ANTEBELLUM ROUNDTABLE

A Simulated Discussion of Reform Issues: June 15, 1855

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The nationwide movement for high standards has not only determined what students should learn, but also has mandated that students demonstrate what they know. ANTEBELLUM ROUNDTABLE addresses numerous United States History, English Language Arts, and Civics Standards as set forth within *Content Knowledge: A Compendium of Standards and Benchmarks for K–12 Education*, 3rd Edition, published jointly by ASCD (Association for Supervision and Curriculum Development) and McREL (Mid-continent Research for Education and Learning). This document gathers standards set by such organizations as NCHS (National Center for History in the Schools), NCSS (National Council for the Social Studies), NCTE (National Council for Teachers of English), CCE (Center for Civic Education), and NAEP (National Assessment of Educational Progress). Level III (Grades 6–8 or 7–8) and Level IV (Grades 9–12) U.S. History, English Language Arts, and Civics Standards met include:

United States History
Historical Understanding

1. ***Understands and knows how to analyze chronological relationships and patterns***

   Level III (Grades 7–8)
   - Understands patterns of change and continuity in the historical succession of related events
   - Knows how to impose temporal structure on their historical narratives —knows how to periodize events of the nation into broadly defined eras

   Level IV (Grades 9–12)
   - Knows how to identify the temporal structure and connections disclosed in historical narratives
   - Understands historical continuity and change

2. ***Understands the historical perspective***

   Level III (Grades 7–8)
   - Understands that specific individuals and the values those individuals held had an impact on history
   - Analyzes the influence specific ideas and beliefs had on a period of history
   - Knows different types of primary and secondary sources and the motives, interests, and bias expressed in them

   Level IV (Grades 9–12)
   - Analyzes the values held by specific people who influenced history and the role their values played in influencing history
   - Analyzes the influences specific ideas and beliefs had on a period of history and specifies how events might have been different in the absence of those ideas and beliefs
   - Understands that the consequences of human intentions are influenced by the means of carrying them out
   - Understands that change and continuity are equally probable and natural

STANDARDS

- Understands how the past affects our private lives and society in general
- Knows how to perceive past events with historical empathy
- Knows how to evaluate the creditability and authenticity of historical sources
- Evaluates the validity and credibility of different historical interpretations

Historical Content

Era 4 Expansion and Reform (1801–1861)

10. ***Understands how the industrial revolution, increasing immigration, the rapid expansion of slavery, and the westward movement changed American lives and led to regional tensions***

Level III (Grades 7–8)

- Understands how immigration affected American society in the antebellum period
- Understands the social and economic impacts of the factory system
- Understands influences on urban life in the early and late 19th century
- Understands different economic, cultural, and social characteristics of slavery after 1800
  - —Understands how major technological and economic developments influenced various groups

Level IV (Grades 9–12)

- Understands policies affecting regional and national interests during the early 19th century
- Understands characteristics of economic development during the 19th century
- Understands how slavery influenced economic and social elements of Southern society
- Understands significant religious, cultural and social changes in the American West
  - —Understands the impact of the Industrial Revolution during the early and later 19th century
  - —Understands the social and cultural influence of former slaves in cities of the North

11. ***Understands the extension, restriction, and reorganization of political democracy after 1800***

Level III (Grades 7–8)

- Understands political influences and views after 1800
- Understands the major events and issues that promoted sectional conflicts and strained national cohesiveness in the antebellum period

Level IV (Grades 9–12)

- Understands increased political activity in the first half of the 19th century
  - —Understands the positions of northern anti-slavery advocates and southern proslavery spokesmen on a variety of issues

12. ***Understands the sources and character of cultural, religious, and social reform movements in the antebellum period***

Level III (Grades 7–8)

- Understands perspectives that influenced slavery in the antebellum period
- Understands the significant religious, philosophical, and social movements of the 19th century and their impacts on American society and social reform
- Understands how women influenced reform movements and American society during the antebellum period

Level IV (Grades 9–12)

- Understands elements of slavery in both the North and South during the antebellum period
- Understands the social impact of the Second Great Awakening
- Understands the ideas of Transcendentalism
- Understands the development of Utopian communities
- Understands changing gender roles in the antebellum period
  Understands the ideas associated with women's rights during the antebellum period

English Language Arts

8. ***Uses listening and speaking skills and strategies for a variety of purposes***

Level III (Grades 6–8)

- Plays a variety of roles in group discussions
- Asks questions to seek elaboration and clarification of ideas
- Uses strategies to enhance listening comprehension
- Listens in order to understand topic, purpose, and perspective in spoken texts
- Conveys a clear main point when speaking to others and stays on the topic being discussed
- Makes oral presentations to the class
- Evaluates strategies used by speakers in oral presentations

Level IV (Grades 9–12)

- Uses criteria to evaluate own and others' effectiveness in group discussions and formal presentations
- Asks questions as a way to broaden and enrich classroom discussions
- Uses a variety of strategies to enhance listening comprehension
- Makes formal presentations to the class
- Uses a variety of verbal and nonverbal techniques for presentations
- Responds to questions and feedback about own presentations
- Understands reasons for own reactions to spoken texts

STANDARDS

Civics

What is government and what should it do?

1. ***Understands ideas about civic life, politics, and government***

   Level III (Grades 6–8)

   - Understands how politics enables people with differing ideas to reach binding agreements
   - Understands competing ideas about the purposes government should serve

   Level IV (Grades 9–12)

   - Understands how politics enables a group of people with varying opinions and/or interests to reach collective decisions, influence decisions, and accomplish goals that they could not reach as individuals
   - Knows formal institutions that have the authority to make and implement binding decisions
   - Understands the nature and sources of political authority
   - Understands major arguments for the necessity of politics and government
   - Understands some of the major competing ideas about the purposes of politics and government
   - Understands how the purposes served by a government affect relationships between the individual and government and between government and society as a whole

2. ***Understands the essential characteristics of limited and unlimited governments***

   Level IV (Grades 9–12)

   - Understands how civil society allows for individuals or groups to influence government in ways other than voting and elections
   - Understands how the individual, social, and economic relationships that make up civil society have been used to maintain limited government
   - Knows essential political freedoms and economic freedoms, and understands competing ideas about the relationships between the two
   - Understands how political and economic freedoms serve to limit governmental power

3. ***Understands the sources, purposes, and functions of law, and the importance of the rule of law for the protections of individual rights and the common good***

   Level III (Grades 6–8)

   - Understands how and why the rule of law can be used to restrict the actions of private citizens and government officials

   Level IV (Grades 9–12)

   - Knows alternative ideas about the sources of law and different varieties of law
   - Knows alternative ideas about the purposes and functions of law

4. ***Understands the concept of a constitution, the various purposes that constitutions serve, and the conditions that contribute to the establishment and maintenance of constitutional government***
   Level III (Grades 6–8)
   - Knows how constitutions have been used to promote the interests of a particular group, class, religion, or political party
   - Knows how constitutions have been used to protect individual rights and promote the common good

   Level IV (Grades 9–12)
   - Understands how constitutions, in the past as well as in the present, have been disregarded or used to promote the interests of a particular group, class, faction, or a government
   - Understands how constitutions can be vehicles for change and for resolving social issues
   - Understands how constitutions may be used to preserve core values and principles of a political system or society

What are the basic values and principles of American democracy?

8. ***Understands the central ideas of American constitutional government and how this form of government has shaped the character of American society***
   Level IV (Grades 9–12)
   - Understands how the belief in limited government and the values and principles of the Constitution have influenced American society
   - Knows ways in which Americans have attempted to make the values and principles of the Constitution a reality
9. ***Understands the importance of Americans sharing and supporting certain values, beliefs, and principles of American constitutional democracy***
   Level III (Grades 6–8)
   - Identifies fundamental values and principles that are expressed in basic documents, significant political speeches and writings, and individual and group actions that embody fundamental values and principles
   - Understands how certain values are fundamental to American public life
   - Knows that constitutional government is a fundamental principle of American democracy

   Level IV (Grades 9–12)
   - Understands how the institutions of government reflect fundamental values and principles
   - Understands the interdependence among certain values and principles
   - Understands the significance of fundamental values and principles for the individual and society

STANDARDS

10. ***Understands the roles of voluntarism and organized groups in American social and political life***

Level IV (Grades 9–12)

- Knows how voluntary associations and other organized groups have been involved in functions usually associated with government
- Understands issues that arise regarding what responsibilities belong to individuals and groups and the private sector, what responsibilities belong to the government, and how these responsibilities should be shared by the private sector and the government
- Knows the historical and contemporary role of various organized groups in local, state, and national politics

11. ***Understands the role of diversity in American life and the importance of shared values, political beliefs, and civic beliefs in an increasingly diverse American society***

Level III (Grades 6–8)

- Knows major conflicts in American society that have arisen from diversity
- Knows ways in which conflicts about diversity can be resolved peacefully that respects individual rights and promotes the common good
- Knows basic values and principles that Americans share
- Knows why it is important to the individual and society that Americans understand and act on their shared political values and principles

Level IV (Grades 9–12)

- Knows how the racial, religious, socioeconomic, regional, ethnic, and linguistic diversity of American society has influenced American politics through time
- Knows different viewpoints regarding the role and value of diversity in American life
- Knows examples of conflicts stemming from diversity, and understands how some conflicts have been managed and why some of them have not yet been successfully resolved

13. ***Understands the character of American political and social conflict and factors that tend to prevent or lower its intensity***

Level III (Grades 6–8)

- Knows conflicts that have arisen regarding fundamental values and principles
- Knows how disagreements regarding specific issues may arise between people even though the people agree on values or principles in the abstract
- Knows sources of political conflict that have arisen in the United States historically as well as in the present
- Knows instances in which political conflict in the United States has been divisive and reasons for this division

Level IV (Grades 9–12)

- Understands issues that involve conflicts among fundamental values and principles such as the conflict between liberty and authority

14. ***Understands issues concerning the disparities between ideals and reality in American political and social life***

Level III (Grades 6–8)

- Knows some important American ideals
- Knows why political and social ideals are important, even if they cannot be fully achieved
- Knows some of the discrepancies that have arisen between American ideals and the realities of political and social life in the United States
- Knows some of the efforts that have been put forth to reduce discrepancies between ideals and the reality of American public life
- Knows how various individual actions, social actions, and political actions can help to reduce discrepancies between reality and the ideals of American constitutional democracy

Level IV (Grades 9–12)

- Understands the importance of established ideals in political life and why Americans should insist that current practices constantly be compared with these ideals
- Knows historical and contemporary efforts to reduce discrepancies between ideals and reality in American public life

How does the government established by the Constitution embody the purposes, values, and principles of American Democracy?

