

# MEANINGFUL READING

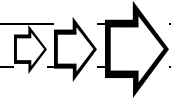
## Expand Knowledge of Black History and Increase Literacy Competence

This guide includes different genres.

Each section begins with an analysis guide and includes examples of the genre.

Students can use the analysis guides to analyze other sources as well as the texts in this resource.

Biographies	p. 2
Poems	p. 8
Speeches	p. 13



### Analyze Biographies: Challenges and Choices

CCSSR2—analyze relationships.

The next pages include examples of Black History biographies. You can use this guide to analyze any biography.

Who is the person? \_\_\_\_\_

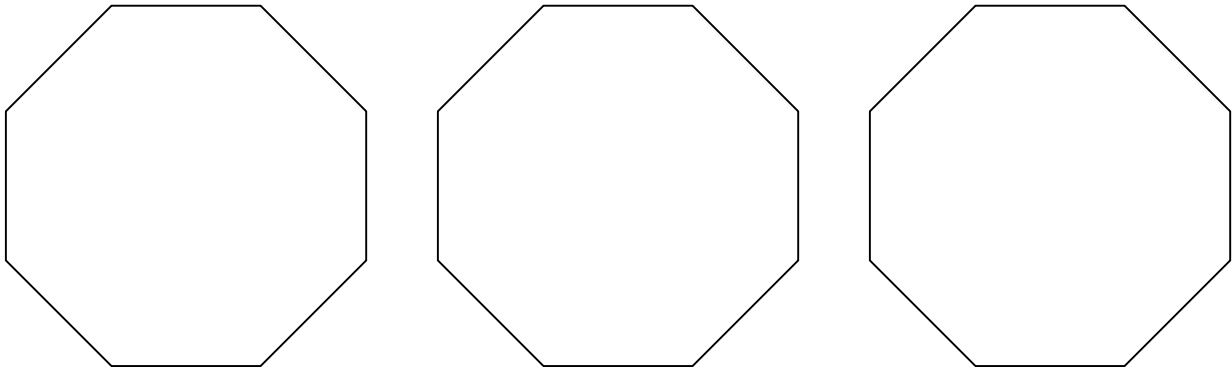
What is a challenge the person overcomes?

\_\_\_\_\_

What choice does the person make? \_\_\_\_\_

What obstacles does the person face?

Name and/or draw three big obstacles in the stop signs.



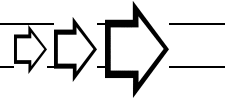
What did the person say about those obstacles?

(If you do not have the statements, *infer* what the person might have said.)

Obstacle	Statement

What does that show about this person's characteristics?

\_\_\_\_\_  
\_\_\_\_\_



## **How Chicago Started**

Long before there was a city of Chicago, a brave man moved here. It was tough to live here then. There were no stores. There were no settlers. It was very cold in the winter and hot in the summer. There was a lot of snow in winter, too. So, it was hard to travel. In spring, there was a lot of rain and mud, and that made it hard to travel as well.

Then an early Chicago leader came here. Jean Baptiste Point DuSable was the first non-Native American to choose to settle in this area. This African American leader built a cabin on the Chicago River. He started a business by trading with the Native Americans. He opened a trading post there in the late 1770's. At first, it was just a small home. Jean Baptiste Point DuSable stayed for more than 20 years and added to it. His building became the most important place in the area.

Getting things to Chicago was hard. Chicago was a very small town. It was hundreds of miles away from the closest city. At first, DuSable traded only with the Native Americans and a few explorers. He would trade tools and other goods for things that they grew, hunted, or made. As more explorers came to the area, his trading post became more important. Settlers bought goods as well.

DuSable's trading post allowed explorers to keep going. They could buy supplies at his post and then keep traveling further. That trading post helped start Chicago as a city. When families moved to Chicago to settle, they could get what they needed to live at the trading post.

At the trading post, settlers bought many things. DuSable sold blankets, butter, flour, furs, knives, cloth, hats, guns, and gunpowder. Settlers and Native Americans both traded for these goods or paid money.

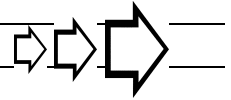
DuSable was the first person who helped people to come to Chicago and settle here. So, much later, Chicago declared him the "father" of the city because he made it possible to settle here.

Today there is a harbor and park honoring DuSable. That park is very close to the place he started the first Chicago business. Perhaps the biggest legacy from DuSable is the location of the city. His trading post was the starting point for the building of the town that became today's big city.

### **Think Big**

What is the central idea of this reading?

Support your answer with examples from the reading.



## **Jean Baptiste Point DuSable: Creating Chicago Possibilities**

*Insert the idea of each section on the line. Then summarize the reading and explain the central idea.*

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Jean Baptiste Pointe du Sable came to Chicago more than 220 years ago. Chicago was a very small place then—only about 350 people lived here at that time, which really was a time of great challenge. It must have been hard to live in Chicago then as the environment was challenging—each season brought problems. There were no stores or really any pathways you could use to move about easily, and it was difficult to get everything you needed to survive. He had come from a distant land, Haiti, and it's not certain how he learned about this place of possibilities and challenges.

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DuSable chose to come here because it was a place where he could build a trading post and transform the area—there was no other trading post here at that time. He thought it was a place of great possibility, that it would grow and hold more and more people who would need a trading post. His trading post would become the catalyst for Chicago's progress, the starting point that brought about the beginning of the city in which millions live today.

DuSable built his trading post himself using his own labor and abilities, using local resources to construct it from wood. First he chose a strategic location, a place where the river and lake converged. That enabled people to reach the post more easily by water. Probably it was easier to get there by water than by land, since it was so muddy in spring and in winter there were deep snows. But in winter the river would be frozen, making it impassable. So it still was a struggle, in every season.

