Introduction

This unit focuses on the rise of social reform movements in the period from 1800–1860. The workshop activities are designed to heighten teachers’ awareness of the causes that inspired reformers, and to increase understanding of the breadth and goals of different reform movements.

Learning Objectives

In this session, teachers will

- consider the social, economic, and technological changes to which reformers responded;
- explore the relationship between the Second Great Awakening and the subsequent reform movements;
- understand the breadth and goals of different reform movements.

Before You Begin

Before the day of the Antebellum Reform session, familiarize yourself with the reading materials assigned to the participating teachers. You should also review this facilitator’s guide. Be sure to prepare the correct number of overheads, handouts, maps, charts, and illustrations needed for each activity. Each teacher should read the text materials for Unit 8 before attending the session (estimated reading time: two hours). Activities during the workshop will draw heavily on the content in the text materials as well as the video. Participants should bring the unit text materials to the workshop session.

Materials Needed

- This America’s History in the Making facilitator’s guide
- Text Materials for Unit 8: Antebellum Reform
- VHS tape and VCR, DVD and DVD player, or access to streaming video of America’s History in the Making video for Unit 8: Antebellum Reform available at www.learner.org
- Overhead projector and colored pens
- Multiple copies of handouts (in the Appendix of this guide)
- Pens and paper for participating teachers and facilitator
- Chalkboard, blank transparencies, or overhead for reporting out
- Tape for posting paper to the wall
OVERHEAD AND HANDOUT INSTRUCTIONS


2. Using Appendix B, “Changes in Antebellum America,” make enough copies for learners to work in four groups, each with two sources to work from.


4. Using Appendix D, “Reform Movement Titles,” prepare sheets to be hung on the wall of the workshop room.

5. Using Appendix E, “Reform Movement Characteristics Cards,” cut each sheet into four cards. Make enough cards to distribute them evenly amongst pairs in the group.

6. Using Appendix F, “Reform Movements Answer Key,” have a copy for yourself to check during the workshop.


Facilitator’s Note: You may want to prepare overheads of the reflection and discussion questions for teachers to reference during the workshop activities.

LEADING THE SESSION

As participating teachers arrive, have an overhead set up that lists the main themes of the unit for teachers to review (Appendix A).

After you have completed any housekeeping announcements, ask one of the teachers to read the themes aloud. Explain that they will expand their understanding of these three themes through activities and video segments that build on the reading they did prior to the workshop session.
Warm-up and Activity 1 (25 minutes)

Activity Overview
This warm-up and activity serve as an icebreaker for the group, while examining some of the reasons that so many reform movements emerged during this historical period. Teachers will rely primarily on what they learned from the reading to complete this activity.

Warm-up Discussion Question (5 minutes)
What were some of the perceived problems antebellum reformers sought to address?

Activity 1

Part 1 (10 minutes)
Divide the teachers into four groups. Give each group two of the sources on “Changes in Antebellum America” (Appendix B). Have each group brainstorm how they could use their items to help their students understand what changes and perceived social problems in American society became the focus of antebellum reformers.

Part 2 (10 minutes)
Ask each small group to share what they developed in Part 1 with the rest of the groups. Distribute a copy of the “Historical Thinking Skills” (Appendix C) to each teacher. Have all the teachers discuss together which items would be most effective to use to develop students’ Historical Thinking Skills, as well as students’ content knowledge of this era.

Watch Video Segment 1: Historical Perspectives (approximately 10 minutes)
Activity 2 *(20 minutes)*

Teachers should rely on material from the video and the readings to complete this activity. They should be encouraged to refer to the text materials as a resource.

**Activity Overview**

This activity helps build understanding of the broad range of religious and reform movements in this era.

Part 1 *(15 minutes)*

Using tape, post the “Reform Movement Titles” (Appendix D) in different locations on the walls of the workshop space. Ask the teachers to form pairs, and distribute the “Reform Movement Characteristics Cards” (Appendix E) evenly among the pairs. Have the pairs work together to place their cards with the correct Reform Movement Titles.

Part 2 *(10 minutes)*

Use the “Reform Movement Answer Key” (Appendix F) to verify that the cards have all been placed correctly. Have the teachers review the different cards for each reform movement and discuss their answers to the following reflection questions.