19. ***Understands what is meant by "the public agenda" how it is set, and how it is influenced by public opinion and the media***

Level III (Grade 6–8)

- Knows that the public agenda consists of those matters that occupy public attention at any particular time
- Knows how the public agenda is shaped by political leaders, interest groups, and state and federal courts; and understands how individual citizens can help shape the public agenda

Level IV (Grades 9–12)

- Understands why issues important to some groups and the nation do not become part of the public agenda
- Understands the influence that public opinion has on public policy and the behavior of public officials
- Knows how to use criteria such as logical validity, factual accuracy, emotional appeal, distorted evidence, and appeals to bias or prejudice in order to evaluate various forms of historical and contemporary political communication

20. ***Understands the roles of political parties, campaigns, elections, and associations and groups in American politics***

Level III (Grade 6–8)

- Understands the historical and contemporary roles of prominent associations and groups in local, state, and national politics

STANDARDS

- Knows how and why Americans become members of associations and groups, and understands how membership in these associations provides individuals with opportunities to participate in the political process

Level IV (Grades 9–12)

- Knows historical and contemporary examples of associations and groups performing functions otherwise performed by the government such as social welfare and education
- Understands the extent to which associations and groups enhance citizen participation in American political life

What are the roles of the citizen in American Democracy?

24. ***Understands the meaning of citizenship in the United States, and knows the requirements for citizenship and naturalization***

Level III (Grade 6–8)

- Understands that American citizenship is legally recognized full membership in a self-governing community that confers equal rights under the law; is not dependent on inherited, involuntary groupings such as race, gender, or ethnicity; and confers certain rights and privileges
- Knows that Americans are citizens of both their state and the United States

25. ***Understands issues regarding personal, political, and economic rights***

Level III (Grade 6–8)

- Knows what constitutes personal rights and the major documentary sources of personal rights
- Knows what constitutes political rights and knows the major documentary sources of political rights such as the Declaration of Independence, United States Constitution including the Bill of Rights, state constitutions, and civil rights legislation
- Understands the importance to individuals and society of such political rights as the right to vote and run for public office and the freedom of speech, press, assembly, and petition
- Knows important economic rights and knows statements of economic rights in the United States Constitution
- Understands the importance to individuals and society of such economic rights as the right to acquire, use, transfer, and dispose of property; choose one's work and change employment; join labor unions and professional associations; establish and operate a business; copyright and patent; and enter into lawful contracts

Level IV (Grades 9–12)

- Understands the importance to individuals and to society of personal rights such as freedom of thought and conscience, privacy and personal autonomy, and the right to due process of law and equal protection of the law
- Understands how personal, political, and economic rights are secured by constitutional government and by such means as the rule of law, checks and balances, an independent judiciary, and a vigilant citizenry

28. ***Understands how participation in civic and political life can help citizens attain individual and public goals***

Level III (Grade 6–8)

- Understands how participation in civic and political life can help bring about the attainment of individual and public goals
- Knows historical and contemporary examples of citizen movements seeking to promote individual rights and the common good
- Understands what civil disobedience is, how it differs from other forms of protest, what its consequences might be, and circumstances under which it might be justified

Level IV (Grades 9–12)

- Knows historical and contemporary examples of citizen movements seeking to expand liberty, to insure the equal rights of all citizens, and/or to realize other values fundamental to American constitutional democracy

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ANTEBELLUM ROUNDTABLE

CONTENTS

Reform movements often appear extreme to the majority of people at the time but those extreme ideas are often accepted by later generations and integrated into society. ANTEBELLUM ROUNDTABLE students will understand that beginning in the nineteenth century women participated in social and political reform movements in unprecedented ways and numbers. Students gain an overall appreciation of the reasons for reforms, the methods and strategies that reformers employed, and why reform movements succeeded or failed.

Knowledge

- Study major reform issues in America from the 1830s through the 1850s
- Discover the role of women during the antebellum reform era
- Realize that the actions of common people make a difference on society and affect legal and political outcomes
- Appreciate the roots and the legacies of antebellum era reforms
- Learn about key individuals and their contributions to America
- Establish connections between various reforms and reformers
- Understand divisions within movements
- Connect written works and social/political activism
- Recognize the relationship between literature and the reform movement
- Acquire historical vocabulary

Skills

- Use print and on-line sources for research
- Discern between reliable and unreliable or biased sources
- Write pertinent information in an organized way
- Include appropriate citations for notes
- Utilize effective oral communication to convey the ideas, beliefs, and experiences of an historical individual based on research

Attitudes

- Appreciate the courage and principles of reformers
- Recognize the changes in American society brought about by reformers
- Value the insights available through conversations with other students

Analysis

- Analyze the nature of gender and racial attitudes and relations during the antebellum period
- Portray another's beliefs even if the student holds a different opinion
- Consider what issues affected America prior to the Civil War
- Evaluate whether reform strategies were effective
- Question why individuals would devote themselves to a cause or multiple causes

PURPOSE

OVERVIEW

Students explore reform movements in America in the decades leading up to the Civil War. Students role-play 28 educational, social, religious, and political reformers engaged in a lively discussion of the issues. Although all reformers included in the Roundtable were alive at some time during this era, never did all of these historical characters participate in one program or discussion. The simulated roundtable discussion takes place in Boston in 1855.

ANTEBELLUM ROUNDTABLE enhances the information available in textbooks. Participation brings the issues into a clearer focus for the students. The pre-roundtable speech confrontation clarifies for students the obstacles women faced when attempting to bring about social or political change. When women spoke before mixed audiences of men and women (called "promiscuous" meetings) attendees often jeered or walked out in protest.

Roundtable participants prepare for their roles by first researching or reading about their selected or assigned individual. During the Roundtable students act in character as they respond to questions posed by the teacher or other Roundtable individuals. They also ask questions of other individuals and comment on the issues. The Roundtable highlights participation in public and political decisions by women and minorities during this period of American history.

Like all Interact units, ANTEBELLUM ROUNDTABLE provides differentiated instruction through its various learning opportunities. Students learn and experience the knowledge, skills, attitudes, and analysis through all domains of language (reading, writing, speaking, and listening). Adjust the level of difficulty as best fits your students. Assist special needs students in selecting activities that utilize their strengths and allow them to succeed. Work together with the Resource Specialist teacher, Gifted and Talented teacher, or other specialist to coordinate instruction.

1. **Before you Begin**
   Read the entire Teacher Guide to understand the scope of the unit. Throughout the Teacher Guide Interact employs certain editorial conventions to identify materials.
   a. In preparing materials, *class set* means *one per student*.
   b. One *Day* on the **Unit Time Chart** is the length of a normal *class period*—45 minutes to one hour.
   c. All transparency masters and student handouts are listed by name using ALL CAPITAL LETTERS.
   d. Teacher reference pages are named in **Bold** (e.g., **Antebellum Reformers and Their Issues**).

2. **Timing Options**
   Study the **Unit Time Chart** (page 10) for the three possible **Lesson Plan Options** and select the one that best fits the needs of your students and schedule.
   a. In order to learn the most from participation in the Roundtable, students should be familiar with the information in the BACKGROUND ESSAY and the GLOSSARY, and must understand the research requirements and Roundtable procedures.
   b. Disseminate the BACKGROUND ESSAY information in a lecture, assign the reading as homework, and/or discuss in class while students take notes or highlight and annotate their copies of the handouts.

3. **Grouping Students**
   The number of students in your class will definitely affect how you organize your class roundtable discussion. **Antebellum Reformers and Their Issues** (page 22) groups the roundtable individuals by issue. Use this reference as you form and record identity assignments for your student groups.
   a. For 18 or fewer students, have the entire class participate in one roundtable discussion.
      - You and/or a capable student act as moderator.
   b. For classes of more than 18 students, assign students to two groups of 9 to 15 students each.
      Option 1: Two or More Roundtables
      - Assign or have each group choose a *moderator*.
      - Each group participates in a moderated roundtable discussion using the questions they devise during their research.

The pre-roundtable speech confrontation is an excellent introduction to the unit. The content of the speech and the heckling of the female speaker will capture the attention and interest of your students.

Regardless of the size of your class or the grouping method you choose, ensure that every major reform issue is represented in every roundtable discussion group.

Option 2: Theme-based Discussion Groups

- Divide students into theme-based groups as indicated on **Antebellum Reformers and Their Issues** (page 22).
- Each group chooses a *moderator*, a *recorder*, and a *presenter*.
- Groups use QUESTIONS FOR THEME-BASED GROUPS for the discussion.
  —The *moderator* manages the group's discussion, keeping everyone focused and on task.
  —As the group formulates answers to the questions, the *recorder* writes down the answers.
  —The *presenter* shares the group's answers with the rest of the class at the end of the activity.

c. If you have more than 28 students (for the 28 roles), assign the additional students as reporters.
   - Allow time after the discussion for reporters to interview participants for broadcast-type interviews.
   - Require that reporters submit newspaper-type written reports of the roundtable discussion.

4. **Assigning Roles**
   ANTEBELLUM ROUNDTABLE includes 28 roles. Use your discretion and knowledge of your students, either assigning students to specific roles or allowing students to choose the role they will research and portray.

TEACHING TIP

Give bonus points to students who attend the Roundtable in costume. In case Sylvester Graham forgets his snack you might have a box of crackers in the desk.

5. **Costumes and Props**
   Encourage students to bring in props (signs, banners) and to wear costumes. The more your students adopt the emotions and issues of the various reformers, the more meaningful the experience.
   a. Each participant should make a placard with his/her individual's name on it in large, bold letters.
      - Suggest that students use a piece of white paper folded in half placed on the desk so the name faces the class.
      - Suggest that students decorate their placards.
   b. Students bring in signs with sayings for which their character is noted or write it on their placard.
   c. Students wear special costume pieces. For example, Quaker Lucretia Mott could wear a simple bonnet.
   d. Encourage the students to find photographs or drawings of the individual as they prepare their costumes.
   e. Encourage students to bring additional props. For example, the student who portrays Sylvester Graham could bring in graham crackers.