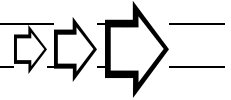
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DuSable traded with the Potawatomi, Native Americans who had lived in this area for many years before the first settlements by pioneers from Europe and other places. He traded tools to them for furs, which they produced by hunting animals, using spears, arrows, and clubs until they were able to get guns and other metal tools. With the trading post came new technologies that would make it easier to hunt and live in the area.

DuSable traded with settlers, too, who were moving to this area. They brought hopes but also many needs because they moved here without all the tools and supplies they would need to build homes and survive in the challenging environment. It's not clear how people learned about Chicago as a place of possibility, but soon more and more pioneers moved to this location to settle. DuSable's vision was being realized—Chicago was becoming a destination that would keep growing.

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DuSable probably knew Chicago was going to grow—he saw more settlers moving here every year, and business was an important place to all of them. DuSable sold the trading post and moved away in 1800, leaving a legacy. The trading post had been a kind of anchor of the growing community. In 1968 Chicago declared DuSable the “Father of Chicago”. His legacy continues today.



## George Washington Carver

George Washington Carver was born near the end of the Civil War, in 1864, and lived until 1943. He loved art and was both an artist and a scientist. As a child, Carver was fascinated with painting, though he was unable to afford the proper materials. Instead, he used blackberry juice as his paint, and horse tail hair as his paintbrush. Carver even went on to study art while in college, but he was encouraged to pursue botany -- the study of plant life -- instead.

We are very fortunate that he did. He spent much of his life helping people by showing them better ways to farm. His ideas have improved agricultural productivity in many countries. He was an innovator, someone who thinks of new and better ways to do things.

Carver was in charge of farm research at the Tuskegee Institute, the college founded in Alabama by the important African-American educator, Booker T. Washington. In addition to emphasizing academic studies, Washington encouraged young African-American men to learn skills, such as carpentry and bricklaying. While at Tuskegee, Carver taught agronomy, or the science of soil management, to poor southern farmers. At first, most of these farmers were former slaves. By teaching these farmers how to better use the land, he helped them to become self-sufficient. In the southern part of the United States, most farmers had practiced what is called agricultural monoculture. That means that they grew one crop--in this case, cotton--at the exclusion of other crops. This had the effect of deteriorating the quality their soil. Carver explained the advantages of introducing alternatives to the cotton crop.

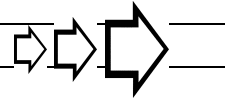
Carver recommended that farmers grow specific crops, like peanuts, sweet potatoes, and soybeans. While it was clear that these types of crops would help to enrich the soil, farmers were concerned that people wouldn't have uses for these products. To address their concerns, Carver developed over 300 uses for the peanut, alone. For example, farmers could feed the vines to farm animals. They could use the hulls for fertilizer. Carver even found a way to make paper from the peanut shells.

Toward the end of his career, Carver returned to his first love of art, painting decorative cards for friends. Through his artwork, he hoped to inspire people to see the beauty around them, and to do great things, themselves. He taught poor farmers how to make paint from clay, and he encouraged them to decorate their homes.

When Carver died, he left his money to help people to keep working on agricultural research. Today, people from many countries come to the George Washington Carver Foundation at Tuskegee Institute. There they learn more in effective ways of farming. Why is this important to the world today?

## Constructed Response

*What do you think this African American's most important legacy is? Explain why you think that is the most important legacy. Use information from the passage and your own ideas in your extended response.*



## AN AFRICAN AMERICAN POET

Gwendolyn Elizabeth Brooks is an African American who became world-famous. She was a poet, and it isn't easy to make a living as a poet. Most poets write poems that do not get published. She did not succeed right away, but in time she did!

Her grandfather was a slave who escaped from slavery. That grandfather fought in the Civil War. He was part of an important era in American history.

His son married a teacher, and they lived in Kansas. The family moved to Chicago when she was a baby. Gwendolyn Brooks went to Chicago public schools. She grew up in Chicago and stayed here for the rest of her life. She traveled many places but always came back to Chicago.

Gwendolyn Brooks enjoyed reading and writing. She wrote about her experiences. She wrote about Chicago. When she was just thirteen, a poem she wrote was published in a magazine. In time, she was published in books and then had books published that were only her poems. She became a noted poet, well known in the United States and in other countries. She won awards for her poetry.

It was not easy to get a job in writing. Even today it is not easy to get a job in which you are paid to write. That is especially true for poets. Most poets do not have a full-time job writing poems. Many work as teachers or in jobs that do not include writing.

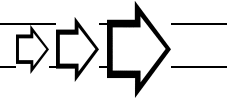
Gwendolyn Brooks worked for a while as a typist. She would type other people's words. But she continued to write her own words. She wrote poems that are important to many people around the world. Her poems inspired them.

In addition to being a poet, she also was a teacher. She taught college students in the Chicago area. She taught them about poetry. She taught them how important it is to make your ideas clear when you write a poem. There are hundreds of people who learned from her in those classes. Probably some of them are writing poems. And most of them also read poems better because of learning from her how to look for the ideas they communicate.

Illinois has a special role called Poet Laureate. Gwendolyn Brooks was named Illinois Poet Laureate in 1968. But that was one year after she was poet laureate for the whole country. She was very clear that what is important is the ideas a poet communicates—more than the prizes a poet may earn. But she earned many prizes. She is recognized today as a great poet and an important African American who influenced many people.

When she was 83, she became ill with cancer. In just a short time, she died. Her death in Chicago in 2000 affected people all over the world. She had accomplished much in her life. Her legacy is part of your heritage.

