for supporting the Commonwealth's largest in-school arts provider and the United States' oldest, free Shakespeare festival!

All Our Best to You,

Kyle Ware

Director of Education

Hannah Pruitt

Director of Creative Engagement

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Academic Standards

Arts & Humanities

TH:RE7.1.4-5, TH:RE8.1.4-5, TH:CN10.1.4-5, TH:CN11.1.4-5, TH:RE9.1.6-8, TH:CN10.1.6-8, TH:CN11.1.6-8, TH:RE7.1.I-III, TH:RE8.1.I-III, TH:RE9.1.I-III, TH:CN10.1.I-III, TH:CN11.1.I-III

ELA

RL.4.3, SL.4.1B, SL.4.1C, SL.4.2, RL.5.2, RI.5.3, RI.5.5, RI.5.6, SL.5.1B, SL.5.3, SL.6.1B, RI.6.8, SL.7.1C, RL.9-10.9, RL.11-12.9

Social Studies

SS-04-2.3.2, SS-05-1.1.2, SS-05-1.3.1, SS-05-1.3.2, SS-05-2.3.1, SS-05-2.3.2, SS-05-3.2.1, SS-05-5.1.1, SS-05-5.2.1, SS-06-1.1.2, SS-06-2.3.1, SS-06-2.3.2, SS-06-5.1.1, SS-08-1.1.2, SS-08-1.1.3, SS-08-1.3.1, SS-08-1.3.2, SS-08-2.3.1, SS-08-2.3.2, SS-08-5.1.1, SS-08-5.2.2, SS-08-5.2.3, SS-08-5.2.4, SS-HS-1.3.1, SS-HS-1.3.2, SS-HS-1.3.3, SS-HS-2.1.1, SS-HS-2.3.2, SS-HS-4.2.2, SS-HS-5.1.1, SS-HS-5.1.2, SS-HS-5.2.2, SS-HS-5.2.4, SS-HS-5.2.6



Show Synopsis

Living History: We the People was created with the Department of Education and a panel of Social Studies teachers for teachers to help them meet Academic standards.

This 60-minute production teaches the necessity and value of civic engagement in a democratic society. Our story travels from early colonization through the 21st century, using primary source documents to bring to life moments from American history in which citizens exercised their First Amendment rights. By focusing on their involvement in their changing society, it allows us to draw connections between the citizens of the past and how their actions crafted the world in which we live today.

Living History: We the People inspires students to get involved, learning that it only takes one person to stand up and share their vision for the world to change!

How can we both make this be the most efficient and successful performance?

- We ask that you create an environment conducive to a positive interaction with your students including an **open space** for our Artist Educators to perform and seating students on bleachers or to where they can easily see the performance.
- For your use, we have provided these activities for both **pre- and post-workshop discussion**. They are a fun and an engaging way to enhance learning and allow students to make the most of their arts experience with us.
- It is of utmost importance not only to your students but to our Artist Educators as well that there are **adult school staff members present in the room** throughout the performance. Students tend to have less distractions and are more encouraged to participate in the performance with familiar adult presences in the room.

The First Amendment

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Religion

The First Amendment prohibits government from establishing a religion and protects each person's right to practice (or not practice) any faith without government interference.

Free Speech

The First Amendment says that people have the right to speak freely without government interference.

Free Press

The First Amendment gives the press the right to publish news, information and opinions without government interference. This also means people have the right to publish their own newspapers, newsletters, magazines, etc.

Assembly

The First Amendment says people have the right to gather in public to march, protest, demonstrate, carry signs and otherwise express their views in a nonviolent way. It also means people can join and associate with groups and organizations without interference.

Petition

The First Amendment says that people have the right to appeal to government in favor of or against policies that affect them or that they feel strongly about. This freedom includes the right to gather signatures in support of a cause and to lobby legislative bodies for or against legislation.



What Does That Mean to Me?

The First Amendment (Amendment I) to the United States Constitution is part of the Bill of Rights. It is made up of amendments that protect individual freedoms from the government and ensures that each citizen has a voice in how the government works.



People of Living History: Voices for Social Change!