6. **Teacher References**
   The following are for your use as you plan and conduct the unit.
   - **Resources** (page 9)
   - **Schematic: One or More Roundtables** (page 20)
   - **Schematic: Theme-Based Groups** (page 21)
   - **Roundtable Questions for Moderator** (page 22)
   - **Extension Activities** (page 24)

7. **Reproducible Masters**
   Duplicate the following in the quantity indicated in *Italics*:
   - **Antebellum Reformers and Their Issues** — *two (librarian reference + teacher reference) + transparency (optional)*
   - AN ABOLITIONIST SPEECH — *one*
   - GLOSSARY — *class set or transparency (optional)*
   - BACKGROUND ESSAY — *class set or transparency (optional)*
   - QUESTIONS FOR THEME-BASED GROUPS — *class set + transparency (optional) (for theme-based groups)*
   - POSTSCRIPT — *class set or transparency (optional)*

   Lesson Plan Option 1
   - ROUNDTABLE INSTRUCTIONS — *class set + transparency (optional)*
   - QUICK GUIDE TO BIBLIOGRAPHY STYLE: MLA — *class set or transparency (optional)*

   Lesson Plan Option 2
   - ROUNDTABLE INSTRUCTIONS — *class set + transparency (optional)*

   Lesson Plan Option 3
   - BIOGRAPHICAL SUMMARIES — *one individual summary per student*

   Extension (optional)
   - REFORMER REPLICA — *class set*

8. **Pre-Roundtable Confrontation**
   To introduce your students to two of the most significant issues of the antebellum era, assign three or four students to participate in a short confrontation. ANTEBELLUM ROUNDTABLE includes two versions of a short abolitionist speech. One is an excerpt from *An Appeal to the Women of the Nominally Free States* by Angelina Grimke. The other is a modernized and fictionalized speech more appropriate for middle-school students. Choose the one that is most appropriate for your students. See AN ABOLITIONIST SPEECH (page 26).

9. **Prepare your Classroom**
   Study the **Schematics** and use or adapt to your classroom situation.

   For a roundtable that includes the entire class
   a. Arrange desks in a circle. If the class is large you may need two circular rows. Try to stagger so all students can be seen and heard.
   b. Write the conference title on the board or have a student design a poster or large banner with the title.
   c. Suggest that students who share beliefs sit next to or near one another. For example, Lucretia Mott and Elizabeth Cady Stanton or William Lloyd Garrison and Frederick Douglass are two natural pairings.

   For two or more roundtables within one class
   a. Arrange students' desks in a circle.
   b. Each group should have one representative from each issue.
   c. Students may sit next to allies, but it is not necessary.

   For theme-based groups of students
   a. Arrange students' desks according to issue.
   b. Allow sufficient space between groups to enable students to discuss the questions without disturbing or being disturbed by other groups.

10. **Research Procedures**
    Students will gain and retain the most value from their Roundtable discussion if they thoroughly research their assigned individual.
    a. Students may use the Internet or traditional print sources for their research.
    b. If students are unfamiliar with library research or if the library staff prefers to give a library orientation to preview the available materials, schedule in an additional class period for Lesson Plan Options 1 and 2.
    c. To ensure that students succeed in finding information, go over the research requirements with library staff prior to beginning the unit.
    d. Distribute the QUICK GUIDE TO BIBLIOGRAPHY STYLE: MLA (page 33) or a similar style sheet approved by your district if your students need such a reference.
    e. If time is limited or students lack adequate research resources, distribute the brief BIOGRAPHICAL SUMMARIES to the Roundtable participants.

11. **Debriefing**
Debriefing students after an interactive experience such as the ANTEBELLUM ROUNDTABLE is crucial. Discussion of key points and issues ensures student understanding and allows students to incorporate their learning on a deeper level. Plan to include some form of debriefing experience for your students.

TEACHING TIP

ANTEBELLUM ROUNDTABLE provides ample opportunity to assess student learning.

1. **Determine Assessment Standards**
   ANTEBELLUM ROUNDTABLE is designed for students from grades 7 through 12. Therefore, establish your own level of what "meets standard" for your grade level or your course objectives.
   a. Active participation in the discussion will indicate an individual student's understanding of the issues and personalities involved.
   b. Student responses to **Review Questions** provide objective assessment of the material included in the unit.
   c. Participation in discussions and/or panels based on the **Debriefing Questions** will demonstrate individual students' understanding of the reform issues and implications.
   d. **Extension** questions or activities provide evidence of students' understanding of the importance/significance of the various reform movements.
   e. Use the BIOGRAPHICAL SUMMARIES for review purposes or to evaluate student research.

2. **Performance Assessments**
   When completing performance assessments, focus on "student work." This work is *not* limited to written work. It includes demonstrated skills, oral exchanges, individual and cooperative group behavior, processes, strategies, and any other evidence that proves that the students have learned the targeted content or skill and can apply what they know.
   4 — Exemplary — Work that exceeds the standard for the activity. The descriptor includes words such as "consistently", "complete", "with detail", "actively", and "willingly". Students who earn a "4" demonstrate leadership and knowledge during participation in the roundtable.
   3 — Expected — Work that meets the standard with quality. The descriptors lack some of the positive adjectives of a "4," but this student has mastered the content or skill and can demonstrate his/her understanding in an application setting.
   2 — Nearly There — Work that almost meets the standard. Sometimes inconsistent effort or a misconception of the content will result in a "2" rating. This student needs to try a little harder, or needs to revise his/her work in order to meet the standards described.
   1 — Incomplete — Work that has not yet met the standard in content and/or skill. This student will require more instruction and another opportunity to demonstrate a knowledge or skill, or will require alternative instruction and assessment.

Many of the individuals in this roundtable wrote their own autobiographies and/or have biographies written about them. For Lesson Plan Options 1 and 2, students need access to the *Dictionary of American Biography* or the *Concise Dictionary of American Biography*. A few pertinent selections are listed below but there are many other books available:

Specialized Encyclopedias

James, Edward, ed. *Notable American Women*. Cambridge, Mass: Belknap Press of Harvard University Press, 1971.

Hopkins, Joseph, ed. *Concise Dictionary of American Biography*. New York: Scribner, 1981.

Hine, Darlene Clark. *Black Women in America: An Historical Encyclopedia*. New York: Carlson Publishing, Inc., 1993.

Johnson, Allen. *Dictionary of American Biography*. New York: Scribner, 1964.

Smith, Jessie, ed. *Notable Black American Men*. Detroit: Gale Research, Inc., 1999.

Smith, Jessie, ed. *Notable Black American Women*. Detroit: Gale Research, Inc., 1992.

Video

Not for Ourselves Alone (1999). Directed by Ken Burns, this documentary details the lives of Elizabeth Cady Stanton and Susan B. Anthony over their long careers with the women's suffrage movement.

Using the Internet

If you have access to the Internet, your students will benefit from the many sources of information available. Before using the Internet, become familiar with your school's Acceptable Use Policy. Always preview any web site you make available to your students.

Interact's Resource List

Several recommended web site addresses are listed on a Resource page available through the Interact website. To find the ANTEBELLUM ROUNDTABLE Resource Page, complete the following steps:

- Connect to the Internet
- Go to Interact's site at: <<www.teachinteract.com>>
- Click the "**Resources**" button
- Click the "**Antebellum Roundtable**" link
- Click any links of interest
- Click the "**Back**" button to return to Interact's home page

Advise your students that they may find both reliable and unreliable information on the Internet. Suggest that they check source information carefully.

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UNIT TIME CHART

ANTEBELLUM ROUNDTABLE

Lesson Plan Option 1

DAY 1	DAY 2	DAY 3	DAY 4
Introduce Roundtable **Antebellum Reformers and Their Issues** AN ABOLITIONIST SPEECH GLOSSARY BACKGROUND ESSAY QUICK GUIDE TO BIBLIOGRAPHY STYLE: MLA (optional) ROUNDTABLE INSTRUCTIONS	**Research and role preparation**	**Roundtable Discussion** **Roundtable Questions For Moderator** **—OR—** QUESTIONS FOR THEME-BASED GROUPS	**Debriefing** Review Questions, Debriefing Questions, or Extension Activities POSTSCRIPT

Lesson Plan Option 2

DAY 1	DAY 2	DAY 3
Introduce Roundtable **Antebellum Reformers and Their Issues** AN ABOLITIONIST SPEECH BACKGROUND ESSAY GLOSSARY Choose to do one of the following: BIOGRAPHICAL SUMMARIES (homework) **—OR—** ROUNDTABLE INSTRUCTIONS (homework) QUICK GUIDE TO BIBLIOGRAPHY STYLE: MLA (optional)	**Roundtable Discussion** **Roundtable Questions For Moderator** **—OR—** QUESTIONS FOR THEME-BASED GROUPS POSTSCRIPT (homework)	**Debriefing** Review Questions, Debriefing Questions, or Extension Activities Go over POSTSCRIPT

Lesson Plan Option 3

DAY 1	DAY 2
Introduce Roundtable **Antebellum Reformers and Their Issues** AN ABOLITIONIST SPEECH GLOSSARY BACKGROUND ESSAY BIOGRAPHICAL SUMMARIES	**Roundtable Discussion** **Roundtable Questions For Moderator** **—OR—** QUESTIONS FOR THEME-BASED GROUPS POSTSCRIPT (homework) Debriefing Review Questions or Debriefing Questions Go over POSTSCRIPT **Day 3 (optional)** **Debriefing** Review Questions, Debriefing Questions, or Extension Activities

One to Two Weeks Before

15 minutes

Materials

- **Antebellum Reformers and Their Issues** — *one (for librarian)*
- ROUNDTABLE INSTRUCTIONS — *one (for librarian)*
- **Resources** — *one (for librarian)*

Procedure

1. Contact the school librarian about the upcoming assignment. Give the librarian the **Resources** page, the **Antebellum Reformers and Their Issues**, and the ROUNDTABLE INSTRUCTIONS.

2. Determine which sources are available for your students' research.

3. Schedule a time (**Day 2**) to bring in the class for research.

Two Days Before

15 minutes

Materials

- AN ABOLITIONIST SPEECH (*Appeal to the Women of the Nominally Free States*—**or**—*An Appeal to End Slavery) — one*

Procedure

1. Select one dramatic and capable female student and two or three male students to introduce the rest of the class to the antebellum era. These students will participate in a short, provocative pre-roundtable confrontation on Day 1.

2. Decide which version of the speech is more appropriate for your students. Copy and give that version to your female student. You may require that she memorize and deliver or simply read the speech advocating the abolition of slavery.

3. Suggest that the speaker dress in costume appropriate to the 1850s. (Angelina Grimke was a Quaker; she would wear a plain long dress, a simple bonnet, and possibly an apron, etc.)

Angelina Grimke felt passionately about the need to end slavery in America. It was unusual for women to give public lectures or speeches in the 1830s and 1840s. When women delivered speeches to mixed audiences, men would often walk out or heckle the speaker.