**Explain what you think the legacy is of this African American. Cite examples from the biography to support your conclusion.**



## **An African Heritage in Chicago**

Fidelis Umeh was born in Nigeria and lived there through his high school years. Fidelis Umeh grew up with strong family values of the traditions of the Ibos, a culture within Nigeria. "One thing that we Nigerians, particularly the Ibos, have taught us from youth is the value of education. It is paramount. And the drive to succeed--my culture says that each person must work very hard and that is essential to success, which is very important. And we have support from family that keeps us going when things are difficult. Sometimes perseverance can make the difference between success and failure."

He moved to the United States when he went to college. After he finished college, he stayed connected to his family in Nigeria. He returned to Nigeria at least once a year. But he made his home and career in this country. He became a business leader.

Fidelis Umeh has succeeded in the business community, which some people see as a separate culture all of its own. He planned projects. He designed systems. He brought new ideas to businesses. He has been president of a company that employs hundreds of highly skilled individuals. At the same time, he kept his commitment to his original culture.

In 1991, he founded a group to support Nigerians in Chicago. "I formed a group of Nigerians to be an anchor for them that will fit into the American society but at the same time will give them something to fall back on in times of adversity. I feel it is a strength, it allows us to be individuals."

"It has one goal, which is to bridge the gap between our people and the people in America. The target is to build an anchor where the Nigerians can feel their identity and at the same time become more connected to the Chicago scene. The problem that we have with our children is that either our children don't have an understanding of the Nigerian culture or an understanding of the American culture. The focus is on children through adolescence. The adults get to benefit from the network."

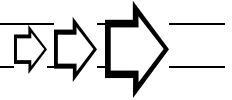
"We started with story-telling. We are telling the children the stories that our families have told for generations. Each story has a moral, an idea that it teaches the children. The children learn the moral. They also learn more about their own heritage. They will appreciate their heritage. They will realize that they have to work hard, too, to achieve progress."

With more than 15,000 Nigerians in Chicago today, the potential is very great. Fidelis Umeh said that "The vision of Enumbra is that the Nigerian community will bring the traits that are valued in their heritage as they join the American society. They will in fact be able to enrich the American culture."

**What do you think the central idea of this passage is?**

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**Underline five examples or facts that support that idea.**



## Poem Reader

CCSSR Anchor Standards- 2. Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.

4. Interpret words and phrases as they are used in a text, including determining technical, connotative, and figurative meanings, and analyze how specific word choices shape meaning or tone.

A poet is like a painter. The poet uses words to help you see a theme or message about a topic.

Poem: \_\_\_\_\_

What do you like most about this poem?

**Draw a picture to illustrate the poem. Show what you think the poet's message is.**

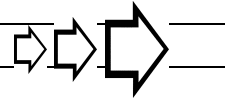
✓ What is the theme of the poem—what is the poet's message?

\_\_\_\_\_

Why do you think that is the message the poet wants you to understand?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_





## Analyze Techniques

*A poet uses techniques. Look for examples of these techniques in the poem.*

Technique	Example
Alliteration	
Metaphor	
Simile	
Narrator	
Rhyme	
Symbol	
Repetition	
Onomatopoeia	

**Think about these questions.** Give evidence to support your answers.

- ✓ Choose a line you think is very important. What is the line?

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Why is that line important?

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- ✓ What is the mood of the poem—the feeling it has—happy, sad, calm, another feeling?

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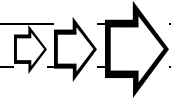
How does the poet give the poem that mood?

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### **EXCEED:**

Write your own poem. Use the same techniques!



### He Had His Dream

Paul Laurence Dunbar (1872-1906)

He had his dream, and all through life,  
Worked up to it through toil and strife.  
Afloat fore'er before his eyes,  
It colored for him all his skies:  
The storm-cloud dark  
Above his bark,  
The calm and listless vault of blue  
Took on its hopeful hue,  
It tintured every passing beam--  
He had his dream.

He labored hard and failed at last,  
His sails too weak to bear the blast,  
The raging tempests tore away  
And sent his beating bark astray.  
But what cared he  
For wind or sea!  
He said, "The tempest will be short,  
My bark will come to port."  
He saw through every cloud a gleam--  
He had his dream.

### El Tenía su Sueño

Paul Laurence Dunbar (1872-1906)

*Translation by Arturo Romero*

El tenía su sueño, y a lo largo de su vida,  
Trabajó con esmero y superando caída.  
A flote para siempre ante su vista,  
Esto iluminó todos sus días:  
La nube de tormenta sombría  
Sobre su barca.  
La calma y el oscuro sepulcro del azul  
Tomaron su esperanza entintada,  
Colorearon cada rayo pasajero,  
El tenía su sueño.

El laboró con empeño y al final falló,  
Sus velas débiles sucumbieron al estallo,  
Las violentas tormentas destrozaron  
Y mandaron su abatida barca a lo extraño.  
Pero que le podía angustiar  
¡Por viento y mar!  
El dijo, "La tempestad será corta,  
Mi barca llegará a la costa."  
El vio a través de cada nube un destello --  
El tenía su sueño.

### POEM INTERPRETER

CCSSR5. Analyze the structure of texts, including how specific sentences, paragraphs, and larger portions of the text (e.g., a section, chapter, scene, or stanza) relate to each other and the whole.