- **George Hewes** – a shoemaker who rebelled against taxes imposed by the British government on items such as paint, glass, stamps, and tea. He participated in the Boston Tea Party, a protest in which civilians destroyed an entire shipment of tea by throwing the cases into the Boston Harbor.
- **Patrick Henry** – a Virginia statesman who stood up against the Stamp Act and the rule of England in America. His famous quote, “Give me liberty or give me death,” served as a call to arms to mobilize a stronger resistance to British taxes.
- **Thomas Paine** – an English-American author and political activist who created such stirring pamphlets as *Common Sense* that called for total American independence from Great Britain.
- **Crazy Horse** – a Indigenous Leader of the Sioux tribe who stood up to the American Government after they began to force Indigenous Peoples off of their land and onto reservations.
- **Dorthea Lynde Dix**– an American activist who, through a vigorous program of lobbying state legislatures and the United States Congress on behalf of the indigent insane, created the first generation of American mental asylums.
- **Horace Mann** - argued that universal public education was the best way to turn the nation’s unruly children into disciplined, judicious republican citizens. Mann won widespread approval for building public schools. Most states adopted one version or another of the system he established in Massachusetts, especially the program for “normal schools” to train professional teachers.
- **Margaret Fuller** - one of the organizers for the Women’s Rights Convention in Seneca Falls, New York and a great supporter for women’s rights.
- **Harriet Beecher Stowe** – American author of *Uncle Tom’s Cabin, or Life Among the Lowly*, an anti-slavery novel. Published in 1852, the novel helped lay the groundwork for the Civil War.
- **John Brown** - an American revolutionary abolitionist who advocated and practiced armed insurrection as a means to abolish slavery in the United States in the 1850s. Called “the most controversial of all 19th-century Americans,” his speeches at his final trial captured national attention.

- **David Walker** – a son of a slave who spoke out against the practice of slavery with the words of America’s own Declaration of Independence, “...that all men are created equal.”
- **Abraham Lincoln** - the 16th President of the United States, serving from March 1861 until his assassination in April 1865. He successfully led his country through a great constitutional, military and moral crisis – the American Civil War – preserving the Union, ending slavery, and promoting economic and financial modernization.
- **Jacob Riis** – a photographer and reporter for the New York Tribune who did not shy away from giving the true description of the poverty and suffering of the lower classes in the late 1800s. His book, *How the Other Half Lives*, shed some light on the disparity of wealth in America.
- **Upton Sinclair** – an author who gave a realistic and disturbing account of the conditions in meatpacking plants where the unsanitary practices and unsafe work environments were going unchecked.
- **Carrie Chapman Catt** – women’s rights activist and “Suffragette of The Midwest” who led campaign and protests for women’s right to vote.
- **Terry Janzen** - a Japanese American who wrote about her experience of being held in a prison camp after the events of the bombing of Pearl Harbor. Her writings helped to give a first person account of those camps and the experience of those 120,000 Japanese Americans.
- **Margaret Smith** – a U.S. Senator who, in the midst of the Red Scare over Communism, was a voice of reason and a champion of the First Amendment’s right to free speech.
- **Anne Moody** - a Black college student who ,along with some of her friends, protested segregation by holding a sit in at a food counter who did not allow Black customers to be served.
- **Martin Luther King Jr.** – a proponent for non-violent protests in the 1960s for African American equal rights.



Primary Source Documents for *Living History: We the People*

Document: Excerpt from George Hewes' account of the Boston Tea Party

It was now evening, and I immediately dressed myself in the costume of an Indian, equipped with a small hatchet, which I and my associates denominated the tomahawk, with which, and a club, after having painted my face and hands with coal dust in the shop of a blacksmith, I repaired to Griffin's wharf, where the ships lay that contained the tea. When I first appeared in the street after being thus disguised, I fell in with many who were dressed, equipped and painted as I was, and who fell in with me and marched in order to the place of our destination.

When we arrived at the wharf, there were three of our number who assumed an authority to direct our operations, to which we readily submitted. They divided us into three parties, for the purpose of boarding the three ships which contained the tea at the same time. The name of him who commanded the division to which I was assigned was Leonard Pitt. The names of the other commanders I never knew. We were immediately ordered by the respective commanders to board all the ships at the same time, which we promptly obeyed. The commander of the division to which I belonged, as soon as we were on board the ship appointed me boatswain, and ordered me to go to the captain and demand of him the keys to the hatches and a dozen candles. I made the demand accordingly, and the captain promptly replied, and delivered the articles; but requested me at the same time to do no damage to the ship or rigging. We then were ordered by our commander to open the hatches and take out all the chests of tea and throw them overboard, and we immediately proceeded to execute his orders, first cutting and splitting the chests with our tomahawks, so as thoroughly to expose them to the effects of the water.

In about three hours from the time we went on board, we had thus broken and thrown overboard every tea chest to be found in the ship, while those in the other ships were disposing of the tea in the same way, at the same time. We were surrounded by British armed ships, but no attempt was made to resist us.

We then quietly retired to our several places of residence, without having any conversation with each other, or taking any measures to discover who were our associates; nor do I recollect of our having had the knowledge of the name of a single individual concerned in that affair, except that of Leonard Pitt, the commander of my division, whom I have mentioned. There appeared to be an understanding that each individual should volunteer his services, keep his own secret, and risk the consequence for himself. No disorder took place during that transaction, and it was observed at that time that the stillest night ensued that Boston had enjoyed for many months.



Document: Excerpts from Patrick Henry's speech to the Second Virginia Convention in 1775



“I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years, to justify those hopes with which gentlemen have been pleased to solace themselves, and the House? Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss. Ask yourselves how this gracious reception of our petition comports with these war-like preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled, that force must be called in to win back our love? Let us not deceive ourselves, sir. These are the implements of war and subjugation; the last arguments to which kings resort. I ask, gentlemen, sir, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us; they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain.”

“Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free if we mean to preserve inviolate those inestimable privileges for which we have been so long contending if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us! “

“It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!”

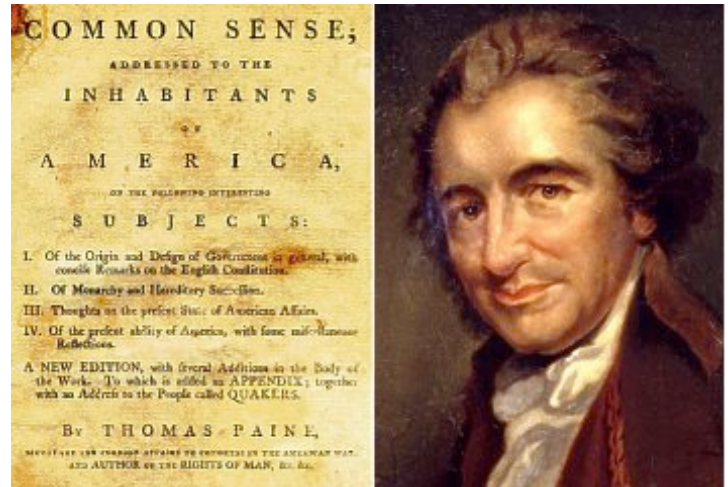
Document: Excerpts from *Common Sense* by Thomas Paine

“There is something exceedingly ridiculous in the composition of Monarchy...The state of a king shuts him from the World, yet the business of a king requires him to know it thoroughly.”

“Thirty kings and two minors have reigned in that distracted kingdom since the conquest, in which time there has been (including the revolution) no less than eight civil wars and nineteen Rebellions. Wherefore instead of making for peace, it makes against it, and destroys the very foundation it seems to stand upon...I have heard it asserted by some, that

America has flourished under her former connection with Great Britain... our corn will fetch its price in any market in Europe, and our imported goods must be paid for buy them where we will.”

“Europe is too thickly planted with Kingdoms to be long at peace, and whenever a war breaks out between England and any foreign power, the trade of America goes to ruin, because of her connection with Britain!...A government of our own is our natural right: And when a man seriously reflects on the precariousness of human affairs, he will become convinced, that it is infinitely wiser and safer, to form a constitution of our own in a cool deliberate manner.”

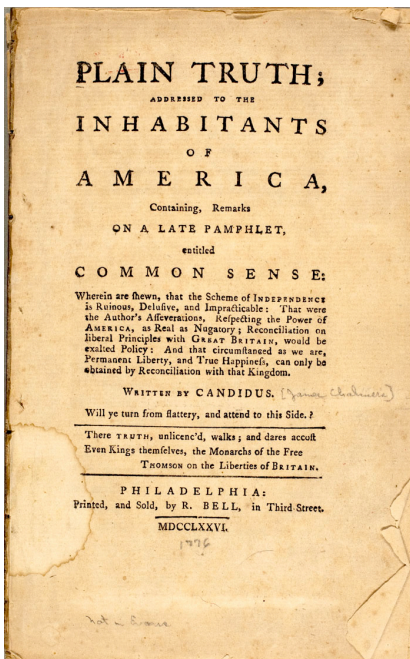


VS.

Document: Excerpts from *Plain Truth* by James Chalmers

“The excellent Montesquieu declares...”that no government is so subject to civil wars, and intestine commotions, as that of the democratical or popular form”...If we examine the republics of Greece and Rome, we ever find them in a state of war domestic or foreign..”

“Our author surely forgets, that when independent, we cannot trade with Europe, without political connections...Britain would be a principal mart for our lumber, part of our grain, naval stores, and tobacco...Innumerable are the advantages of our connection with Britain...[she] is a sure way to avoid the horrors and calamities of war...the protection of Great Britain will secure us peace, and the friendship of all Europe.”



Document: Exerpts Address of the Committee and Council of the Cherokee Nation

“Before we close this address, permit us to state what we conceive to be our relation with the United States. After the peace of 1783, the Cherokees were an independent people; absolutely so, as much as any people on earth. They had been allies to Great Britain, and as a faithful ally took a part in the colonial war on her side. They had placed themselves under her protection, and had they, without cause, declared hostility against their protector, and had the colonies been subdued, what might not have been their fate? But her power (Great Britain’s) on this continent was broken. She acknowledged the independence of the United States, and made peace. The Cherokees therefore stood alone; and, in the circumstances, continued the war. They were then under no obligations to the United States any more than to Great Britain, France or Spain. The United States never subjugated the Cherokees; on the contrary, our fathers remained in possession of their country, and with arms in their hands...”