However, Angelina Grimke became a popular lecturer.

You may give these students copies of the speech, or simply cue them when to begin disrupting the speaker. Encourage them to begin to be disruptive almost immediately. Neither speech is very lengthy.

Be keenly aware of the sensitivity of your speaker. Do not allow her to be unduly brutalized by the indignant males.

4. Select two or three male students to heckle and shout down the speaker midway through her speech. Coach these male students to act shocked and indignant that a female would dare speak up in public. They may script out their remarks or speak extemporaneously. Tell them to make sure that she is not allowed to finish her speech.

5. Depending on the strength and personality of your female student, you may inform her of the impending confrontation, or may keep the entire scenario from her. Her shock and dismay at a surprise interruption would enhance the shock value of the rudeness, but this could cause some real discomfort for her.

6. Emphasize to your male hecklers that a dramatic and accurate performance creates a compelling and effective introduction to the antebellum reform era. Encourage them to be strident, but not profane.

Day 1
Introduce Roundtable

Objectives

- Engage students in the issues facing America prior to the Civil War
- Convey the strategies and actions used by reformers
- Introduce historical background
- Give students the opportunity to learn in-depth about an American who felt passionate about an issue
- Assign roles for the Roundtable

Materials

- **Antebellum Reformers and Their Issues** —*one (teacher reference) + transparency (optional)*
- GLOSSARY — *class set or transparency (optional)*
- BACKGROUND ESSAY — *class set or transparency (optional)*
- ROUNDTABLE INSTRUCTIONS — *class set + transparency (optional)*
  —or—
- BIOGRAPHICAL SUMMARIES — *one individual summary per student*
- QUICK GUIDE TO BIBLIOGRAPHY STYLE: MLA — *class set or transparency (optional)*

Procedure

1. To introduce the antebellum era, invite your selected female student to deliver her abolitionist speech.

2. As the confrontation escalates, the remaining students will witness the rudeness with varying degrees of disbelief and discomfort and will look to you for intervention.

3. The confrontation will be brief, but very effective.

4. Immediately give a brief overview of the roundtable issues and events. Hand out the GLOSSARY to each student. Distribute the BACKGROUND ESSAY and read with the students or give a lecture based on the contents. If you hand out copies of the BACKGROUND ESSAY, have students highlight and annotate. You could also go around the room and have students read aloud.

50–60 minutes

These Daily Directions are for a four-day unit. Adjust as necessary to fit your schedule and teaching objectives.

Today students naturally accept the presence of women speaking in public. They will not question the presence of numerous women participating in the Roundtable.

As an additional surprise for the class, arrange for a parent or other adult to enter the class and escort the speaker out of the room before she can finish her speech.

Impress upon students that in the antebellum era it was very unusual—actually inappropriate—for women to speak out in public or to even attend meetings with men.

TEACHING TIP

Make sure to choose students to represent abolition, education, medicine/health, philosophy, religion, and women's rights.

5. Assign students to their historical profiles or have the students choose for themselves. In order to get a variety of perspectives, make sure that students represent each of the major issues. Depending on the number of students in the classroom, you might need to adjust the assignments. Review **Antebellum Reformers and Their Issues** and write students' names next to their identity or on a separate sheet for easy reference.

6. If your class will conduct research into their historical individual, distribute the ROUNDTABLE INSTRUCTIONS (and the optional QUICK GUIDE TO BIBLIOGRAPHY STYLE: MLA) to each student.

7. If your class will not conduct their own research into their historical individual, distribute the BIOGRAPHICAL SUMMARIES.
   a. Students read and highlight or take notes of important information.
   b. Students make a placard with their individual's name on it in large, bold letters.
   c. Students write down three questions that they would like to ask other reformers.
   d. Skip the **Day 2 Research and Role Preparation** and proceed to **Day 3 Roundtable Discussion.**

Day 2
Research and Role Preparation

50–60 minutes

Objective

- Students conduct research into their individual in preparation for the Roundtable discussion

Materials

- ROUNDTABLE INSTRUCTIONS — *extras in case students misplace their copies*
- List of students and role assignments

Procedure

1. Students work in the library. The librarian might give an overview of where the sources are located. Refer to the links on the Interact website. Let students begin their research using print and/or Internet sources.

2. Remind students to consult the ROUNDTABLE INSTRUCTIONS as they work. Assist students with their research as needed.

3. Tell students to finish their research for homework. Remind students that they must prepare to accurately explain the beliefs and actions of their individual during the Roundtable discussion in class on Day 3. Remind students that they will need the following on the day of the Roundtable:
   a. Bibliography of resources
   b. Evaluation of their sources
   c. Research notes
   d. List of allies and/or antagonists
   e. Three questions to ask of other Roundtable participants

4. Remind them to make a placard with their individual's name on it in big, bold letters. They can decorate it and add any interesting phrases that they would like. Bring that to the Roundtable discussion.

Research is a scavenger hunt for knowledge. Help the students enjoy the process.

50–60 minutes

Day 3
Roundtable Discussion

Objective

- Students participate in the Roundtable discussion

Materials

- QUESTIONS FOR THEME-BASED GROUPS — *class set + transparency (optional) (for theme-based groups)*
- **Schematic** — *teacher reference*
- **Roundtable Questions for Moderator** — *teacher reference*
- **Extension Activities** — *as needed (optional)*

Procedure

1. Choose one of the following Roundtable Discussion formats:
   a. One group of reformers (one Roundtable Discussion)
   b. Two or more groups of reformers (two or more Roundtable Discussions)
   c. Theme-based groups of reformers (Moderated small group discussions of specific questions)

   (See **Setup Directions #3 Grouping Students** for more information.)

2. Have the students set up the classroom according to the **Schematic**. Write "Antebellum Roundtable" on the board or have a student create a sign to post in the room.

3. Begin the Roundtable by welcoming all participants. Tell the students that they may respond to other students' comments or may ask their own questions throughout the Roundtable discussion. Remind them to show respect for one another's opinions, even if they disagree.

If you use the shortcut by handing out the biographical summaries, the Roundtable discussion might take less than a class period.

Students should have their own placards to place on their desks. If not, give them a blank piece of paper to fold in half to write their individual's name on it.

Some students will want to answer every question; be prepared to play the role of moderator. Only intervene when you feel it is necessary.

4. If there is just one group of students, start the Roundtable with Question #1 from the **Roundtable Questions for Moderator**. Make sure that all students have a change to participate. Use the following as guidance in selecting questions:
   a. Except for question 1, not every individual will respond to every question. In fact, take the opportunity to ask particular individuals their opinions based on a specific question. This will help some of the quieter students to participate.
   b. It is not necessary to ask the questions in order. If the students segue into other topics, go in that direction.
   c. The questions marked with an asterisk are crucial. Even if time is limited, be sure to include these questions.

5. If there are multiple groups in the room, students use the questions that they have written down in their research as they conduct the roundtable discussion. If they have not prepared questions ahead of time, give each group a few minutes to create some questions. Each student should have a chance to ask at least one question of another individual.

6. Theme-based groups should have a copy of QUESTIONS FOR THEME-BASED GROUPS.

7. Wrap up the discussion five minutes before the end of class.

8. Collect the bibliographies, research notes, source evaluations, lists of allies and antagonists, and questions from the students.

9. Choose an **Extension Activity** (page 24) for students to complete for homework. Either display the options using a transparency, make individual copies to distribute, or verbally assign for students. Assign a due date (**Day 4** or later) for the assignment.

The students should not know these questions (except for a few samples) beforehand so that they have the chance for spontaneous dialogue in class!

If time is limited, choose to ask only a few pertinent questions such as numbers 1,3,4,9, and 11.

Let the Roundtable discussion flow naturally. If students are in character, there will be a lively exchange of ideas.

Since you cannot moderate multiple groups have each group select a moderator. Alternatively, you assign a responsible student to moderate each group. Rotate among the groups to keep the discussion focused.

Creative activities that tap into multiple intelligences provide an added means of assessing student learning.

50–60 minutes

TEACHING TIP

Take time to let students reflect upon and ponder the Roundtable discussion.

Day 4
Debriefing

Objective

- Students debrief the Roundtable experience

Materials

- **Debriefing** — *teacher reference*
- POSTSCRIPT — *class set or transparency (optional)*

Procedure

1. Discuss selected **Review Questions** and/or **Debriefing Questions** with the students.

2. Go over the POSTSCRIPT with the class. Discuss the events in the POSTSCRIPT. If there is not enough time to finish in class, assign for homework.

3. Collect **Extension Activity** homework or give students class time to finish their work.

Decide how extensively and in what manner you will debrief your students following their roundtable discussion.

Review Questions

For an objective assessment of student learning, review the issues of the Roundtable using some or all of the following questions. These questions could form the basis of an objective essay exam.

1. What were some of the causes that women supported? How did they support these causes?

2. Were women leaders or followers in reform movements? Give some examples to support your position.

3. What attitudes did men have toward women speaking in public?

4. Where were most reforms and utopias located and why?

5. Were all female reformers religious? Explain.

Debriefing Questions

For a debriefing using higher-level thinking skills, select from the following options. A whole-class or panel group discussion is most valuable for students, allowing them to sort out their attitudes and impressions. Include some or all of the following questions.