### Reflection Questions

1. Which of the antebellum reform movements did you know about before doing the reading and watching the opening video segment for this unit? Which antebellum reform movements are less well known today?
2. What do the reform movements have in common?

---

**Watch Video Segment 2:**

*Faces of America* *(approximately 10 minutes)*
Facilitator's Note: Activities 3 and 4 both focus on anti-slavery movements, which comprise the antebellum reform efforts that are perhaps best-remembered today. These two activities are intended to deepen and enrich teachers' understanding of antebellum reform by focusing on differences among anti-slavery advocates, along with criticisms of anti-slavery activities from outsiders.

Activity 3 (40 minutes)

Activity Overview
Although anti-slavery movements are among the best-known of the antebellum reform movements, anti-slavery writers and activists often disagreed about what strategies would be most effective in ending slavery. The goal of this activity is to deepen teachers' knowledge of the anti-slavery movements by identifying differences among anti-slavery advocates.

Part 1 (15 minutes)
Divide the teachers into four groups. Ask the first group to review the selection from David Walker's Appeal that was included in the reading. Ask the second group to review the first version of Sojourner Truth's speech that was included in the reading. Give members of the third group copies of the excerpt from Frederick Douglass's speech, “The Meaning of July Fourth for the Negro” (Appendix G). Give the fourth group the excerpt from Angelina Grimké's “Address to the Anti-Slavery Convention” (Appendix H).

After each group has read or reviewed their excerpt, have the teachers in the group make a list of what strategies are used by the speaker/writer who authored it. (For example, do they invoke religion, patriotism, or other ideals to appeal to this audience? Do they draw on their personal experience, on objective research, on broad principles, or on other things to support their argument? Do they try to refute opposing arguments, and if so, which ones and how?). Teachers should try to identify the intended audience of the piece and discuss how the employed strategies might appeal to that audience.

Part 2 (20 minutes)
Have each group share with the whole group what they did in Part 1 of the activity. Then have each individual teacher review or read a different excerpt. Each teacher should write a response to this second excerpt in a style that uses the strategies from the first excerpt they analyzed. Would the first writer/speaker agree with the second? Would they differ in some arguments?
Part 3 (5 minutes)

Have the teachers share their responses to the following reflection questions.

**Reflection Questions**

1. How did attempting to write a response to the second excerpt in the style of the first excerpt increase your understanding of the differences among anti-slavery reformers?
2. How could this activity be used by or adapted for your students?
Activity 4 (25 minutes)

Activity Overview
The goal of this activity is to understand some of the arguments made in favor of slavery and some of the criticisms of abolitionists made during the antebellum period. Teachers will compare two short excerpts to understand how writers who advocated very different points of view might both criticize abolition.

Part 1 (10 minutes)
Divide the teachers into two groups. Distribute the “Excerpt of a Letter From Sarah G. Bagley to Angelique Martin” (Appendix I) to teachers in the first group. Distribute the “Excerpt from Cannibals All! by George Fitzhugh” (Appendix J) to teachers in the second group. Have each group write a three-sentence synopsis of the argument about slavery and abolition being made in the passage they read. Once both groups have finished, have each group read its synopsis aloud to the whole group.

Part 2 (10 minutes)
Ask the teachers to compare the arguments made by Bagley and Fitzhugh, identifying any points on which the authors agree with each other and any points on which the authors disagree with each other.

Part 3 (5 minutes)
Have the teachers share their responses to the following reflection question.

Reflection Question
How do Activities 3 and 4 deepen your understanding of abolition as a reform movement?

Watch Video Segment 3:
Hands on History
(approximately 5 minutes to the end of the tape)
Activity 5 (10 minutes)

Activity Overview
This activity serves as a conclusion to this session of the workshop. It will provide you with an opportunity to reflect on what you have learned.

Part 1 (5 minutes)
The Hands on History segment shows how historians draw on different sources to understand the daily experiences of people who lived in the past. Ask the teachers to review the primary sources “Temperance Pledge” and “Silk Purse With Abolitionist Poem and Image” from the reading. What do these two examples of material culture tell us about how religion shaped the thinking and actions of temperance and abolitionist reformers?