**THINK CLEARLY:** Support your answers with evidence from the poem.

*What is the main idea of the first stanza?*

*What is the main idea of the second stanza?*

*What is the poet's message?*

*What techniques did the writer use to communicate that message to you?*

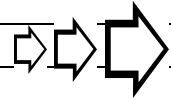
*Find a sentence in which words mean more than the literal definition.*

*What do you infer that sentence means?*

*Why did the poet use that image?*

*How does the writer feel about the topic? Why do you think so?*

**CREATE:** Write your own poem about this same theme.



### We Shall Overcome

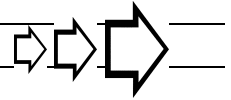
<p>We shall overcome, we shall overcome We shall overcome some day Oh, deep in my heart, I do believe We shall overcome some day</p> <p>The Lord will see us through, the Lord will see us through The lord will see us through some day Oh, deep in my heart, I do believe The Lord will see us some day</p> <p>We're on to victory, we're on to victory We're on to victory some day Oh, deep in my heart, I do believe We're on to victory some day</p> <p>We'll walk hand in hand, we'll walk hand in hand We'll walk hand in hand some day Oh, deep in my heart, I do believe We'll walk hand in hand some day</p>	<p>We are not afraid, we are not afraid We are not afraid today Oh, deep in my heart, I do believe We are not afraid today</p> <p>The truth shall make us free, the truth shall make us free The truth shall make us free some day Oh, deep in my heart, I do believe The truth shall make us free some day</p> <p>We shall live in peace, we shall live in peace We shall live in peace some day Oh, deep in my heart, I do believe We shall live in peace some day</p>
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### INTERPRET THE MESSAGE OF A SONG

Common Core Anchor Reading Standard 1. Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

- ❖ What is the main idea of each part of the song?
- ❖ What is the theme or message of the whole song?
- ❖ What techniques help make that theme clear?
- ❖ This song is important to the Civil Rights Movement of the United States. Why would people have sung it when they were marching for civil rights?

**EXCEED:** Write another part of the song. Support the theme in the part you add.



### **I've Got Peace Like a River**

I've got peace like a river in my soul  
I've got a river in my soul

I've got joy like a fountain in my soul  
I've got a fountain in my soul

I've got love like an ocean in my soul

### **This Little Light of Mine**

This little light of mine,  
I'm going to let it shine.  
This little light of mine,  
I'm going to let it shine.  
This little light of mine,  
I'm going to let it shine.  
Let it shine, let it shine, let it shine.

All over this world,  
I'm going to let it shine.  
All over this world,  
I'm going to let it shine.  
All over this world,  
I'm going to let it shine.  
Let it shine, let it shine, let it shine.

### **He's Got the Whole World in His Hands**

He's got the whole world in His hands  
He's got the big round world in His hands  
He's got the whole world in His hands

He's got the wind and the rain...

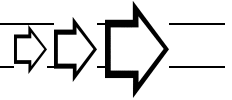
He's got the little baby...

You got you and me, sister...

He's got you and me, brother

### **Analyze**

What is the theme of each song?  
How is each one like the others?



## SPEECH-MAKERS MAKE AND SUPPORT CLAIMS

### ANALYZE A CLAIM and SUPPORTING EVIDENCE

CCSSR8—analyze the support a writer provides for a claim.

Or CCSSRW1—write to support a claim

- **Identify a Claim.**
- **Then Identify Evidence that supports it.**
- **Then Evaluate the Strength of Evidence that Supports It.**

You can use this guide to analyze claims a person makes in an article or speech.

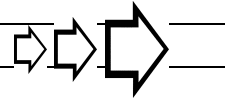
The Claim: \_\_\_\_\_

\_\_\_\_\_

***List evidence that supports the claim. Choose what you think are the strongest examples. Write it in your own words.***


In the boxes, rank the evidence from 1 to 3 for how strong it is. 1 is the strongest.

You can use this chart to analyze two different texts and then compare and contrast the kinds of support each provides.



## **Ain't I A Woman?**

*by Sojourner Truth*

Women's Convention, Akron, Ohio

Delivered 1851

Well, children, where there is so much racket there must be something out of kilter. I think that 'twixt the negroes of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [member of audience whispers, "intellect"] That's it, honey. What's that got to do with women's rights or negroes' rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half measure full?

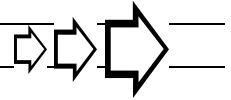
Then that little man in black there, he says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now they is asking to do it, the men better let them.

Obliged to you for hearing me, and now old Sojourner ain't got nothing more to say.

### **SPEECH READER**

1. What is the purpose of this speech?
2. What examples does the speaker includes to accomplish that purpose?
3. What is the message the speaker wants you to understand?
4. What techniques does the speaker use to help you understand that message?



### **Frederick Douglass Speech on Women's Suffrage**

The following speech is in the public domain. The full text and additional information are available at:

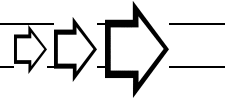
<http://www.blackpast.org/?q=1888-frederick-douglass-woman-suffrage>

*The following is an excerpt from a speech delivered to the International Council of Women in Washington, D.C., April 1888.*

All good causes are mutually helpful. The benefits accruing from this movement for the equal rights of woman are not confined or limited to woman only. They will be shared by every effort to promote the progress and welfare of mankind every where and in all ages. It was an example and a prophecy of what can be accomplished against strongly opposing forces, against time-hallowed abuses, against deeply entrenched error, against worldwide usage, and against the settled judgment of mankind, by a few earnest women, clad only in the panoply of truth, and determined to live and die in what they considered a righteous cause.