1. What relationship did the women's rights movement have with abolition or with other movements?

2. How successful were these reform movements? How do you define success?

3. Were all reformers liberal? If not, which ones weren't and why?

4. How did written works influence reformers? Which works influenced reformers? Did women write and publish?

5. What relationship did these reforms and reformers have with religion?

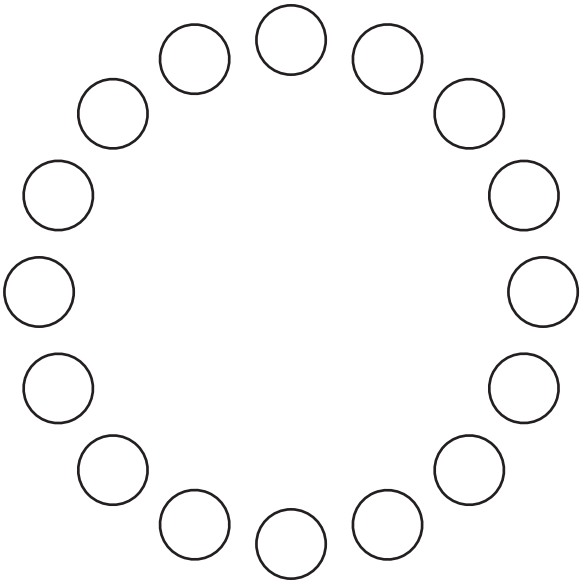
SCHEMATIC
ONE OR MORE ROUNDTABLE GROUPS

ANTEBELLUM ROUNDTABLE

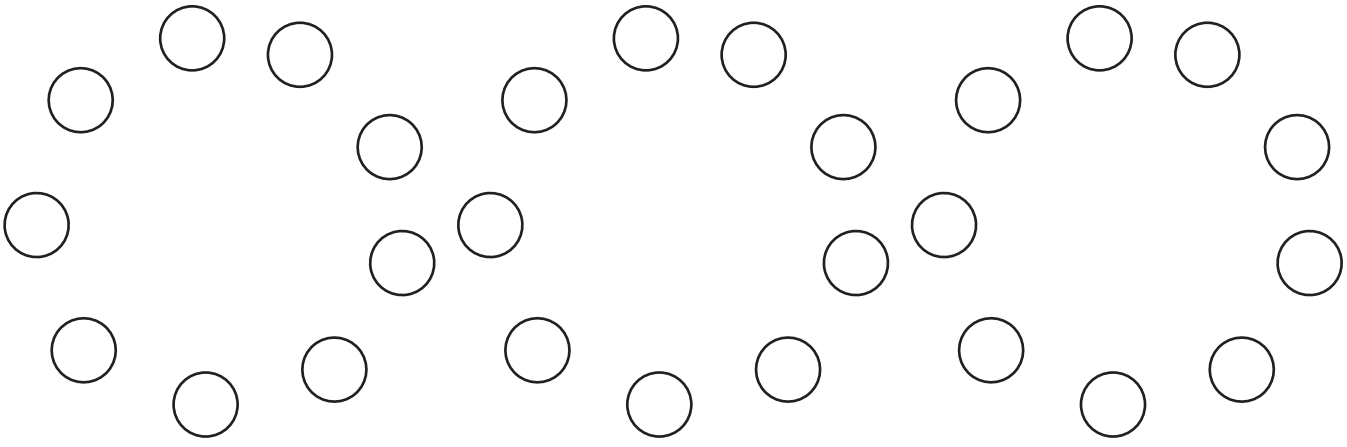
The schematic below is one suggestion, but students may sit according to teacher direction or personal preference.

Front of Room

Teacher



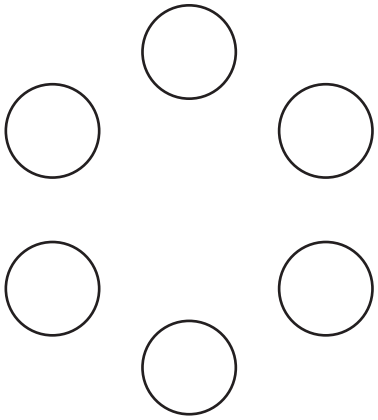
Depending on the number of students in the class, create one, two, or more circles.



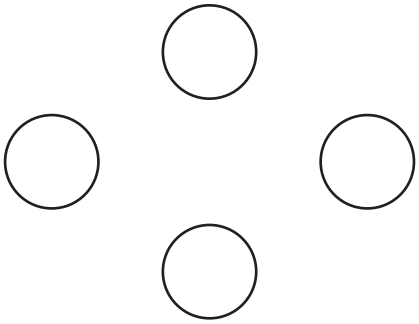
SCHEMATIC
THEME-BASED GROUPS

ANTEBELLUM ROUNDTABLE

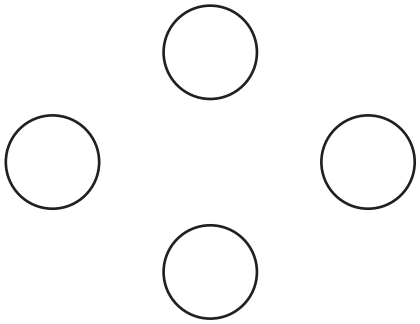
Abolition



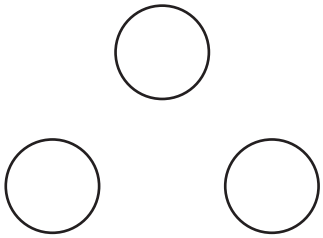
Education



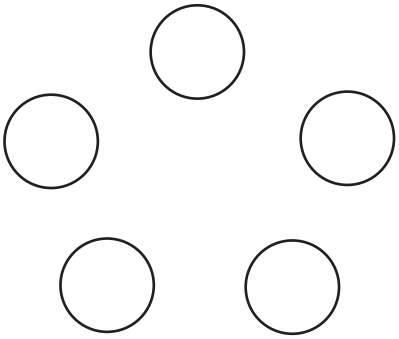
Medicine / Health



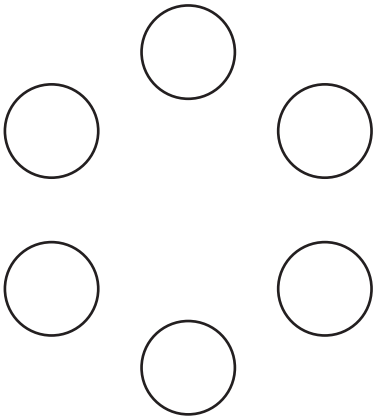
Philosophy



Religion



Women's Rights



ANTEBELLUM REFORMERS AND THEIR ISSUES

ANTEBELLUM ROUNDTABLE is a simulated meeting of reform-minded individuals set in Boston in 1855. All these reformers lived in America at some point between 1830 and 1860. Many knew one another. Some attended the same meetings and lectures and even collaborated on projects. Assign students to roles or allow them to choose their roles.

Abolition

_____ 1. Frederick Douglass — freed slave; advocate of abolition

_____ 2. William Lloyd Garrison — abolitionist and newspaper editor

_____ 3. Angelina and Sarah Grimke — abolitionists and daughters of a slave owner

_____ 4. Maria Stewart — abolitionist

_____ 5. Sojourner Truth — abolitionist and women's rights advocate

_____ 6. Harriet Tubman — abolitionist

Education

_____ 7. Bronson Alcott — educator; founder and member of Brook Farm

_____ 8. Thomas Gallaudet — founder of school for the deaf

_____ 9. Horace Mann — educator

_____ 10. Emma Willard — founder of girls' school

Medicine/Health

_____ 11. Elizabeth Blackwell — first American woman M.D.; founded a women's medical school

_____ 12. Dorothea Dix — advocate for mentally ill

_____ 13. Sylvester Graham — advocate of healthier eating and better hygiene

_____ 14. Theodore Weld — temperance leader and advocate

Philosophy

_____ 15. Ralph Waldo Emerson — author and philosopher; believed in power of the individual

_____ 16. John Humphrey Noyes — founder of Oneida community

_____ 17. Henry David Thoreau — author and philosopher

Religion

_____ 18. Adin Ballou — Universalist minister, founder of Hopedale

_____ 19. Charles Finney — minister during Great Awakening

_____ 20. William Miller — religious leader and visionary

_____ 21. Joseph Smith — founder of Mormon Church

_____ 22. Mother Lucy Wright — leader of Shaker community

Women's Rights

_____ 23. Susan B. Anthony — women's rights advocate

_____ 24. Margaret Fuller — author and women's rights advocate

_____ 25. Abby Kelly (Foster) — women's rights advocate

_____ 26. Lucretia Mott — women's rights advocate and Quaker

_____ 27. Elizabeth Cady Stanton — women's rights advocate

_____ 28. Lucy Stone — women's rights advocate

Point of historical accuracy: In reality, never did all of these individuals meet for one group discussion. In 1855 some were no longer living and others had yet to offer significant contributions.

ROUNDTABLE QUESTIONS FOR MODERATOR

ANTEBELLUM ROUNDTABLE

*1. What is the most important issue facing America today? (1855)
2. Have you ever written or published anything? What is it called? Why did you decide to write or publish?
*3. How do you feel about slavery?
*4. How do you feel about women's rights?
5. Are you married? Who is your spouse?
6. What are your opinions about health and nutrition? (special question for S. Graham)
7. Where were you educated?
8. What kind of community should America be? What kind of community do you live in? Who should determine what kind of community Americans live in?
*9. What are your major goals? Have you been able to achieve them? Why or why not?
10. How have you financed your cause? What kinds of jobs have you held?
*11. Do you support other reform movements? Why or why not?
12. What adjectives would you use to describe yourself?
13. If you were to give your fellow Americans some advice, what might it be? Are you known for any particular sayings or quotes?

*The questions marked with an asterisk are crucial. Even if time is limited, be sure to include these questions.

EXTENSION ACTIVITIES

ANTEBELLUM ROUNDTABLE

1. Either before or after the Roundtable prepare an illustrated timeline of the life of the individual researched and portrayed.

2. Write an essay on the individual researched and portrayed. Possible questions: "What did [*name of individual*] contribute to American society? What motivated [*name of individual*] to become involved in his or her cause and how did he/she influence others?"

3. Write an essay on the reform era and issues. Possible questions: "What role did literature and written works play in the reform movement? Explain the role of women in three reform movements. Were the reform movements successful?"

4. Conduct post-Roundtable news interviews for print or electronic media. Interview a sympathetic or antagonistic colleague regarding his or her reaction to the conduct of the Roundtable. The interviewee may assess the success of presenting arguments and swaying the opinions of others, or may put a "spin" on a cause that appeared unpopular.

5. Make an illustrated map that depicts where reformers lived and where utopian communities were located. Make sure to use colors and to add a legend.

6. Write a song or poem creatively summarizing your reformer's beliefs.

7. Paint a mural, sculpt a sculpture, etc., reflecting or communicating your reformer's beliefs.

8. Prepare and introduce a Reformer Replica based on the person researched and represented during the Roundtable Discussion.

REFORMER REPLICA

ANTEBELLUM ROUNDTABLE

A *replica* is something that resembles the real thing. Assemble a full-sized replica of your antebellum reformer. Then introduce your reformer as your guest to the rest of your class.

Materials

- Butcher paper (at least 3' x 6') — *one piece*
- Colored pencils or markers — *one set*
- Glue or tape — *enough for students*
- Metal shirt hanger — *one*

Research Guidelines

Follow the research procedures outlined on **Roundtable Instructions**. Expand your focus to include the following:

1. Find at least twelve important and interesting facts.
2. Describe why this reformer deserves to be introduced as your guest.

The hanger will help you carry your replica to school and hang it up in the classroom.

Prepare your Replica

1. Have a friend trace around your body while you lie down on a large piece of (butcher) paper. Cut out the outline. Glue or tape a metal hanger to the back of your replica's shoulders so it doesn't show from the front. (Position the hook of the hanger behind the neck.)