Part 2 (5 minutes)
Have the teachers share their responses to the following reflection question.

Reflection Question
The next unit in this workshop series deals with the Civil War. What connections do you see between the religious and reform movements covered in this unit and the Civil War? Did the reform movements contribute to the growing sectional divide, or did they offer a means for bridging political differences?
APPENDICES – Antebellum Reform

A: “Themes for Antebellum Reform”
   overhead transparency

B: “Changes in Antebellum America”
   sufficient copies for learners to work in four groups,
   each with two sources to work from

C: “Historical Thinking Skills”
   one handout for each participating teacher

D: “Reform Movement Titles”
   sheets to be hung on the wall of workshop room

E: “Reform Movement Characteristics Cards”
   cut each sheet into four cards, with sufficient cards to
   distribute them evenly amongst pairs in the group

F: “Reform Movements Answer Key”
   one copy for facilitator’s reference

   one handout for each participating teacher

H: “Angelina Grimké, ‘Anti-Slavery Convention Address’”
   one handout for each participating teacher

I: “Excerpt of a Letter From Sarah G. Bagley to Angelique Martin”
   one handout for each participating teacher

J: “Excerpt from Cannibals All! or, Slaves Without Masters by George Fitzhugh, published 1857”
   one handout for each participating teacher
Appendix A: Themes for Antebellum Reform

**THEME 1**
The first half of the 1800s brought rapid social, economic, and technological changes, which laid the groundwork for reform.

**THEME 2**
The Second Great Awakening, a religious revival of the early 1800s, contributed to the reform impulse by emphasizing individual responsibility and perfection.

**THEME 3**
The evangelical revival spawned a number of reforms, aimed at curbing a broad range of social ills.
Appendix B: Changes in Antebellum America

Expansion of the Cotton Belt and Slave Trading Routes, 1801–1860

Item 3343
Appendix B: Changes in Antebellum America

The Transportation Revolution

Item 3348
### U.S. Population, by Nativity and Race, for Regions, 1830–1860

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>White</th>
<th>Negro</th>
<th>Slave</th>
<th>Other Races</th>
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<tr>
<td><strong>Northeast</strong></td>
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<td>1860</td>
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<td>8,419,243</td>
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<td>5,417,167</td>
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<tr>
<td><strong>Midwest</strong></td>
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<td>1860</td>
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<td>8,899,969</td>
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<td>1860</td>
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<td>6,950,729</td>
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<td>2,641,977</td>
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<td>5,707,848</td>
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<td>---</td>
<td>2,161,885</td>
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<tr>
<td><strong>West</strong></td>
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<td></td>
<td></td>
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<td></td>
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<tr>
<td>1860</td>
<td>618,976</td>
<td>550,567</td>
<td>406,964</td>
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<tr>
<td>1830</td>
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</tr>
</tbody>
</table>


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**Item 3557**

Appendix B: Changes in Antebellum America

Immigration: Volume and Sources, 1840–1860

Item 3561
Appendix B: Changes in Antebellum America


Item 3562
Appendix B: Changes in Antebellum America

Denominational Growth, 1780–1860

Item 3349
Appendix B: Changes in Antebellum America

United States Population, Urban and Rural, 1790–1860

Item 3563
Appendix B: Changes in Antebellum America

Alcohol Consumption per Capita, 1800–1860

Item 3558
Appendix C: Historical Thinking Skills

Standard 1. Chronological Thinking
A. Distinguish between past, present, and future time.
B. Identify in historical narratives the temporal structure of a historical narrative or story.
C. Establish temporal order in constructing historical narratives of their own.
D. Measure and calculate calendar time.
E. Interpret data presented in time lines.
F. Reconstruct patterns of historical succession and duration.
G. Compare alternative models for periodization.

Standard 2. Historical Comprehension
A. Reconstruct the literal meaning of a historical passage.
B. Identify the central question(s) the historical narrative addresses.
C. Read historical narratives imaginatively.
D. Evidence historical perspectives.
E. Draw upon data in historical maps.
F. Utilize visual and mathematical data presented in charts, tables, pie and bar graphs, flow charts, Venn diagrams, and other graphic organizers.
G. Draw upon visual, literary, and musical sources.