“...We are not willing to remove; and if we could be brought to this extremity, it would be not by argument, not because our judgement was satisfied, not because our condition will be improved; but only because we cannot endure to be deprived of our national and individual rights and subjected to a process of intolerable oppression.”

“We wish to remain on the land of our fathers. We have a perfect and original right to remain without interruption or molestation. The treaties with us, and laws of the United States made in pursuance of treaties, guaranty our residence, and our privileges and secure us against intruders. Our only request is, that these treaties may be fulfilled, and these laws executed.”

“But if we are compelled to leave our country, we see nothing but ruin before us. The country west of the Arkansas territory is unknown to us. From what we can learn of it, we have no prepossessions in its favor. All the inviting parts of it, as we believe, are preoccupied by various Indian nations, to which it has been assigned. They would regard us as intruders, and look upon us with an evil eye. The far greater part of that region is, beyond all controversy, badly supplied with wood and water; and no Indian tribe can live as agriculturists without these articles. All our neighbors, in case of our removal, though crowded into our near vicinity, would speak a language totally different from ours, and practice different customs. The original possessors of that region are now wandering savages lurking for prey in the neighborhood. They have always been at war, and would be easily tempted to turn their arms against peaceful emigrants. Were the country to which we are urged much better that it is represented to be and were it free from the objections which we have made to it, still it is not the land of our birth, nor of our affections. It contains neither the scenes of our childhood, nor the graves of our fathers.”



Document: Excerpts from Horace Mann's Twelfth Annual Report to the Massachusetts Board of Education

“Now two or three things will doubtless be admitted to be true, beyond all controversy, in regard to Massachusetts. By its industrial condition, and its business operations, it is exposed, far beyond any other State in the Union, to the fatal extremes of overgrown wealth and desperate poverty. Its population is far more dense than that of any other State. It is four or five times more dense than the average of all the other States taken together; and density of population has always been one of the proximate causes of social inequality.”

“Now surely nothing but Universal Education can counter-work this tendency to the domination of capital and the servility of labor. If one class possesses all the wealth and the education, while the residue of society is ignorant and poor, it matters not by what name the relation between them may be called: the latter, in fact and in truth, will be the servile dependents and subjects of the former. But, if education be equally diffused, it will draw property after it by the strongest of all attractions; for such a thing never did happen, and never can happen, as that an intelligent and practical body of men should be permanently poor. Property and labor in different classes are essentially antagonistic; but property and labor in the same class are essentially fraternal.”

“Education then, beyond all other devices of human origin, is a great equalizer of the conditions of men,—the balance-wheel of the social machinery. I do not here mean that it so elevates the moral nature as to make men disdain and abhor the oppression of their fellow men. This idea pertains to another of its attributes. But I mean that it gives each man the independence and the means by which he can resist the selfishness of other men. It does better than to disarm the poor of their hostility toward the rich: it prevents being poor. The spread of education, by enlarging the cultivated class or caste, will open a wider area over which the social feelings will expand; and, if this education should be universal and complete, it would do more than all things else to obliterate factitious distinctions in society.”



Horace Mann.

Document: Dorothea Dix's letter to Massachusetts legislators



I tell what I have seen—painful and as shocking as the details often are—that from them you may feel more deeply the imperative obligation which lies upon you to prevent the possibility of a repetition or continuance of such outrages upon humanity. If I inflict pain upon you, and move you to horror, it is to acquaint you with suffering which you have the power to alleviate, and make you hasten to the relief of the victims of legalized barbarity...I must confine myself to few examples, but am ready to furnish other and more complete details, if required. If my pictures are displeasing, coarse, and severe, my subjects, it must be recollected, offer no tranquil, refined, or composing features. The condition of human beings, reduced to the extremest states of degradation and misery, cannot be exhibited in softened language, or adorn a polished page.

I proceed, Gentlemen, briefly to call your attention to the present state of Insane Persons confined within this Commonwealth, in cages, closets, cellars, stalls, pens! Chained, naked, beaten with rods, and lashed into obedience!

As I state cold, severe facts, I feel obliged to refer to persons, and definitely to indicate localities. But it is upon my subject, not upon localities or individuals, I desire to fix attention; and I would speak as kindly as possible of all Wardens, Keepers, and other responsible officers, believing that most of these have erred not through hardness of heart and willful cruelty, so much as want of skill and knowledge, and want of consideration. Familiarity with suffering, it is said, blunts the sensibilities, and where neglect once finds a footing other injuries are multiplied. This is not all, for it may be justly and strongly be added that, from the deficiency of adequate means to meet the wants of these cases, it has been an absolute impossibility to do justice in this matter. Prisons are not constructed in view of being converted into County Hospitals, and Alms Houses are not founded as receptacles for the Insane. And yet, in the face of justice and common sense, Wardens are by law compelled to receive, and Masters of Alms-House not to refuse, Insane and Idiotic subjects in all stages of mental disease and privation.

