

Lesson Plans: SS 08 AHIS LPQ4 039 Abolitionism in the U.S.

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Grade Level : Grade 8

Subject : Social Studies - Middle

Standards/Assessed Benchmarks: Florida STATE FL Social Studies Standard (2008)
Grade 8

Florida Sunshine State Standards

American History

1: Use research and inquiry skills to analyze American History using primary and secondary sources.

SS.8.A.1.6 Compare interpretations of key events and issues throughout American History.

4: Demonstrate an understanding of the domestic and international causes, course, and consequences of westward expansion.

SS.8.A.4.1 Examine the causes, course, and consequences of United States westward expansion and its growing diplomatic assertiveness (War of 1812, Convention of 1818, Adams-Onís Treaty, Missouri Compromise, Monroe Doctrine, Trail of Tears, Texas annexation, Manifest Destiny, Oregon Territory, Mexican American War/Mexican Cession, California Gold Rush, Compromise of 1850, Kansas Nebraska Act, Gadsden Purchase).

SS.8.A.4.11 Examine the aspects of slave culture including plantation life, resistance efforts, and the role of the slaves' spiritual system.

Grade 8

Florida Sunshine State Standards

Geography

6: Understand how to apply geography to interpret the past and present and plan for the future.

SS.8.G.6.2 Illustrate places and events in U.S. history through the use of narratives and graphic representations.

Grade 8

Florida Sunshine State Standards

Civics and Government

1: The student will evaluate the roles, rights, and responsibilities of United States citizens and determine methods of active participation in society, government, and the political system.

SS.8.C.1.3 Recognize the role of civic virtue in the lives of citizens and leaders from the colonial period through Reconstruction.

Description/Abstract of Lesson: To analyze the role of abolitionists in the United States from 1789 to 1861. Emphasis will be placed on the use of primary sources to understand abolitionism in America and how it affected our society. This lesson should create an understanding of how abolitionists affected slavery as an institution and in the public opinion of the country as a whole.

Essential Question-Scope & Sequence: How could anyone think that slavery was right? How did people want to reform and perfect American society? What was done to resolve the slavery issue before the Civil War?

Duration : 4 Days

Vocabulary: Abolitionism Underground Railroad Slavery Resistance
Racism Traitor Plantation Trustworthy Economy

Steps to Deliver Mini-Lesson #1:
Initial Instruction:

- "Rachel Weeping For Her Children": Black Women and the Abolition of Slavery
- You may either complete a read aloud by using the CAV system or make a print out

for class. Use this site to discuss how former slaves and free blacks were an important part of the abolitionist movement. Have them record the names of abolitionists from the article to be used in a later project (found later in this lesson).

Mini-Lesson #2:

- You will use an interactive map for your students to try and design an escape route from the South.
- Using the computers available to the class, or using the projector as an entire class activity, try to escape from the South.

Guided Practice with Mini-Lesson #3:

Feedback:

- Read aloud an excerpt from "Uncle Tom's Cabin". Discuss what message Stowe is trying to convey to the reader regarding slavery.
- Have students rewrite the excerpt in today's "language". How would they convince others that slavery needed to end?

Independent Mini-Lesson #4:

Practice:

- Teacher creates small groups, each group will have a copy of either Douglass's or Truth's speech to read and analyze. Students should identify the issues of both slavery and women's rights, and how they are related to one another in the abolitionist movement. Upon finishing, each group may present their findings or discuss as a class.
- Excerpt from the Frederick Douglass speech "*What the Black Man Wants*"
- I have had but one idea for the last three years to present to the American people, and the phraseology in which I clothe it is the old abolition phraseology. I am for the "immediate, unconditional, and universal" enfranchisement of the black man, in every State in the Union. [Loud applause.] Without this, his liberty is a mockery; without this, you might as well almost retain the old name of slavery for his condition; for in fact, if he is not the slave of the individual master, he is the slave of society, and holds his liberty as a privilege, not as a right. He is at the mercy of the mob, and has no means of protecting himself. It may be objected, however, that this pressing of the Negro's right to suffrage is premature. Let us have slavery abolished, it may be said, let us have labor organized, and then, in the natural course of events, the right of suffrage will be extended to the Negro. I do not agree with this. The constitution of the human mind is such, that if it once disregards the conviction forced upon it by a revelation of truth, it requires the exercise of a higher power to produce the same conviction afterwards. The American people are now in tears. The Shenandoah has run blood--the best blood of the North. All around Richmond, the blood of New England and of the North has been shed--of your sons, your brothers and your fathers. We all feel, in the existence of this Rebellion, that judgments terrible, wide-spread, far-reaching, overwhelming, are abroad in the land; and we feel, in view of these judgments, just now, a disposition to learn righteousness. This is the hour. Our streets are in mourning, tears are falling at every fireside, and under the chastisement of this Rebellion we have almost come up to the point of conceding this great, this all-important right of suffrage. I fear that if we fail to do it now, if abolitionists fail to press it now, we may not see, for centuries to come, the same disposition that exists at this moment. [Applause.] Hence, I say, now is the time to press this right. It may be asked, "Why do you want it? Some men have got along very well without it. Women have not this right." Shall we justify one wrong by another? This is the sufficient answer. Shall we at this moment justify the deprivation of the Negro of the right to vote, because some one else is deprived of that privilege? I hold that women, as well as men, have the right to vote [applause], and my heart and voice go with the movement to extend suffrage to woman; but that question rests upon another basis than which our right rests. We may be asked, I say, why we want it. I will tell you why we want it. We want it because it is our right, first of all. No class of men can, without insulting their own nature, be content with any deprivation of their rights. We want it again,