I do not forget the thoughtful remark of our president in the opening address to this International Council, reminding us of the incompleteness of our work. The remark was wise and timely. Nevertheless, no man can compare the present with the past, the obstacles that then opposed us, and the influences that now favor us, the meeting in the little Methodist chapel forty years ago, and the Council in this vast theater today, without admitting that woman's cause is already a brilliant success. But, however this may be and whatever the future may have in store for us, one thing is certain—this new revolution in human thought will never go backward. When a great truth once gets abroad in the world, no power on earth can imprison it, or prescribe its limits, or suppress it. It is bound to go on till it becomes the thought of the world. Such a truth is woman's right to equal liberty with man. She was born with it. It was hers before she comprehended it. It is inscribed upon all the powers and faculties of her soul, and no custom, law or usage can ever destroy it. Now that it has got fairly fixed in the minds of the few, it is bound to become fixed in the minds of the many, and be supported at last by a great cloud of witnesses, which no man can number and no power can withstand.

The women who have thus far carried on this agitation have already embodied and illustrated Theodore Parker's three grades of human greatness. The first is greatness in executive and administrative ability; second, greatness in the ability to organize; and, thirdly, in the ability to discover truth. Wherever these three elements of power are combined in any movement, there is a reasonable ground to believe in its final success; and these elements of power have been manifest in the women who have had the movement in hand from the beginning. They are seen in the order which has characterized the proceedings of this Council. They are seen in the depth and are seen in the fervid eloquence and downright earnestness with which women advocate their cause. They are seen in the profound attention with which woman is heard in her own behalf. They are seen in the steady growth and onward march of the movement, and they will be seen in the final triumph of woman's cause, not only in this country, but throughout the world.



## Harold Washington's Acceptance Speech – April 12<sup>th</sup>, 1983, Chicago, IL

As transcribed by Hannah Lantos, from <http://www.chicagopublicradio.org/Content.aspx?audioID=15929>.

*The following excerpt is from the speech that Mayor Harold Washington made when he won the election in 1983.*

Tonight we are here. Tonight we are here to celebrate a resounding victory. We, we have fought a good fight. We have finished our course. And we have kept the faith.

We fought that good fight. We fought it, with unseasoned weapons and with a phalanx of people who mostly have never been involved in a political campaign before. This has truly been a pilgrimage. Our government will be moving forward as well, including more people. And more kinds of people, than any government in the history of Chicago. Today... today... today, Chicago has seen the bright daybreak for this city and for perhaps this entire country. The whole nation is watching as Chicago is so powerful in this! Oh yeah, yeah, they're watching. They're watching.

Out of the crucible... Out of the crucible of this city's most trying election, carried on the tide of the most massive voter turn out in Chicago's history. Blacks. Whites. Hispanics. Jews. Gentiles. Protestant and Catholics of all stripes. Have joined hands to form a new democratic coalition. And... and to begin in this place a new democratic movement.

The talents and dreams of our citizens and neighborhoods will nourish our government the way it should be cherished and feed into the moving river of mankind. And we have kept the faith in ourselves as decent, caring people who gather together as a part of something greater than themselves. We never stopped believing that we were a part of something good and something that had never happened before.

We intend to revitalize and rebuild this city. To open its doors and be certain that its babies are healthy! And its old people are fed and well-housed. We intend, we intend that our city will grow again and bring prosperity to ALL of its citizens. We have been victorious. But I am mindful that there are many other friends and neighbors who were not a part of our campaign. But that's alright! That's alright! That's alright! You never get 'em all! That's why we have a democracy. Because there are many opinions in a city as diverse and multi-ethnic as the city of Chicago.

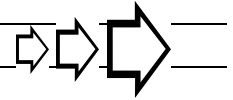
To those who supported me, I offer my deepest thanks. I will initiate your reforms. But I charge you... I charge each and every one of you to rededicate your efforts to heal the divisions that have plagued us. Each of us must reach out, in open arms. Together we will overcome our problems, and restore Chicago to its proper position as one of the most dynamic cities in all the world!

Answer these questions about this speech.

Then write an extended response: What is Harold Washington's legacy to Chicago?

1. What is the purpose of this speech?
2. What examples does the speaker include to accomplish that purpose?
3. What is the message the speaker wants you to understand?
4. What techniques does the speaker use to help you understand that message?





## Governor Deval Patrick's Inaugural Speech

This was the speech given by Deval Patrick at his inauguration as governor of Massachusetts. He grew up in Chicago, and in his biography he wrote “My grade school teachers did what all great teachers do—expand your mind, your vision, and your world—and none more so than Eddie Quaintance, my sixth grade instructor.” Mrs. Quaintance worked at the Center for Urban Education after her retirement from teaching and has enabled us to support the inspiring work of many teachers.

For a very long time now we have been told that government is bad, that it exists only to serve the powerful and well-connected, that its job is not important enough to be done by anyone competent, let alone committed, and that all of us are on our own. Today we join together in common cause to lay that fallacy to rest, and to extend a great movement based on shared responsibility from the corner office to the corner of your block and back again.

My journey here has been an improbable one. From a place where hope withers, through great schools and challenging opportunities, to this solemn occasion, I have been supported and loved and lifted up. And I thank the family, the mentors, the teachers - every one of whom is here today in body or in spirit - just as I thank the tens of thousands of campaign volunteers and millions of voters across the Commonwealth who shared this improbable journey with me.

America herself is an improbable journey. People have come to these shores from all over the world, in all manner of boats, and built from a wilderness one of the most remarkable societies in human history. We are most remarkable not just for our material accomplishments or military might, but because of the ideals to which we have dedicated ourselves. We have defined those ideals over time and through struggle as equality, opportunity and fair play - ideals about universal human dignity. For these, at the end of the day, we are the envy to the world. ...

I am descended from people once forbidden their most basic and fundamental freedoms, a people desperate for a reason to hope and willing to fight for it. And so are you. So are you. Because the Amistad was not just a Black man's journey; it was an American journey. This Commonwealth - and the Nation modeled on it - is at its best when we show we understand a faith in what's possible, and the willingness to work for it.