It is the Commonwealth, not its integral parts, that is accountable for most of the abuses which have lately, and do still exist. I repeat it, it is defective legislation which perpetuates and multiplies these abuses... Men of Massachusetts, I beg, I implore, I demand, pity and protection, for these of my suffering, outraged sex! Fathers, Husbands, Brothers, I would supplicate you for this boon—but what do I say? I dishonor you, divest you at once of Christianity and humanity—does this appeal imply distrust. If it comes burthened with a doubt of your righteousness in this Legislation, then blot it out; while I declare confidence in your honor, not less than your humanity. Here you will put away the cold, calculating spirit of selfishness and self-seeking; lay off the armor of local strife and political opposition; here and now, for once, forgetful of the earthly and perishable, come up to these halls and consecrate them with one heart and one mind to works of righteousness and just guardians of the solemn rights you hold in trust. Raise up the fallen; succor the desolate; restore the outcast; defend the helpless; and for your eternal and great reward, receive the benediction . . . “Well done, good and faithful servants, become rulers over many things!”

Document: Excerpt from *Uncle Tom's Cabin* by Harriet Beecher Stowe

The day after the letter arrived in New Orleans, Susan and Emmeline were attached, and sent to the depot to await a general auction on the following morning; and as they glimmer faintly upon us in the moonlight which steals through the grated window, we may listen to their conversation. Both are weeping, but each quietly, that the other may not hear.

"Mother, just lay your head on my lap, and see if you can't sleep a little," says the girl, trying to appear calm. "

"I haven't any heart to sleep, Em; I can't; it's the last night we may be together!"

"Oh, mother, don't say so! perhaps we shall get sold together, — who knows?"

"If 't was anybody's else case, I should say so, too, Em," said the woman; " but I 'm so 'feard of losin' you that I don't see anything but the danger."

"Why, mother, the man said we were both likely, and would sell well."

Susan remembered the man's looks and words. With a deadly sickness at her heart, she remembered how he had looked at Emmeline's hands, and lifted up her curly hair, and pronounced her a first-rate article. Susan had been trained as a Christian, brought up in the daily read-ing of the Bible, and had the same horror of her child's being sold to a life of shame that any other Christian mother might have; but she had no hope, — no protection.

"Mother, I think we might do first-rate, if you could get a place as cook, and I as chambermaid or seamstress, in some family. I dare say we shall. Let's both look as bright and lively as we can, and tell all we can do, and perhaps we shall," said Emmeline.

"I want you to brush your hair all back straight, to-morrow," said Susan.

"What for, mother? I don't look near so well, that way."

"Yes, but you'll sell better so."

"I don't see why!" said the child.

"Respectable families would be more apt to buy you, if they saw you looked plain and decent, as if you wasn't trying to look handsome. I know their ways better 'n you do," said Susan.

"Well, mother, then I will."

"And, Emmeline, if we shouldn't ever see each other again, after to-morrow, — if I 'm sold way up on a plantation somewhere, and you somewhere else, — always remember how you 've been brought up, and all Missis has told you; take your Bible with you, and your hymn-book; and if you 're faithful to the Lord, He'll be faithful to you."

So speaks the poor soul, in sore discouragement; for she knows that to-morrow any man, however vile and brutal, however godless and merciless, if he only has money to pay for her, may become owner of her daughter, body and soul; and then, how is the child to be faithful? She thinks of all this, as she holds her daughter in her arms, and wishes that she were not handsome and attractive. It seems almost an aggravation to her to remember how purely and piously, how much above the ordinary lot, she has been brought up. But she has no resort but to pray; and many such prayers to God have gone up from those same trim, neatly arranged, respectable slave-prisons, — prayers which God has not forgotten, as a coming day shall show; for it is written, "Whoso causeth one of these little ones to offend, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea."

Document: Excerpts from John Brown's Interview in the Charlestown Prison

Mr. Vallandigham (member of Congress from Ohio, who had just entered) - "Mr. Brown, who sent you here?"

Mr. Brown - "No man sent me here; it was my own prompting and that of my Maker, or that of the devil, which ever you please to ascribe it to. I acknowledge no man [master] in human form."

Mr. Mason - "What was your object in coming?"

Mr. Brown - "We came to free the slaves, and only that."

Mr. Mason - "How do you justify your acts?"

Mr. Brown - "I think, my friend, you are guilty of a great wrong against God and humanity - I say it without wishing to be offensive, - and it would be perfectly right for anyone to interfere with you so far as to free those you willfully and wickedly hold in bondage. I do not say this insultingly."

Mr. Mason - "I understand that."

Mr. Brown - "I think I did right, and that others will do right who interfere with you at any time and all times. I hold that the golden rule, "Do unto others as you would that others should do unto you," applies to all who would help others to gain their liberty."