2. Using a picture of your reformer, draw detailed features.
   a. Include her or his facial features, clothing, hat, shoes, etc.
   b. Be as neat and as accurate as possible.
   c. Use color for authenticity.
   d. Include a front pocket on your person's coat or jacket
      - Slip in a small item or two which exhibits your detailed knowledge of this particular person's real being, something interesting that few people really know about.
      - Keep the representative items small enough to fit into the limited space.

3. On the back of your replica, write down in outline form at least twelve important and interesting facts you discovered in your research.

4. Be responsible and bring in your replica on the specified day.

Present your Guest

Now that you know your person, introduce him or her as your guest to the rest of your class.

1. When it is your turn to present, walk to the staging area with your replica, stand behind the figure, and present (or read) the details you have written on the back. Be dramatic, upbeat, and positive.

2. At the very end of your introduction, pull the items from the pocket, and explain each as a fitting finale to your presentation.

3. Be proud that you did your best to vividly capture the personality and appearance of your reformer.

AN ABOLITIONIST SPEECH

"Appeal to the Women of the Nominally Free States"*

"…[In] a country where women are degraded and brutalized, and where their exposed persons bleed under the lash—where they are sold in the shambles of "Negro brokers"—robbed of their hard earnings—torn from their husbands, and forcibly plundered of their virtue and their offspring; surely in *such* a country, it is very natural that women should wish to know "the reason *why*"—especially when these outrages of blood and nameless horror are practiced in violation of the principles of our national Bill of Rights and the Preamble of our Constitution. We do not, then, and cannot concede the position, that because this is a *political subject* women ought to fold their hands in idleness, and close their eyes and ears to the "horrible things" that are practiced in our land. The denial of our duty to act, is a bold denial of our right to act; and if we have no right to act, then may we well be termed "the white slaves of the North"—for, like our brethren in bonds, we must seal our lips in silence and despair…

…Our people have erected a false standard by which to judge men's character. Because in the slaveholding States colored men are plundered and kept in abject ignorance, are treated with disdain and scorn, so here, too, in profound deference to the South, we refuse to eat, or ride, or walk, or associate, or open our institutions of learning, or even our zoological institutions to people of color, unless they visit them in the capacity of *servants*, of menials in humble attendance upon the Anglo-American. Who ever heard of a more wicked absurdity in a Republican country?

*An excerpt from a publication by Angelina Grimke

An Appeal to End Slavery

Slavery is an abomination! It is necessary for all who live in this democratic country to take a stand against it! Men and women should be aware of the horrible evils of slavery in the South. No human should ever be bought or sold or be made to endure brutal and degrading conditions. Slaves receive no wages. They are not able to legally marry. They have no legal rights whatsoever. In the North, even free blacks are treated as second-class citizens. They are not allowed to attend the same schools as white children. They may not visit the zoos unless as maids or servants. They have the worst jobs.

Northerners must take a stand. If the North does not, the South never will. Men and women must take a stand. Women also lack political rights but here is a cause that transcends all other human rights. It should not matter who speaks on this issue but someone must speak about it—either a man or a woman. Slavery is unjust and treating others differently is unjust. Should a woman stay silent just because society does not expect her to speak? No. It is time to call for change. Some might say that no woman has the right to stand up and speak to men about issues but that is false. It does not matter. It should not matter. The only thing that matters is that we must abolish slavery in this country.

GLOSSARY

ANTEBELLUM ROUNDTABLE

Abolition — the elimination of slavery

Apprentice — a person who learns a trade or skill through work experience

Chaste — morally pure

Emancipation — the act of freeing a slave

Injustice — a violation of another's rights; a wrongdoing

Liberal — favorable to progress or reform, as in political or religious affairs

Polygamy — having more than one spouse (especially wife) at one time

Prohibition — the act of prohibiting the manufacture, transport, or consumption of alcohol

Ratification — the act of formally approving a law, treaty, or amendment to the Constitution

Reform — (verb) to change a condition or person for the better, to end certain behaviors or situations in order to improve; (noun) the act of changing a situation, person, or behavior in order to make improvements

Temperance — the act of lessening alcoholic consumption

Transcendentalist — a person who believes that spiritual beliefs transcend the issues of the material world; a person who places an emphasis on an ideal society

Utopian community — a group of people who share common values and beliefs who strive for perfection in those values and beliefs

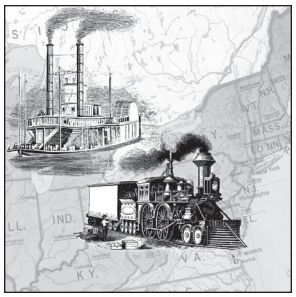
Women's rights movement — the movement to gain more rights for women including the right to own property and vote

BACKGROUND ESSAY (1)

A Meeting of the Minds

Reformers in the 1850s focused on many issues including temperance, abolition, women's rights, health and diet, education, and rights for the mentally ill. Most of all they wanted to see the promise of liberty and equality extended to all Americans. Many reformers saw industrialism and slavery as causes for problems in America. Most reformers were from the middle-class. They usually lived in the Northeast where they found sympathetic followers. Reformers included men and women and whites and African-Americans. These reform movements halted when the Civil War started. Historians labeled this period of reform between 1820 and 1860 the Antebellum Reform Era. Reform eras tend to follow times of economic expansion and change. The early 1900s and the 1960s were also periods of reform.

The Industrial North



In the 1820s, the northeastern part of the United States began to change. Industries build factories throughout New England. These factories required many workers. The workers came from the countryside or from countries such as England, Germany, and Ireland. The population grew at a rapid pace during the antebellum period. Towns grew around the factories. In the 1830s, the Erie Canal and other canals created a transportation network in the Northeast and Midwest. The canals helped transport goods, people, and ideas. Railroads replaced canals in the 1840s. Although they were more dangerous than canals, railroads were faster.

The Rural South

Unlike the North, the South was primarily a farming region. There were large cotton, rice, and tobacco plantations where slaves worked. There were also many small farms with few or no slaves. There were very few factories. Southerners had lived with this system since before the Revolutionary War. By 1855, very little had changed in the South.

Breaking Down Barriers

Both blacks and whites participated in the reform movements. White men and sometimes black men gave speeches. It was unusual for women to give a speech in front of a mixed-gender audience. Many reformers encountered strong verbal opposition or even physical violence while giving speeches or simply for having a strongly held belief.

Writers Spread the Message

Certain writers during this time addressed issues of reform. Their literary works often helped to publicize reform efforts. Ralph Waldo Emerson, Henry David Thoreau, and Margaret Fuller wrote about bettering America throughout the antebellum era. Following are brief descriptions of the major antebellum reform movements.

Religious Enthusiasm

Starting in the 1820s, religion gained more popularity. People attended Protestant revival meetings where they heard inspirational ministers. People of all races and ethnic groups also attended these religious meetings. The meetings occurred throughout the Northeast, the South, and parts of the Midwest. For some people, the ideas of equality made sense. Others appreciated how religion helped them to create a sense of order in their lives. A renewed interest in religion often caused people to join reform movements. Historians called this period of religious enthusiasm the Second Great Awakening. (The First Great Awakening had occurred during the colonial era in America.)

Trying to Limit Alcohol Consumption

A significant number of white middle-class Protestants viewed excessive drinking as immoral. They thought that the new immigrants drank too much. Also, no laws prevented men from drinking while they worked. People were alarmed at the many accidents and injuries in factories. The temperance movement started in order to try to "temper" or to limit the amount of drinking for practical and moral reasons.

Seeking Freedom from Slavery

Many Northerners wanted slavery to end because they believed it was immoral. Some Northern states abolished slavery after the Revolutionary War. Southern states continued to allow slavery. Sometimes slaves would reach freedom in northern cities. When Northerners heard the slaves' stories, they were shocked. Those who wanted to end or do away with slavery were called *abolitionists*. William Lloyd Garrison and Frederick Douglass were dedicated abolitionist leaders.

Advocating Humane Treatment for the Mentally Ill
During the 19th century, people were very afraid of mental illness. There were no methods of treatment or cure. The mentally ill were usually placed in prisons. Prisons were dreadful places and were very crowded. Dorothea Dix worked on behalf of the mentally ill. She didn't want them housed with criminals. She wanted separate facilities for the mentally ill.

Establishing a System of Public Education
Some individuals realized that schools needed to serve the needs of the many people who lived in the towns and cities. Horace Mann was a leader in this area. He supported the idea of a standard public school education for all children.

Recognizing Equality Among Men and Women
Women who participated in the abolitionist movement realized that they also lacked rights. In the late 1840s, they began their own efforts to gain more rights. Elizabeth Cady Stanton, Lucretia Mott, Lucy Stone, Susan B. Anthony, and Sojourner Truth played key roles in the beginning of the women's rights movement.

Desiring Perfection in Body, Spirit, and Mind
Some Americans sought perfection in their lives. Groups of people created or joined *utopias*. Utopias were communities dedicated to achieving perfection in a rural setting. They relied on craftsmen and agriculture. John Humphrey Noyes and the Shakers started utopian communities. Sylvester Graham endeavored to change American eating and sanitary habits in order to achieve personal perfection.

Hope for a Better Country
These reformers wanted to see improvements in their society. They often had conflicting ideas about how to achieve these improvements. Nonetheless, they managed to make other Americans more aware of the many problems. They also believed they could make a difference and make life better for themselves and for others.

ROUNDTABLE INSTRUCTIONS (1)

ANTEBELLUM ROUNDTABLE

YOU ARE ABOUT TO PARTICIPATE IN A ROUNDTABLE DISCUSSION AS

PREPARE TO PORTRAY THIS INDIVIDUAL ACCURATELY AND WITH REAL PERSONALITY.

You will be a knowledgeable, valuable, and realistic participant in the

ANTEBELLUM ROUNDTABLE

IF YOU PREPARE ADEQUATELY!

