**Sources for Stations**

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| **Document A:** Excerpts from Susie Baker’s memoir *Reminiscences of My Life in Camp* pp. 5, 9, 11, 54-55, 61-62  Text  Description automatically generated  Pg. 5    Pg. 9  Text  Description automatically generated  Pg. 11  A picture containing text, old, vintage  Description automatically generated  Pg. 55  Text  Description automatically generated  Text  Description automatically generated |
| **Document B:** *Learning in Secret Places* by Dawn Chitty  <https://www.picturingblackhistory.org/learning-in-secret-places>  For many, the fight for equal education in the United States started in the 1950s with the Supreme Court's decision in Brown v. Board of Education. While the families in that case were certainly courageous, efforts to redress unequal education for African Americans had started much earlier.    Enslaved persons in the 19th century struggled to educate themselves despite legal barriers and threats to their lives and wellbeing. These efforts represented a form of protest and an intentional push toward freedom.    On December 11, 1829, police in Savannah, Ga. seized 60 copies of Black abolitionist David Walker's *Appeal to the Colored Citizens of the World*, published three months earlier. A scathing critique of racist white institutions, the essay collection became so popular that some Southern states criminalized its mere possession. In Georgia, persons caught smuggling the literature into its ports or across its borders could be executed, and undercover police officers were deployed to ferret it out.    Perhaps Walker’s *Appeal* was inflammatory for promoting education as the means to overturn oppression in America. An enslaved person’s ability to read and write contradicted the idea that African Americans were intellectually inferior and revealed to them ideas of human equality that might induce slave rebellion. Walker wrote that slavery was destined to end, whether peacefully or violently.    Within a year of the *Appeal*’s publication, North Carolina exemplified the link between literacy and freedom by prohibiting free and enslaved Black persons from learning to read and write. Georgia passed a similar law in 1833, and other Southern states followed suit.    Despite the roadblocks to education for African Americans, the desire to learn didn't diminish, and some found ways to circumvent the law.  Susie Baker was one of those people. She was born enslaved in 1848 in Georgia’s sea islands, the eldest of nine children. She was raised by her grandmother in Savannah, Georgia. Every day, young Susie and her brother were sent to a Mrs. Woodhouse, a widow and friend of her grandmother, who lived on Bay Lane in Savannah, Georgia.    The school in Mrs. Woodhouse’s home became the first of two secret schools Susie would attend in her community. “We went every day about nine o’clock, with our books wrapped in paper to prevent the police or white persons from seeing them,” she recounted in her memoir.    If any of the individuals were ever caught, they might have received a fine or, worse, a whipping, which was mandated by a Georgia law passed before Susie was born.    Her literacy would prove invaluable not only to her but to other African Americans she educated during and after the Civil War.    During the battle at Fort Pulaski at the mouth of Savannah’s harbor (April 1862), Susie escaped with her uncle and his family, and they made their way to Union military lines. Susie quickly found herself teaching both children and adults to read and write while she herself was only 14 years old.    For a time, Susie served as a laundress with the 33rd U.S. Colored Troops while finding the time to teach soldiers. This photo of Susie King Taylor was taken some time between 1890 and 1902 and was printed in her memoir, “Reminiscences of My Life in Camp with the 33rd United States Colored Troops Late 1st S.C, Volunteers.”  Susie’s commitment and passion for teaching continued after the war, and she opened schools for both children and adults in Savannah.    After the war, some states established public school systems that, at first, accorded only miserly space to African American students. The Freedmen’s Bureau, established in 1865, provided some educational resources. Freedmen’s schools like the one pictured here were built all over the South before the Civil War ended. This photograph, likely taken between 1865 and 1870, shows mostly female students with their teachers at a Freedman’s School in Beaufort, S.C.    The Bureau did not build enough schools to meet demand. Even in the poorest rural communities, African American men and women hosted fundraisers and donated land to build schools. Susie’s schools thus offered much needed learning opportunities.    In the later years of the Reconstruction Era (1865-1877), a dual system of public schools started to form in many municipalities. A single education board offered separate public education to African Americans and white people in different school systems. These new public schools made it hard for Susie to sustain enrollment at her private schools, forcing her to close all of them by the 1870s.    Although fraught with challenges and faced with closure, Susie’s schools and her story show the struggles and lengths Black citizens traversed for equal education. Her journey left a lasting legacy on generations of activism, leading much later to the 1954 U.S. Supreme Court determination that separate education is not equal. |