Mr. Brown - "I want you to understand gentlemen - (and to the Reporter of the Herald) you may report that - I want you to understand that I respect the rights of the poorest and weakest of colored people, oppressed by the slave system, just as much as I do those of the most wealthy and powerful. That is the idea that has moved me, and that alone. We expected no reward except the satisfaction of endeavoring to do for those in distress and greatly oppressed as we would be done by. The cry of distress of the oppressed is my reason, and the only thing that prompted me to come here."

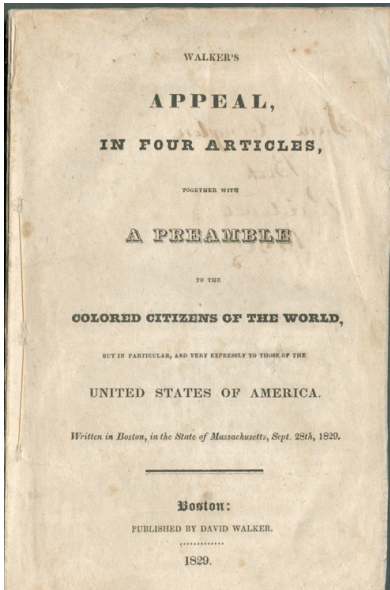
Reporter of the Herald - "I do not wish to annoy you; but if you have anything further you would like to say I will report it."

Mr. Brown - "I have nothing to say, only that I claim to be here in carrying out a measure I believe perfectly justifiable, and not to act the part of an incendiary or ruffian, but to aid those suffering great wrong. I wish to say, furthermore, that you had better - all you people at the South - prepare yourselves for a settlement of that question that must come up for settlement sooner than you are prepared for it. The sooner you are prepared the better. You may dispose of me very easily. I am nearly disposed of now; but this question is still to be settled - this negro question I mean; the end of that is not yet."

Bystander - "Brown, suppose you had every [negro] in the United States, what would you do with them?"

Mr. Brown - "Set them free."

Document: Excerpt from David Walker's Appeal to the Coloured Citizens of the World



See your Declaration Americans!!! Do you understand your own language? Hear your language, proclaimed to the world, July 4th, 1776—
"We hold these truths to be self evident—that ALL MEN ARE CREATED EQUAL!! that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness!!"
Compare your own language above, extracted from your Declaration of Independence, with your cruelties and murders inflicted by your cruel and unmerciful fathers and yourselves on our fathers and on us—men who have never given your fathers or you the least provocation!!!!!!

Hear your language further! "But when a long traits of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

Now, Americans! I ask you candidly, was your sufferings under Great Britain, one hundredth part as cruel and tyrannical as you have rendered ours under you? Some of you, no doubt, believe that we will never throw off your murderous government and "provide new guards for our future security." If Satan has made you believe it, will he not deceive you?

Do the whites say, I being a black man, ought to be humble, which I readily admit? I ask them, ought they not to be as humble as I? or do they think that they can measure arms with Jehovah? Will not the Lord yet humble them? or will not these very coloured people whom they now treat worse than brutes, yet under God, humble them low down enough? Some of the whites are ignorant enough to tell us that we ought to be submissive to them, that they may keep their feet on our throats. And if we do not submit to be beaten to death by them, we are bad creatures and of course must be damned, &c. If any man wishes to hear this doctrine openly preached to us by the American preachers, let him go into the Southern and Western sections of this country—I do not speak from hear say—what I have written, is what I have seen and heard myself. No man may think that my book is made up of conjecture— I have travelled and observed nearly the whole of those things myself, and what little I did not get by my own observation, I received from those among the whites and blacks, in whom the greatest confidence may be placed.

The Americans may be as vigilant as they please, but they cannot be vigilant enough for the Lord, neither can they hide themselves, where he will not find and bring them out.

Document: Excerpts from Abraham Lincoln's First Inaugural Address, 1861

"This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their evolutionary right to dismember, or overthrow it. I can not be ignorant of the fact that many worthy, and patriotic citizens are desirous of having the national constitution amended. While I make no recommendation of amendments, I fully recognize the rightful authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself; and I should, under existing circumstances, favor, rather than oppose, a fair opportunity being afforded the people to act upon it."

"My countrymen, one and all, think calmly and well, upon this whole subject. Nothing valuable can be lost by taking time. If there be an object to hurry any of you, in hot haste, to a step which you would never take deliberately, that object will be frustrated by taking time; but no good object can be frustrated by it. Such of you as are now dissatisfied, still have the old Constitution unimpaired, and, on the sensitive point, the laws of your own framing under it; while the new administration will have no immediate power, if it would, to change either. If it were admitted that you who are dissatisfied, hold the right side in the dispute, there still is no single good reason for precipitate action. Intelligence, patriotism, Christianity, and a firm reliance on Him, who has never yet forsaken this favored land, are still competent to adjust, in the best way, all our present difficulty."

"In your hands, my dissatisfied fellow countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict, without being yourselves the aggressors. You have no oath registered in Heaven to destroy the government, while I shall have the most solemn one to "preserve, protect and defend" it."