Research

1. Research your reformer in the library and the Internet. Be careful not to copy information exactly and pass it off as your work! (That would be plagiarism.)
   a. Find out who the person was and why she or he is historically special.
   b. Delve into his/her personal life, family, habits, etc.
2. Use two to four reference sources (Use at least one Internet source and one print source.)
   a. Include a bibliography according to teacher instructions.
   b. For each source explain why it was helpful or not, and whether it was strong or weak factually. Submit source evaluations on a separate paper. Hand in with your notes after the Roundtable.
   c. Suggested sources to consult: *Dictionary of American Biography, Notable American Women, Notable Black American Men, Notable Black American Women*, general encyclopedias, and individual biographies
3. Take one or more pages of notes. Include the following facts or issues about your individual:
   a. Important biographical information (dates of birth, marriage, death; place of birth; childhood details; education; location of adult residence)
   b. Significant adult facts (occupation; spouse and spouse's role, if any; key allies or antagonists)
   c. The cause or causes that motivated his or her actions (how he or she became involved and worked toward goals; major achievements; other causes espoused)
   d. Membership/leadership in organizations; political positions; meetings organized or attended
   e. Pertinent works; famous quotes or sayings; other significant life events or experiences

ROUNDTABLE INSTRUCTIONS (2)

ANTEBELLUM ROUNDTABLE

Prepare

1. Prepare to discuss the following question according to the beliefs of your character: "What is the most important issue facing America in 1855?"
2. Study your notes. Devise ways to explain and describe your character's social and political beliefs.
3. Try to determine which other roundtable participants might be allies or antagonists.
   a. Prepare to support the positions of those with whom you agree (friends and allies).
   b. Prepare to refute (argue against) the positions of those with whom you disagree.
4. Write three questions to pose to other reformers during the roundtable discussion. Consider asking questions about events, beliefs, or other people.
5. Prepare an appropriate costume.
6. Make and decorate a name card or placard to place in front of you during the roundtable.

Participate

1. Contribute to a spirited discussion of the issues.
   a. Keep biographical notes or information and your prepared questions handy for reference.
   b. If your character had died by 1855, attend the meeting as a ghost. If your character had not yet accomplished significant deeds, express future contributions as ideas or concepts.
2. Listen to the comments and questions of others. Engage others in conversation as you explore and/or challenge their opinions.
   a. Support or expand on the ideas of those with whom you agree.
   b. Politely explain how your views differ from views expressed by other panelists.
3. Show respect for other speakers at all times.
   a. Be courteous and mature.
   b. You may politely debate the ideas of those with whom you disagree.
4. Remain true to your character at all times. Do your best to vividly capture his or her personality.

QUICK GUIDE TO BIBLIOGRAPHY STYLE—MLA

ANTEBELLUM ROUNDTABLE

When taking notes for research it is appropriate to cite your sources.
Use the MLA Bibliography examples below for reference when citing your sources.

Books

Book by a Single Author

Lemann, Nicholas. The Promised Land, the Great Black Migration and How It Changed America. New York: Knopf, 1991.

Book by Unknown Author

The Bible, a New Translation. Trans. James Moffatt. New York: Harper and Row, 1954.

Multi-Volume Work

Dorival, Bernard. Twentieth Century Painters. 2 vols. New York: Universe Books, 1958.

Reference Works

Article in a General Encyclopedia

Trainen, Martha. "New York State." Encyclopedia Americana. 1992.

Article in a Subject Encyclopedia

Hammond, William H. "Media and the War." Encyclopedia of the Vietnam War. New York: Macmillan Library Reference, 1996.

Periodical Articles

Journal Articles

Wernerfelt, Birgner. "Advertising Content When Brand Choice is a Signal." Journal of Business 63.1 (1990): 91–98.

Newspaper Articles

Miller, David. "Tightening the Belt." Seattle Times. 5 Jan. 1992: A1

Periodical Database accessed on the WWW

Keegan, John and Tom Wolfe. "Who Should be the Person of the Century?" Time 30 August 1999: 15+ ProQuest Direct. Bell and Howell Learning and Information. Seattle Central Community College Lib. 25 Sep. 1999. <http://www.umi.com/pdqauto>

Internet Resources

World Wide Web Site

Romance Languages and Literature. 1 Jan. 1997. Dept. of Romance Langs and Lits., U. of Chicago. 30 June 1998. <http://humanities.uchicago.edu/romance/>

Personal Web Page

Tice-Deering, Beverly. English as a Second Language. 15 Sept. 1999 <http://www.sccd.ctc.edu/~ticedeer/>

Electronic Journals

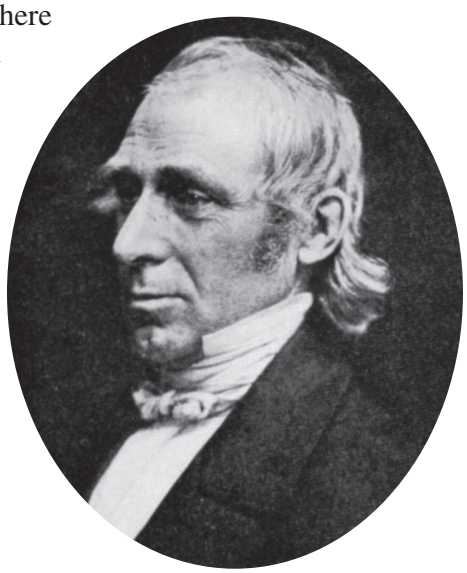
Flanagan, Roy. "Reflections on Milton and Ariosto." Early Modern Literary Studies 2.3 (1996): 16 pars. 22 Feb. 1997. <http://unixg.ubc.ca:7001/o/e-sources/emls/02-3/flanmilt.html.>

Source: Seattle Community College District Website

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Bronson Alcott, Transcendentalist, was born in 1799 in Connecticut. He is best known as an educator and the father of author Louisa May Alcott. He received little formal education. He educated himself by reading and became a schoolteacher. His teaching methods emphasized physical, moral, and intellectual development. He antagonized many in the New England communities where he taught. In 1830 he married Abigail May. He started his own school in Boston in 1834, assisted by Elizabeth Peabody. The school closed in 1839. Parents refused to send their children after the school enrolled an African-American girl. The next year the Alcotts moved to a small farm in Concord. Bronson Alcott was not successful as a farmer. He spent his money and energy to support reforms such as anti-slavery, vegetarianism, and temperance. In 1842 Ralph Waldo Emerson paid for Bronson to visit Alcott House, a school established in his name in England. With some English friends he founded Fruitlands in 1844. The vegetarian farming cooperative quickly failed. He was appointed superintendent of schools in Concord in 1859. Bronson was not a financial success. Abigail and Louisa provided most support for the family by sewing or by teaching. Bronson Alcott died in 1888.

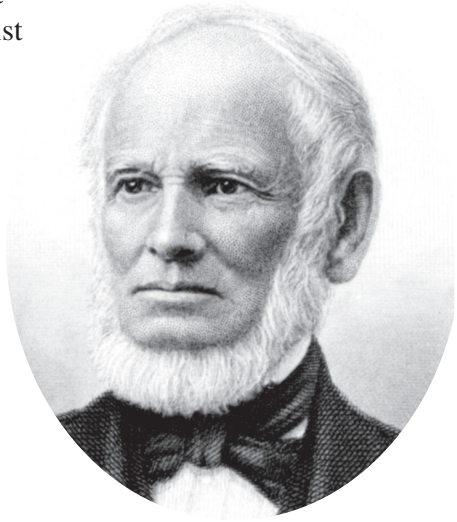


Susan B. Anthony, women's rights advocate and suffragist, was born into a Quaker family in 1820. She learned to read at age three. After her family moved to New York, she attended public school, then a home school set up by her father. She attended a boarding school near Philadelphia and became a teacher. By 1846 she was head of the Female Department of Canajoharie Academy. She stopped teaching in 1849 to speak out against the injustices that she observed around her. When men refused to let her speak at a Sons of Temperance meeting in Albany in 1852, she formed the Woman's State Temperance Society of New York. She soon came to believe that women's rights needed to be the same as men's if women's conditions were to improve. She began to speak in public to advocate rights for women. She endured all sorts of rebuke and harassment, and even had vegetables thrown at her. Her courage to speak out helped her meet William Lloyd Garrison, Frederick Douglass, Amelia Bloomer, Lucretia Mott, Lucy Stone, and Elizabeth Cady Stanton. Stanton became a close ally and partner in the women's rights movement and later the suffrage movement. For one year in 1852, Susan wore Bloomers (trousers). She found the clothes practical and comfortable. She discovered that her audiences could not focus on her words because of her clothing. She reluctantly decided to resume wearing standard women's clothing. Anthony continued her advocacy for women's rights and suffrage until her death in 1906, 14 years before the Nineteenth Amendment gave women the legal right to vote.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Adin Ballou, religious leader, was born to a farming family in Rhode Island in 1803. He received an education through the public schools. He joined the Christian Church ministry in 1821. His beliefs were not well accepted in the church and he was soon expelled. Seeking another church, he joined the Universalists. His beliefs caused him to leave that denomination, also. He organized his own church, called the Universalist Restorationists, in 1831. The church dissolved ten years later. He believed that the great ills of society revolved around war, slavery, and intemperance. To combat the ills of society he formed Hopedale, a utopian community devoted to moral purity. Hopedale members pledged to be morally sound, to refrain from drinking liquor, and to be chaste. They also pledged to avoid all political and military activities. Established as a joint-stock company in 1841, Hopedale was located in the town of Milford, RI. Hopedale was at first somewhat prosperous. Two major investors pulled out in the mid-1850s and instead invested their money in a local factory. The investors attained substantial wealth but the Hopedale Community started its decline. The remnants of the Hopedale Community merged with the Unitarian Church in Milford in 1868.