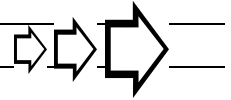
And I see above all the imagination, the compassion and the energy of our people. I see what we are capable of - not just as a matter of history, but as a matter of character. And I am asking you to touch that part of our shared legacy, and reach with me for something better.

I know that we can have more and better jobs, and a stronger economy. But we will need the best prepared workforce on the planet, simpler and faster regulatory processes, a stable and simplified corporate tax structure, and a more cooperative relationship between labor and business. Let's reach for that.

I know we can have better schools to support that emerging economy, and to prepare today's and tomorrow's citizens. But we will need high expectations for our kids at home as well as at schools, more flexibility in the classrooms and even in what we consider to be a "classroom," early education and after-school programs, and public colleges and universities every bit as well-supported and honored as their private counterparts. Let's reach for that.

I know we can have more accessible and more affordable health care for ourselves and our families. But it will take transparency among clinicians and health insurers, a system of care that makes more use of community settings, simplified administrative systems, and government stewardship for the good of the whole. Let's reach for that.

I know we can have safer neighborhoods. But it will take more community-based patrols, after-school and enrichment programs, summer job and volunteer opportunities for young people, training and pre-release preparation for inmates, and sensible reform of both CORI and sentencing. Let's reach for that.



We know what to do. We know that our challenges were long in the making and will require long-term solutions. We know what to reach for. And we ought to know that either we invest today or we will surely pay excessively tomorrow. We know that investment in education today beats investment in prisons tomorrow.

Quick fixes, gimmicks and sound bites are not enough. That's not in the spirit of what built this country. That is not what cleared the forest and planted New England's earliest farms. It's not what inspired our great universities and museums. It's not what created the boom in textile manufacturing in its time or a flourishing biotech industry today. It's not what freed the colonies from oppression or the slaves from bondage or women from second class citizenship.

What has distinguished us at every signature moment of our history is the willingness to look a challenge right in the eye, the instinct to measure it against our ideals, and the sustained dedication to close the gap between the two. That is who we are.

### Think It Through

A theme is a way of thinking about something.

What is the theme of this speech—the ideas that Governor Deval Patrick wants you to understand? Write the theme on the line.

He uses different examples to make that idea clear. List three examples from the speech that support the theme.

What techniques does he use to emphasize important ideas?

THEME: \_\_\_\_\_

Example

Example

Example

### Think Clearly

Governor Patrick shares his history and his hopes in his inauguration speech.

Inauguration means beginning. He inspires people with his speech. He asks them to work together to have a better future.

How is Deval Patrick's vision like that of Harold Washington?

Include information and examples from the speech and your own ideas and examples in your response.



## **Remarks of President-Elect Barack Obama: Election Night**

*Chicago, IL | November 04, 2008*

If there is anyone out there who still doubts that America is a place where all things are possible; who still wonders if the dream of our founders is alive in our time; who still questions the power of our democracy, tonight is your answer.

It's the answer told by lines that stretched around schools and churches in numbers this nation has never seen; by people who waited three hours and four hours, many for the very first time in their lives, because they believed that this time must be different; that their voice could be that difference.

It's the answer spoken by young and old, rich and poor, Democrat and Republican, black, white, Latino, Asian, Native American, gay, straight, disabled and not disabled - Americans who sent a message to the world that we have never been a collection of Red States and Blue States: we are, and always will be, the United States of America.

It's the answer that led those who have been told for so long by so many to be cynical, and fearful, and doubtful of what we can achieve to put their hands on the arc of history and bend it once more toward the hope of a better day.

It's been a long time coming, but tonight, because of what we did on this day, in this election, at this defining moment, change has come to America.

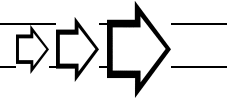
I was never the likeliest candidate for this office. We didn't start with much money or many endorsements. Our campaign was not hatched in the halls of Washington - it began in the backyards of Des Moines and the living rooms of Concord and the front porches of Charleston.

...

It was built by working men and women who dug into what little savings they had to give five dollars and ten dollars and twenty dollars to this cause. It grew strength from the young people who rejected the myth of their generation's apathy; who left their homes and their families for jobs that offered little pay and less sleep; from the not-so-young people who braved the bitter cold and scorching heat to knock on the doors of perfect strangers; from the millions of Americans who volunteered, and organized, and proved that more than two centuries later, a government of the people, by the people and for the people has not perished from this Earth. This is your victory.

I know you didn't do this just to win an election and I know you didn't do it for me. You did it because you understand the enormity of the task that lies ahead. For even as we celebrate tonight, we know the challenges that tomorrow will bring are the greatest of our lifetime - two wars, a planet in peril, the worst financial crisis in a century. Even as we stand here tonight, we know there are brave Americans waking up in the deserts of Iraq and the mountains of Afghanistan to risk their lives for us. There are mothers and fathers who will lie awake after their children fall asleep and wonder how they'll make the mortgage, or pay their doctor's bills, or save enough for college. There is new energy to harness and new jobs to be created; new schools to build and threats to meet and alliances to repair.

The road ahead will be long. Our climb will be steep. We may not get there in one year or even one term, but America - I have never been more hopeful than I am tonight that we will get there. I promise you - we as a people will get there.



There will be setbacks and false starts. There are many who won't agree with every decision or policy I make as President, and we know that government can't solve every problem. But I will always be honest with you about the challenges we face. I will listen to you, especially when we disagree. And above all, I will ask you join in the work of remaking this nation the only way it's been done in America for two-hundred and twenty-one years - block by block, brick by brick, calloused hand by calloused hand.