"I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field, and patriot grave, to every living heart and hearthstone, all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature."



Activities for Exploration

In this portion of the Study Guide, we will focus on Four Activities: Perspective Tableaus, Conflict Resolution Tableaus, Argumentative Monologues, and Call to Action Monologues. These activities engage students on multiple levels – a good wake up call for all types of learners. There is no fear of right or wrong answers and no anxiety about competing which increases student motivation! The purpose is to start a dialogue- student inquiries should lead to their own discoveries.

Activity 1 – Perspective Tableaus

- 1) Start with a historical photograph or painting, preferably with a variety of characters. (i.e. John Brown’s trial)
- 2) Ask students: What do you see? Who are these people? What are they wearing? What does that tell us about them? Where is the focus of the piece? What does that tell us about it? Was it created or taken from the actual time period or was it created later? How could this change the interpretation of the piece?
- 3) If students do not get to identification on their own, then you can identify the characters and situation in the picture for them. (historical figures, soldiers, slaves, etc.)
- 4) This is a good time to review the historical background of this event – what time period was this? What do we know about that time period? What were the historical perspectives being formed during this time? (John Brown- he was arrested for leading a slave revolt, raiding a weapons bunker at Harpers Ferry, VA. At this time in history, two historical perspectives you might have found would have been abolitionists and anti-abolitionists.)
- 5) Have volunteer students come to the front of the classroom and re-enact the painting or photograph. Each student will choose a character and mimic their still expression, pose, and placement – eventually recreating the entire picture.
- 6) Ask the students to think about the character they’ve chosen and what their perspective would be about the situation at hand (How would a soldier feel having to escort John Brown to prison? Is the soldier from the North or the South? How would a slave feel about John Brown? How would the judges feel after convicting him? Was it an easy or a hard decision?)
- 7) After the students have thought about their character’s perspective, the teacher will – one by one – tap on the shoulder of each student in the tableau. When the student is tapped, they will say out loud one emotion they think they’re character is feeling. The teacher may ask, “Why is your character feeling that way?”
- 8) The teacher will then go around the tableaus and tap each student on the shoulder a second time. This time, the student must respond with a phrase of dialogue they’re character would think or say. Once again, the teacher may ask, “Why would your character say these things?”
- 9) The activity may be repeated as many times as needed, with different paintings/photographs or the same. Students may be rotated out until everyone has a chance.

Activity 2 – Conflict Resolution Tableaus

- 1) Provide a historical conflict topic that you previously discussed in class. (I.E. Boston Tea Party - Colonists Protesting Taxes on Goods by Great Britain)
- 2) Tell the class their goal is to represent that topic by creating a still picture with their bodies.
- 3) Designate one person as the “sculptor.” Using however many classmates you want, the sculptor must create a physical image that represents the given topic. The sculptor silently directs them where to go, how to stand, what expression to have, and the sculptees must respond accordingly.
- 4) Once the sculpture has been created, the rest of the class discusses the image. “What characters do you see? What historical perspectives are shown? How does this image represent the topic?”
- 5) After discussion, the teacher poses a question: “How can we make this image a stronger representation of (the topic)?” If any student has a suggestion for making the image stronger, then the teacher appoints them as the new sculptor who modifies the image, adding, subtracting, or moving sculptees.
- 6) Discuss the new image. What changed? How did this make the image stronger? Keep making adjustments until the class is satisfied with the image as a representation of the topic.
- 7) When the classroom is satisfied with the image, the teacher proposes a new goal of modifying the current image until you have shown how to fix the CONFLICT shown in the topic.
- 8) Repeat steps 5 – 7. Can we make this image of conflict resolution even stronger? Arrive at an agreed upon image of resolution.

This activity can be completed with a number of topics! For example: Patriots and Loyalists, Civil War, women’s inequality, factory owners and factory workers, Vietnam War, Japanese internment camps, etc.

Note: This activity is also a great way to get the students to talk about conflicts in their own lives. Ask:
“What makes you feel small or insignificant? Represent that situation.”
“Is there something you’ve seen in the school that is unfair? Represent that situation.”

Activity 3 – Argumentative Monologues

Note: These are great as an end-of-class assessment or use a class performance as an end-of-the-week reward!

- 1) Pick a historical topic you have previously discussed in class. (I.E. The creation of the Bill of Rights)
- 2) Make a list on the board off all the perspectives involved in this topic. (authors of the Bill of Rights, loyalists to Great Britain, businessman from New England, young mother moving to the U.S. with her children from a country ruled by a dictator, etc.)
- 3) Assign each student a perspective.
- 4) The students must write a 5+ sentence monologue (like a speech or a story) from that character’s perspective. In that monologue, they should focus on answering these questions: “What is your character doing or where is your character? What is your character afraid of? What does your character want to happen?” These questions give the monologue a complete arc: context, conflict, and resolution.
- 5) All students should hand the monologues in. You can either use them as written assessments or have the students get up and perform/read them out loud.
- 6) Collecting all the monologues and then handing them out to a student who did not write the monologue. The students should then read the monologue, become familiar with it, find a way to empathize with it, and then read it out loud in front of the class. You can use the performance as an opportunity to juxtapose two related perspectives such as an author of the Bill of Rights and a loyalist to Great Britain perform against each other.