as a means for educating our race. Men are so constituted that they derive their conviction of their own possibilities largely by the estimate formed of them by others. If nothing is expected of a people, that people will find it difficult to contradict that expectation. By depriving us of suffrage, you affirm our incapacity to form an intelligent judgment respecting public men and public measures; you declare before the world that we are unfit to exercise the elective franchise, and by this means lead us to undervalue ourselves, to put a low estimate upon ourselves, and to feel that we have no possibilities like other men. Again, I want the elective franchise, for one, as a colored man, because ours is a peculiar government, based upon a peculiar idea, and that idea is universal suffrage. If I were in a monarchical government, or an autocratic or aristocratic government, where the few bore rule and the many were subject, there would be no special stigma resting upon me, because I did not exercise the elective franchise. It would do me no great violence. Mingling with the mass I should partake of the strength of the mass; I should be supported by the mass, and I should have the same incentives to endeavor with the mass of my fellow-men; it would be no particular burden, no particular deprivation; but here where universal suffrage is the rule, where that is the fundamental idea of the Government, to rule us out is to make us an exception, to brand us with the stigma of inferiority, and to invite to our heads the missiles of those about us; therefore, I want the franchise for the black man.

- Sojourner Truth speech *"Ain't I A Woman"*
- And raising herself to her full height, and her voice to a pitch like rolling thunder, she asked, "And ar'n't I a woman? Look at me! Look at my arm! [And here she bared her right arm to the shoulder, showing her tremendous muscular power] " I have ploughed, and planted, and gathered into barns, and no man could head me! And ar'n't I a woman? I could work as much and eat as much as a man -- when I could get it -- and bear de lash as well! And ar'n't I a woman? I have borne thirteen chilern *, and seen 'em mos' all sold off the slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ar'n't I a woman? "Den dey talks 'bout dis ting in de head; what dis dey call it?" "Intellect," whispered someone near. "Dat's it, honey. What's dat got to do wid woin's rights or nigger's rights? If my cup won't hold but a pint, and yourn holds a quart, wouldn't ye be mean not to let me have my little half-measure full?" And she pointed her significant finger, and sent a keen glance at the minister who had made the argument. The cheering was long and loud. "Den dat little man in black dar, he say women can't have as much rights as men, 'cause Christ wan't a woman! Whar did your Christ come from?" Rolling thunder couldn't have stilled that crowd, as did those deep, wonderful tones, as she stood there with outstretched arms and eyes of fire. Raising her voice still louder, she repeated, "Whar did your Christ come from? From God and a woman! Man had nothin' to do wid Him." Oh, what a rebuke that was to the little man. Turning again to another objector, she took up the defense of Mother Eve, I cannot follow her through it all. It was pointed and witty, and solemn; eliciting at almost every sentence deafening applause; and she ended by asserting, "If de fust woman God ever made was strong enough to turn de world upside down all alone, dese women togedder [and she glanced her eye over the platform] ought to be able to turn it back, and get it right side up again! And now dey is asking to do it, de men better let 'em." Long continued cheering greeted this. "Bleeged to ye for hearin' on me, and now ole Sojourner han't got nothin' more to say."

Differentiated Mini-Lesson #5
Instruction/Small Groups:

- Abolitionism 1831-1865 This is a great introduction, providing basic facts and names, regarding the abolitionist movement.
- Put the students into small groups. Give each group a different speech or letter to

read. Have them analyze the information for meaning and importance. May present information as a group or have a class discussion. Collect each group's information.

- Suggested speeches/letters from the site: "Address to the Free Persons of Colour of these United States" , Angelina Grimke Weld's speech at Pennsylvania Hall, Letter to Garrison from Harriet Beecher Stowe
- Abolitionist Project Folder Teacher provides each student with: A manila folder and six small envelopes. Student provides: 30 small index cards and the research.
 - Students will paste the six envelopes on the inside of the manila folder, three envelopes to each side. Each envelope will hold 5 index cards. Each envelope will have a different title (titles dependent upon the student). The index cards in each envelope should hold factual information that correlates with the envelope's title.
 - Student's pick an abolitionist or abolitionist activity to research. They complete a title for each of the six envelopes and fill the index cards in each envelope with information that matches the title. They decorate the outside of the manila folder with picture, etc. that matches their topic.
 - The following are some of the abolitionists if you need a list: Sojourner Truth, Harriet Tubman, William Llyod Garrison, Hester Lane, Mary Marshall, Maria Stewart, Mary Ann Shad (Cary), Frances Ellen Watkins (Harper), Reverend Jermain Loguen, Frederick Douglass, John Brown, William Still, Thaddeus Stevens, Alan Pinkerton, Henry David Thoreau, Harriet Beecher Stowe, Wendell Phillips, Lydia Maria Child, Samuel J. May, Lucretia Mott, Lewis Tappan, William Seward, and Gerrit Smith (to name a few!).
 - Students present a summary of their research to the class.

**ESE/ESOL
Accommodations &
ESE/ESOL
Strategies:**

- Provide a printed guide of information and the highlighter.
- May want to have a bilingual partner for ESOL students. May find a partner for an ESE student if you feel it meets their learning needs.

**Lesson
Closure/Review:**

Summarize textbook Chapter 14, Section 4, pages 440 - 447

**Assessment with
Clear & Compelling
Product Standards:**

- Mini Lesson #4 summary of positions contains
 - at least 3 examples form each selection
 - specific examples using the author's words
 - written summary of issues
- Mini lesson #5 Students present a summary of their research to class. Assessment is based on
 - completing 30 crads with factual information
 - identifying sources of information
 - organization of 6 topics

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