Standard 3. Historical Analysis and Interpretation
A. Identify the author or source of the historical document or narrative.
B. Compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions.
C. Differentiate between historical facts and historical interpretations.
D. Consider multiple perspectives.
E. Analyze cause-and-effect relationships and multiple causation, including the importance of the individual, the influence of ideas, and the role of chance.
F. Challenge arguments of historical inevitability.
G. Compare competing historical narratives.
H. Hold interpretations of history as tentative.
I. Evaluate major debates among historians.
J. Hypothesize the influence of the past.

Standard 4. Historical Research Capabilities
A. Formulate historical questions.
B. Obtain historical data.
C. Interrogate historical data.
D. Identify the gaps in the available records, marshal contextual knowledge and perspectives of the time and place, and construct a sound historical interpretation.

A. Identify issues and problems in the past.
B. Marshal evidence of antecedent circumstances and contemporary factors contributing to problems and alternative course of action.
C. Identify relevant historical antecedents.
D. Evaluate alternative courses of action.
E. Formulate a position or course of action on an issue.
F. Evaluate the implementation of a decision.

## Appendix D: Reform Movement Titles

<table>
<thead>
<tr>
<th>Second Great Awakening</th>
<th>Utopian Communities</th>
<th>Anti-Slavery</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education Reform</td>
<td>Transcendentalism</td>
<td>Temperance</td>
</tr>
<tr>
<td>Second Great Awakening</td>
<td>Cult of Domesticity</td>
<td></td>
</tr>
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</table>
## Appendix E: Reform Movement Characteristics Cards

<table>
<thead>
<tr>
<th>Event</th>
<th>Person/Source</th>
<th>Movement</th>
<th>Outcome/Details</th>
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<tbody>
<tr>
<td>Camp Meetings</td>
<td>Charles Finney</td>
<td>God in Nature</td>
<td>Woman’s role as center of the family</td>
</tr>
<tr>
<td>Separate Spheres</td>
<td>Ralph Waldo Emerson</td>
<td>Communitarianism</td>
<td>Curbing alcohol consumption</td>
</tr>
<tr>
<td>Promoting sober workers</td>
<td>Women publicly chastise men for drinking</td>
<td>New Harmony, Indiana</td>
<td>Experiments in cooperative labor</td>
</tr>
<tr>
<td>Boycotting goods made by slaves</td>
<td>David Walker’s Appeal</td>
<td>William Lloyd Garrison</td>
<td>Sojourner Truth</td>
</tr>
<tr>
<td>Abolitionists</td>
<td>Horace Mann advocates a common school system available to all boys and girls regardless of class or ethnicity</td>
<td>Emphasis on the importance of instructing people in knowledge and skills, and also in values such as hard work, punctuality, and sobriety</td>
<td></td>
</tr>
</tbody>
</table>
Appendix F: Reform Movements Answer Key

Second Great Awakening
- Camp Meetings
- Charles Finney

Transcendentalism
- God in Nature
- Ralph Waldo Emerson

Utopian Communities
- Communitarianism
- New Harmony, Indiana
- Experiments in cooperative labor

Temperance
- Curbing alcohol consumption
- Promoting sober workers
- Women publicly chastise men for drinking

Anti-Slavery
- Abolitionists
- Boycotting goods made by slaves
- David Walker’s Appeal
- William Lloyd Garrison
- Sojourner Truth

Cult of Domesticity
- Woman’s role as center of the family
- Separate spheres

Education Reform
- Horace Mann advocates a common school system available to all boys and girls regardless of class or ethnicity
- Emphasis on the importance of instructing people in knowledge and skills, and also in values such as hard work, punctuality, and sobriety
Appendix G: Frederick Douglass, “The Meaning of July Fourth for the Negro”

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too – great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory . . . Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us? What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy – a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

http://www.africanamericans.com/FrederickDouglassJuly4th.htm
Appendix H: Angelina Grimké, “Anti-Slavery Convention Address,” 1838