Activity 4 – Call to Action Monologues

In the performance of *Living History: We the People* that you just saw, the actors shared examples of individuals illustrating the First Amendment right of free speech to invoke social change. Here is an excerpt of another example of a young girl in 2011 who utilized YouTube for social change in Egypt:

“My name is Asmaa Mahfouz, I’m making this video to give you one simple message:
we want to go down to Tahrir Square on January 25th.

If we still have honor and want to live in dignity on this land, we have to go down on January 25th.
We’ll go down and demand our rights, our fundamental human rights.

Tomorrow, if we make our stand despite all the security may do to us and stand as one in peaceful protest, it will be the first real step on the road to change, the first real step that will take us forward and teach us a lot of things. Our solidarity in planning is a success in itself. To simply know that we must demand our rights, that is success.

Power belongs to the people, not to the thugs. Power is in unity, not in division.”

Watch Asmaa’s original video, and read the Democracy Now article about her role in the uprising.:

http://www.democracynow.org/2011/2/8/asmaa_mahfouz_the_youtube_video_that

Discuss:

What were they protesting for? Are there things that you would be willing to protest about? How are you and Asmaa alike? How are you different?

In your group, decide on a specific audience and means of communicating with them (for example a video for YouTube viewers, an article through a school newsletter, a speech to present at a debate) to address a problem that the youth of your age faces. What is your problem and why is the communication that you chose the best way to share ideas with your intended audience?

Create a message that calls people to action like the one above in the style you chose i.e. video script, news article, speech, etc. As a group, come up with why your topic is a problem, possible ways to resolve it, and why others should join your cause.

If there is time, be prepared (as a group) to share your message.

Pre-Show and Post-Show Quiz for *Living History: We the People*

Please complete the following test before & after watching the performance.

Name: _____ Date: _____

1. What is it called when the Constitution of the U.S. is changed?
 - a. Amendment
 - b. Addition
 - c. Update
 - d. Fix

2. The first 10 changes to the Constitution are known as what?
 - a. List of Freedoms
 - b. List of Rights
 - c. Bill of Freedoms
 - d. Bill of Rights

3. The Bill of Rights guarantees individual freedoms instead of protecting the government.

True or False?

4. How many parts are there to the First Amendment?
 - a. One
 - b. Five
 - c. Three
 - d. Ten

5. Which of these are mentioned in the First Amendment?
 - a. Freedom of Speech
 - b. Freedom of Religion
 - c. Freedom of Assembly
 - d. All of the Above

6. A _____ source gives original information. It comes directly from a time being studied or from a person who was involved in the events being studied.
 - a. Secondary
 - b. Truthful
 - c. Primary
 - d. Factual

7. The United States has a form of government called democracy. Which of these describes democracy?
 - a. A king or queen rules over the country and the power is kept in their family.
 - b. The people of the country have a say in how the government is run.
 - c. One person makes all the rules.
 - d. None of the Above

8. Pick one of the freedoms named in the First Amendment and give two specific examples of how you may take part in that freedom.

ANSWER KEY

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8. Pick one of the freedoms named in the First Amendment and give two specific examples of how you may take part in that freedom.

Example: Freedom of Assembly - gathering a group of friends together at your home to discuss how you would like to be more involved in changes in your neighborhood , inviting anyone to a park to clean up litter and discuss a specific cause like climate change awareness

Use Your Voice-Links!

Below are some other organizations and resources that help student exercise their First Amendment rights:

1 for All – A resource for teaching and exercising the First Amendment. Includes videos and posters from celebrities about the first amendment, scholarship contests for students, grants for schools, media resources, lesson plans.

<http://1forall.us/>

Civic Education Lesson Guides with Channel One News – lesson guides on modern freedom of speech issues (Cyberbullying, students speaking at school-sponsored events, Women's History Month).

<https://www.channelone.com/educators/>

National Constitution Center – resources on teaching about the First Amendment including videos, blogs, learning materials, and more.

<https://constitutioncenter.org/interactive-constitution/learning-material/first-amendment>

Classroom Challenge

Write a letter to the Kentucky Shakespeare Artist Educators who lead your performance. Describe what you liked and what you learned about U.S. History. Describe what you saw, felt, and heard. What was your favorite part? If you could learn more about any time period of U.S. History, then what would it be?

Mail to:
Kentucky Shakespeare
616 Myrtle St.
Louisville, KY 40208
Email to:
education@kyshakespeare.com

Remember -
In order to form a more perfect Union,
you must Stand Up and **Speak Out!**