What began twenty-one months ago in the depths of winter must not end on this autumn night. This victory alone is not the change we seek - it is only the chance for us to make that change. And that cannot happen if we go back to the way things were. It cannot happen without you.

So let us summon a new spirit of patriotism; of service and responsibility where each of us resolves to pitch in and work harder and look after not only ourselves, but each other. Let us remember that if this financial crisis taught us anything, it's that we cannot have a thriving Wall Street while Main Street suffers - in this country, we rise or fall as one nation; as one people.

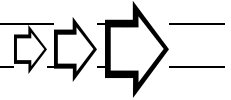
Let us resist the temptation to fall back on the same partisanship and pettiness and immaturity that has poisoned our politics for so long. Let us remember that it was a man from this state who first carried the banner of the Republican Party to the White House - a party founded on the values of self-reliance, individual liberty, and national unity. Those are values we all share, and while the Democratic Party has won a great victory tonight, we do so with a measure of humility and determination to heal the divides that have held back our progress. As Lincoln said to a nation far more divided than ours, "We are not enemies, but friends... though passion may have strained it must not break our bonds of affection." And to those Americans whose support I have yet to earn - I may not have won your vote, but I hear your voices, I need your help, and I will be your President too.

And to all those watching tonight from beyond our shores, from parliaments and palaces to those who are huddled around radios in the forgotten corners of our world - our stories are singular, but our destiny is shared, and a new dawn of American leadership is at hand. To those who would tear this world down - we will defeat you. To those who seek peace and security - we support you. And to all those who have wondered if America's beacon still burns as bright - tonight we proved once more that the true strength of our nation comes not from our the might of our arms or the scale of our wealth, but from the enduring power of our ideals: democracy, liberty, opportunity, and unyielding hope.

For that is the true genius of America - that America can change. Our union can be perfected. And what we have already achieved gives us hope for what we can and must achieve tomorrow.

This election had many firsts and many stories that will be told for generations. But one that's on my mind tonight is about a woman who cast her ballot in Atlanta. She's a lot like the millions of others who stood in line to make their voice heard in this election except for one thing - Ann Nixon Cooper is 106 years old.

She was born just a generation past slavery; a time when there were no cars on the road or planes in the sky; when someone like her couldn't vote for two reasons - because she was a woman and because of the color of her skin.



And tonight, I think about all that she's seen throughout her century in America - the heartache and the hope; the struggle and the progress; the times we were told that we can't, and the people who pressed on with that American creed: Yes we can.

At a time when women's voices were silenced and their hopes dismissed, she lived to see them stand up and speak out and reach for the ballot. Yes we can.

When there was despair in the dust bowl and depression across the land, she saw a nation conquer fear itself with a New Deal, new jobs and a new sense of common purpose. Yes we can.

When the bombs fell on our harbor and tyranny threatened the world, she was there to witness a generation rise to greatness and a democracy was saved. Yes we can.

She was there for the buses in Montgomery, the hoses in Birmingham, a bridge in Selma, and a preacher from Atlanta who told a people that "We Shall Overcome." Yes we can.

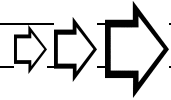
A man touched down on the moon, a wall came down in Berlin, a world was connected by our own science and imagination. And this year, in this election, she touched her finger to a screen, and cast her vote, because after 106 years in America, through the best of times and the darkest of hours, she knows how America can change. Yes we can.

America, we have come so far. We have seen so much. But there is so much more to do. So tonight, let us ask ourselves - if our children should live to see the next century; if my daughters should be so lucky to live as long as Ann Nixon Cooper, what change will they see? What progress will we have made?

This is our chance to answer that call. This is our moment. This is our time - to put our people back to work and open doors of opportunity for our kids; to restore prosperity and promote the cause of peace; to reclaim the American Dream and reaffirm that fundamental truth - that out of many, we are one; that while we breathe, we hope, and where we are met with cynicism, and doubt, and those who tell us that we can't, we will respond with that timeless creed that sums up the spirit of a people:

Yes We Can. Thank you, God bless you, and may God Bless the United States of America.

[http://www.barackobama.com/2008/11/04/remarks\\_of\\_presidentelect\\_bara.php](http://www.barackobama.com/2008/11/04/remarks_of_presidentelect_bara.php)



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**Address by President Mandela during a joint sitting of Parliament to mark 10 years of democracy in South Africa**

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Presentation(s)

Occasion: Joint sitting of Parliament to mark 10 years of democracy

Place: Parliament Cape Town South Africa

Date: Monday, May 10, 2004

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Transcript

We are deeply moved and humbled by your magnanimous gesture in inviting us to address this joint session of the two houses of Parliament.

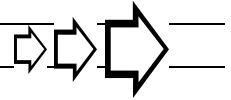
We are aware, Madam Speaker, that an exception to the standing rules had to be made in order to allow a retired old pensioner, who is neither a Member of Parliament nor the serving head of state of any country, to address you. That all the parties represented in Parliament unanimously consented to this extraordinary departure from the rules touches us, not only for the honour it pays us but also for the spirit of our nation that it speaks of.

We remember, Madam Speaker, that on this exact day ten years ago democratic South Africa celebrated its ceremonial birth with the inauguration of its first President and two Deputy Presidents. We recall the joy and excitement of a nation that had found itself: the collective relief that we had stepped out of our restrictive past and the expectant air of walking into a brighter future.

The national climate was one of magnanimity and a great generosity of spirit. As a people we were enormously proud of what we had achieved, negotiating amongst ourselves a peaceful resolution to what was regarded as one of the most intractable situations of conflict in the world.