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| **Document C:** David Walker’s *Appeal to the Colored Citizens of the World*, 1829: <https://www.pbs.org/wgbh/aia/part4/4h2931t.html>  *My dearly beloved Brethren and Fellow Citizens.*  Having travelled over a considerable portion of these United States, and having, in the course of my travels, taken the most accurate observations of things as they exist -- the result of my observations has warranted the full and unshaken conviction, that we, (coloured people of these United States,) are the most degraded, wretched, and abject set of beings that ever lived since the world began; and I pray God that none like us ever may live again until time shall be no more. They tell us of the Israelites in Egypt, the Helots in Sparta, and of the Roman Slaves, which last were made up from almost every nation under heaven, whose sufferings under those ancient and heathen nations, were, in comparison with ours, under this enlightened and Christian nation, no more than a cypher -- or, in other words, those heathen nations of antiquity, had but little more among them than the name and form of slavery; while wretchedness and endless miseries were reserved, apparently in a phial, to be poured out upon, our fathers ourselves and our children, by *Christian* Americans!  Let no man of us budge one step, and let slave-holders come to beat us from our country. America is more our country, than it is the whites-we have enriched it with our *blood and tears*. The greatest riches in all America have arisen from our blood and tears: -- and will they drive us from our property and homes, which we have earned with our *blood*? They must look sharp or this very thing will bring swift destruction upon them. The Americans have got so fat on our blood and groans, that they have almost forgotten the God of armies. But let the go on.  What nation under heaven, will be able to do any thing with us, unless God gives us up into its hand? But Americans. I declare to you, while you keep us and our children in bondage, and treat us like brutes, to make us support you and your families, we cannot be your friends. You do not look for it do you? Treat us then like men, and we will be your friends. And there is not a doubt in my mind, but that the whole of the past will be sunk into oblivion, and we yet, under God, will become a united and happy people. The whites may say it is impossible, but remember that nothing is impossible with God.  See your Declaration Americans! ! ! Do you understand your won language? Hear your languages, 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! ! ! ! ! ! |

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| **Document D:** Excerpt from the South Carolina Act of 1740  Whereas, the having slaves taught to write, or suffering them to be employed in writing, may be attended with great inconveniences; Be it enacted, that all and every person and persons whatsoever, who shall hereafter teach or cause any slave or slaves to be taught to write, or shall use or employ any slave as a scribe, in any manner of writing whatsoever, hereafter taught to write, every such person or persons shall, for every such offense, forfeit the sum of one hundred pounds, current money. |

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| **Document E:** Excerpt from the Virginia Revised Code of 1819:  That all meetings or assemblages of slaves, or free negroes or mulattoes mixing and associating with such slaves at any meeting-house or houses, &c., in the night; or at any SCHOOL OR SCHOOLS for teaching them READING OR WRITING, either in the day or night, under whatsoever pretext, shall be deemed and considered an UNLAWFUL ASSEMBLY; and any justice of a county, &c., wherein such assemblage shall be, either from his own knowledge or the information of others, of such unlawful assemblage, &c., may issue his warrant, directed to any sworn officer or officers, authorizing him or them to enter the house or houses where such unlawful assemblages, &c., may be, for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offender or offenders, at the discretion of any justice of the peace, not exceeding twenty lashes. |

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| **Document F**: Title VI of the Civil Rights Act of 1964  Title VI prohibits discrimination on the basis of race, color, or national origin in any program or activity that receives Federal funds or other Federal financial assistance. Programs that receive Federal funds cannot distinguish among individuals on the basis of race, color or national origin, either directly or indirectly, in the types, quantity, quality or timeliness of program services, aids or benefits that they provide or the manner in which they provide them. This prohibition applies to intentional discrimination as well as to procedures, criteria or methods of administration that appear neutral but have a discriminatory effect on individuals because of their race, color, or national origin |