As a Southerner I feel that it is my duty to stand up here tonight and bear testimony against slavery. I have seen it. I know it has horrors that can never be described. I was brought up under its wing: I witnessed for many years its demoralizing influences, and its destructiveness to human happiness. It is admitted by some that the slave is not happy under the worst forms of slavery. But I have never seen a happy slave. To work as we should in this cause, we must know what Slavery is. Let me urge you then to buy the books which have been written on this subject and read them, and then lend them to your neighbors. Give your money no longer for things which pander to pride and lust, but aid in scattering “the living coals of truth” upon the naked heart of this nation in circulating appeals to the sympathies of Christians in behalf of the outraged and suffering slave. But, it is said by some, our “books and papers do not speak the truth.” Why, then, do they not contradict what we say? They cannot. Moreover the South has entreated, nay commanded us to be silent; and what greater evidence of the truth of our publications could be desired? ... Women of Philadelphia! Allow me as a Southern woman, with much attachment to the land of my birth, to entreat you to come up to this work. Especially let me urge you to petition. Men may settle this and other questions at the ballot-box, but you have no such right; it is only through petitions that you can reach the Legislature. It is therefore peculiarly your duty to petition. Do you say, “It does no good?” The South already turns pale at the number sent. They have read the reports of the proceedings of Congress, and there have seen that among other petitions were very many from the women of the North on the subject of slavery. This fact has called the attention of the South to the subject. How could we expect to have done more as yet? Men who hold the rod over slaves, rule in the councils of the nation: and they deny our right to petition and to remonstrate against abuses of our sex and of our kind. We have these rights, however, from our God. Only let us exercise them: and though often turned away unanswered, let us remember the influence of importunity upon the unjust judge, and act accordingly. The fact that the South looks with jealousy upon our measures shows that they are effectual. There is, therefore, no cause for doubting or despair, but rather for rejoicing.

http://www.zetetics.com/indfem/agrimke2.htm
Appendix I: Excerpt of a Letter From Sarah G. Bagley to Angelique Martin – 1 January, 1846

I am very sorry to see the undue kindness of Northern Abolitionists towards our brethren of the south – not that I am pro-slavery. No! God forbid, but because they have boxed up their sympathy and hold themselves ready to send it across the Atlantic or to Louisiana at any time when it shall be called for. Alas!! How is it at home? How are they developed here? Why by compelling the females of New England to labor thirteen hours per day in rooms heated by hot air furnaces and sleep on the average from six to ten in a room. These very men are now carrying into the rooms of these operatives protests against the annexation of Texas, and insulting them by asking them for their names. Am I in error when I say that these men are mere partisans and not lovers of human rights[?] I would not be understood as saying that there are no exceptions to this rule, but I speak of the mass and I am sure I am not mistaken. Many of those who contend warmly for the emancipation of slavery that does not affect their own interest or popularity are really riveting the chains of the present factory system with all its abominations, upon the operatives of Massachusetts. Miserable inconsistency!

http://library.uml.edu/clh/All/bag1.htm
Appendix J: *Excerpt from Cannibals All! or, Slaves Without Masters* by George Fitzhugh, published 1857

We are, all, North and South, engaged in the White Slave Trade, and he who succeeds best, is esteemed most respectable. It is far more cruel than the Black Slave Trade, because it exacts more of its slaves, and neither protects nor governs them . . . it is more cruel, in leaving the laborer to take care of himself and family out of the pittance which skill or capital have allowed him to retain. When the day’s labor is ended, he is free, but is overburdened with the cares of family and household, which make his freedom an empty and delusive mockery. But his employer is really free, and may enjoy the profits made by others’ labor, without a care, or a trouble, as to their well-being . . . The men without property, in free society, are theoretically in a worse condition than slaves . . . Capital exercises a more perfect compulsion over free laborers, than human masters over slaves: for free laborers must at all times work or starve, and slaves are supported whether they work or not. Free laborers have less liberty than slaves, are worse paid and provided for, and have no valuable rights . . . The free laborer must be employed or starve, yet no one is obliged to employ him . . . Though each free laborer has no particular master, his wants and other men’s capital make him a slave without a master, or with too many masters, which is as bad as none.

http://homepages.stuy.edu/~badgleyb/h53/amerhistdocs/canniballs.htm