We were not unaware of or blind to the extent, depth and gravity of the challenges ahead of us as we set out on that day to transform, reconstruct and develop our nation and our society. However, the overwhelming feelings in those early days of democratic nationhood were of hope and confidence. We had miraculously – as many said – transcended the deep divisions of our past to create a new inclusive democratic order; we had confidence that as a nation we would similarly confront and deal with the challenges of reconstruction and development.

Madam Speaker, this old man who was greatly honoured by the nation and Parliament to be elected founding President of democratic South Africa – notes with immense satisfaction and pride today the persistence and strengthening



of that spirit of generosity , magnanimity and confident hopefulness about the future of our nation.

Merely observing this Parliament inspires national pride and confidence. We, the people of South Africa, the Preamble to our Constitution states, believe that South Africa belongs to all who live in it, united in our diversity. The make-up of this Parliament confirms that the people of South Africa had spoken in all its diversity, asserting the strength of our unity in diversity.

Allow us, Madam Speaker to congratulate you, the Chairperson of the National Council of Provinces and your deputies on your election to these important and prestigious positions in our democracy. Parliament is the voice of the people and you, the presiding officers, bear a heavy responsibility in ensuring that that voice is clearly heard in national affairs and that its role be protected and defended.

Similarly, our congratulations to all the Members of Parliament in whom the nation has put its trust. Yours is the almost sacred duty to ensure government by the people under the Constitution.

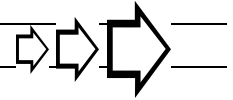
Madam Speaker, we also wish to extend congratulations to our President and to those that he has appointed as members of his national Cabinet and to the positions of provincial Premiers.

I have said it so often, but want to repeat it here at what must certainly be the last time that Parliament will bend its own rules to allow me to address it: no President or Prime Minister in the history of this country can claim to have done more for the people and the country than has been achieved by President Thabo Mbeki.

He is a modest man and I know he would prefer that I do not sing his personal praises, but his achievement as President and national leader is the embodiment of what our nation is capable of. Public acknowledgement of his achievements is to affirm ourselves as a nation, to assert the confidence with which we face our national future and conduct ourselves on the international stage.

Thank you, Mister President, for leading us with such vision and dedication to your task.

Assuming, Madam Speaker, that Parliament is not cavalier about its own rules and that this is my last address to this House: what do I wish for our democracy in this second decade that we have entered?



Let us never be unmindful of the terrible past from which we come - that memory not as a means to keep us shackled to the past in a negative manner, but rather as a joyous reminder of how far we have come and how much we have achieved. The memory of a history of division and hate, injustice and suffering, inhumanity of person against person should inspire us to celebrate our own demonstration of the capacity of human beings to progress, to go forward, to improve, to do better.

There are many theoretical debates about the meaning of democracy that I am not qualified to enter into. A guiding principle in our search for and establishment of a non-racial inclusive democracy in our country has been that there are good men and women to be found in all groups and from all sectors of society; and that in an open and free society those South Africans will come together to jointly and co-operatively realise the common good.

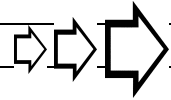
My wish is that South Africans never give up on the belief in goodness, that they cherish that faith in human beings as a cornerstone of our democracy. The first value mentioned under the founding principles of our Constitution is that of human dignity. We accord persons dignity by assuming that they are good, that they share the human qualities we ascribe to ourselves. Historical enemies succeeded in negotiating a peaceful transition from apartheid to democracy exactly because we were prepared to accept the inherent capacity for goodness in the other.

We live in a world where there is enough reason for cynicism and despair. We watch as two of the leading democracies, two leading nations of the free world, get involved in a war that the United Nations did not sanction; we look on with horror as reports surface of terrible abuses against the dignity of human beings held captive by invading forces in their own country. We see how the powerful countries – all of them democracies – manipulate multilateral bodies to the great disadvantage and suffering of the poorer developing nations.

There is enough reason for cynicism and despair.

But then we should take heart from our own experience and performance. Let us refrain from chauvinistic breast-beating; but let also not underrate what we have achieved in establishing a stable and progressive democracy where we take freedoms seriously; in building national unity in spite of decades and centuries of apartheid and colonial rule; in creating a culture in which we increasingly respect the dignity of all.





In a cynical world we have become an inspiration to many. We signal that good can be achieved amongst human beings who are prepared to trust, prepared to belief in the goodness of people.

Poverty, unemployment, preventable disease and ill-health, and other forms of social deprivation continue to blot our landscape as we strive to give content to the democratic commitment of a better life for all.

Nothing impairs the dignity of a person so much as not being able to find work and gainful employment. HIV/AIDS continues to threaten our future in a particularly frightening manner.

Our democracy must bring its material fruits to all, particularly the poor, marginalised and vulnerable. Our belief in the common good ultimately translates in to a deep concern for those that suffer want and deprivation of any kind.

We are inspired by the commitment that has emerged from all parties that have participated in the past elections. This Parliament, leading into the second decade of democracy, promises to take seriously that contract with the people to improve their lives.

We are impressed by the spirit of inclusiveness exuded by our legislature and our executive. We are warmed by the spirit of generosity that continues to characterise our nation and national efforts.

Madam Speaker, we thank Parliament for this opportunity to greet the dawn of our second decade of democracy. We wish you well.

May God protect our people.

Nkosi sikelel' iAfrika. Morena boloka setjhaba sa heso.

God seen Suid-Afrika. God bless South Africa.

Mudzimu thatutshedza Afurika. Hosi katekisa Afrika.

[http://db.nelsonmandela.org/speeches/pub\\_view.asp?pg=item&ItemID=NMS709&txtstr=resident%20mandela](http://db.nelsonmandela.org/speeches/pub_view.asp?pg=item&ItemID=NMS709&txtstr=resident%20mandela)