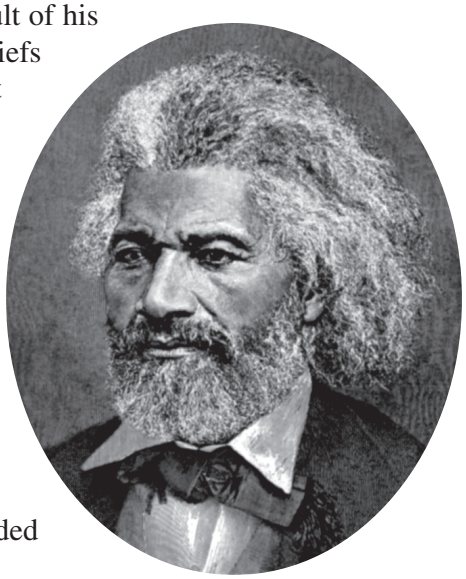
Elizabeth Blackwell, the first woman to receive a medical degree in America, was born in 1821 in England. The family moved to New York City in 1832. Because of her father's religious beliefs, the children were tutored at home. An ardent abolitionist, Mr. Blackwell tried to manufacture sugar from beets rather than cane—which relied on slave labor. The family moved to Ohio in 1838. Following her father's death the Blackwell family ran a school in their home. When Elizabeth decided to go to medical school, only Geneva College in New York accepted her application. She faced opposition and hostility, and was not allowed to observe classroom demonstrations. She eventually earned the respect of her fellow students and teachers. She trained at Philadelphia Hospital and received her medical degree in 1849. She traveled to Europe and studied medicine in France and England. When she returned to New York in 1851 she was barred from the hospitals and insulted by other doctors. Two years later Elizabeth started her own practice in the tenement district of New York City. In 1854 she adopted a seven-year-old girl named Katharine Barry. Her two sisters-in-law included Antoinette Brown Blackwell, the first recognized female American minister, and Lucy Stone, an anti-slavery and women's rights advocate. By 1857 her clinic expanded to become the New York Infirmary for Women and Children. She employed her sister Emily, also a doctor, and Dr. Marie Zakrzewska. Her belief in sanitation and hygiene was an enduring theme in her practice, lectures, and writings. She helped establish the U.S. Sanitary Commission. After the Civil War she founded the Woman's Medical College of New York. She returned to England permanently in 1869. She helped form the National Health Society of England in 1871. The Society adopted "Prevention is better than the cure" as its motto. Elizabeth Blackwell died in 1910.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Dorothea Dix, advocate for the humane treatment of the mentally ill and insane, was born in 1802 in Maine. She moved to her grandmother's house in Boston when she was 10. She began teaching school at age 14 and started her own girls' school, the Dix Mansion. Reverend William Channing, the minister of her Unitarian church was a powerful influence in her thinking. She wrote many books between 1820 and 1835. Many were children's books. At the age of 33 she gave up teaching for health reasons. She went to England to recuperate, and returned to Boston in 1838. In 1841 she began to teach Sunday school at a Cambridge prison. At that time most of the mentally ill were considered to be criminals and were locked up in prison. She spent two years investigating the treatment of the mentally ill in jails, almshouses, and hospitals. Horrified by the standard treatment of the mentally ill, she asked influential Massachusetts legislators to improve conditions in the jails and almshouses. After a bill was passed in Massachusetts Dix began to investigate conditions in other states. She visited hundreds of institutions. Between 1841 and 1852 she helped to draft legislation to help the mentally ill. Her efforts caused states to build or enlarge hospitals devoted to the care of the mentally ill. Between 1854 and 1857 she visited institutions in Europe for the same purpose. In the mid-nineteenth century, it was not acceptable for women to speak in public. Therefore, Dorothea Dix did not speak publicly, but accomplished her lobbying efforts by appeals to individual legislators. She died in 1887.

Frederick Douglass, a freed slave and advocate of abolition, was born in 1817. He escaped from slavery in Maryland in 1838 and moved to New England. Soon after attending and speaking at a Massachusetts Anti-Slavery Society meeting, the Society hired him as an agent. He was a representative for the New England Anti-Slavery Society as well. Because of his sophisticated way of speaking, many doubted that he had been a slave. He endured mobs, mockery, and segregation as a result of his public appearances. Initially he and William Lloyd Garrison shared beliefs and worked together. By the early 1850s, their views differed to a great degree. They did not reconcile until after the Civil War. He wrote the *Narrative of the Life of Frederick Douglass*, published in 1845. To avoid persecution for his writing, Douglass traveled through England and Ireland for two years. Upon his return in 1847, Douglass settled in upstate New York. He published his own newspaper, the *North Star*. The name of the newspaper was a code for escaping slaves who followed the North Star to freedom. Douglass not only worked for abolition but also supported women's rights. He attended the Seneca Falls Convention in 1848. Douglass married his first wife, an African-American woman named Anna Murray, when he first escaped from slavery. After Anna died, he married again, this time a white woman named Helen Pitts in 1884. He died in 1895 the same day that he attended a woman's suffrage meeting.

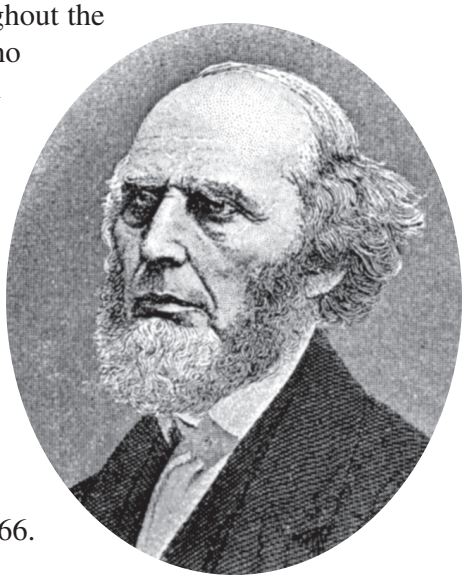


BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Ralph Waldo Emerson, author and philosopher, was born in Boston in 1803. He attended the Latin Grammar School, Harvard University, and the Harvard Divinity School. He became a traveling minister instead of being pastor of one church. He married Ellen Tucker in 1829 but she died soon after their marriage. In 1832, he traveled in Europe. He met writers Samuel Taylor Coleridge and John Stuart Mill. When he returned to the U.S. Ralph kept journals of his thoughts and philosophy. In 1835 he married Lydia (also spelled Lidian). In 1836, Emerson published his first book, *Nature*. He formed the Transcendentalist Club, which included Bronson Alcott, Margaret Fuller, and James Freeman Clarke. He contributed to *The Dial*, a popular and influential journal for transcendentalist thought. *The American Scholar*, a speech he gave at Harvard in 1837 caused much public debate. He made his living by writing and giving lectures, although he still preached occasionally through 1847. Emerson bravely spoke his mind. He opposed the removal of the Cherokee Nation to Oklahoma and the annexation of Texas. He was an abolitionist who actively opposed the Fugitive Slave Law. He promoted vegetarianism. Although he attended some meetings when Fruitlands/Brook Farm was being formed, he did not join the utopia. He returned to England and France in 1847–1848, where his lectures were well attended. Upon returning to America, he began a lecture circuit that lasted for 20 years. Prior to the Civil War, he started a literary club called the Saturday Club and an outdoor club called The Adirondack Club. He died in 1882.

Charles Finney, religious revivalist, was born in 1792 and grew up in upstate New York. He attended public schools and the Hamilton Oneida Academy in Clinton. He started his career as a teacher. In 1818 he began to study law. He also began to read the Bible and experienced a religious conversion. As a result he then studied theology at St. Lawrence Presbytery. He was ordained a minister in 1824. In 1825 he married Lydia Andrews. He began to preach at religious revivals throughout the Northeast. He was an excellent preacher, and very successful. Some who attended his revivals were so affected that they shrieked, fainted, or fell into trances. Many communities viewed him with suspicion. Even the Presbyterian Church found his beliefs troublesome. After ten years he moved to Ohio where he became a founding member of the theology department of the newly established Oberlin College. In 1836 he became a Congregationalist. Finney believed that individuals had a marked ability to repent for their sins. He also believed that sin could not exist with holiness in a person. He supported anti-slavery and temperance, and opposed the use of tobacco, tea, and coffee. He wrote mainly on religious subjects, such as *Sermons on Important Subjects* (1846–7). After his first wife died, he married Elizabeth Ford Atkinson. After her death he married Rebecca Allen Rayl. In 1851 he was appointed president of Oberlin College, a position he held until 1866. He died in 1875.

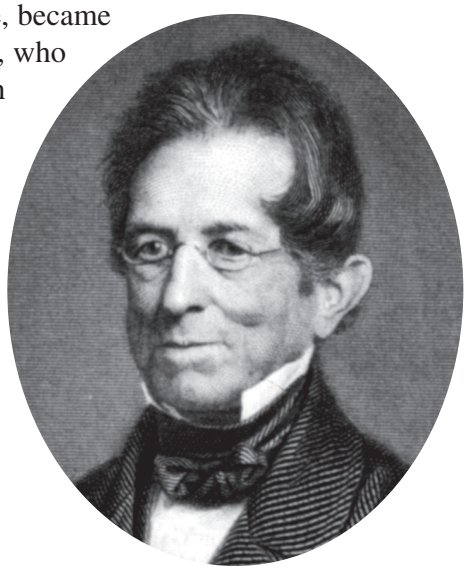


BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Margaret Fuller was born in Boston in 1810. Education was not usually available for girls, but her family was wealthy. Her father paid for tutors and boarding school. She received an unusually thorough education. With Emerson she was a founding member of the Transcendentalist movement. A brilliant writer, she became a co-editor of *The Dial*, the transcendentalist journal. She believed that women had the right to an education. Between 1839 and 1844 she hosted "salons" or "conversations." Many Boston women attended these educational conversations. She asserted that "Conversation is my natural element. I need to be called out and never think alone…" *Woman in the Nineteenth Century*, which she published in 1845, argued for more rights for women. Her book was one of the earliest and most comprehensive to advocate for women's rights. Editor Horace Greeley hired her to become the literary critic for the *New York Tribune.* In 1846 Fuller traveled to Europe. She became the first American woman to work as a foreign correspondent. In Rome she met and married Angelo Ossoli, an Italian nobleman. Together they participated in the ill-fated Italian Revolution of 1849. They and their child died in a shipwreck as they were returning to New York in 1850.

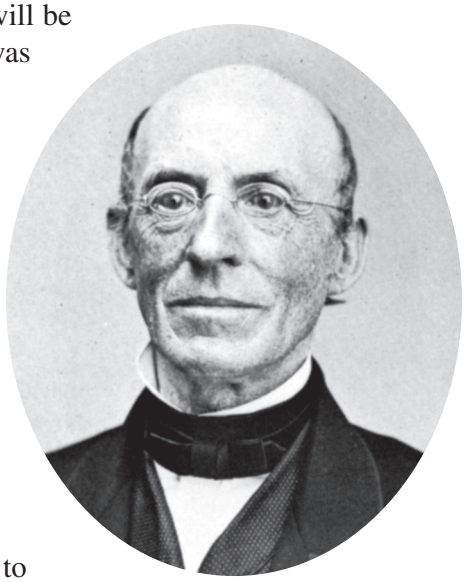
Thomas Gallaudet, advocate for the education of the deaf, was born in Philadelphia in 1787. After his family moved to Hartford, he studied at Yale, apprenticed at a law office, became a tutor, and then entered a theological seminary. He met Alice Cogswell, who was deaf, and became her teacher. He traveled to France to study French methods of deaf education. He returned to Hartford in 1816 where he raised money for the first free American school for the deaf. Gallaudet served as principal of the school until 1830. He also encouraged more educational opportunities for teachers, African-Americans, and women. One of his works included the *American Annals of the Deaf*. He married Sophia Fowler, one of the first students at his school for the deaf. He died in 1851.



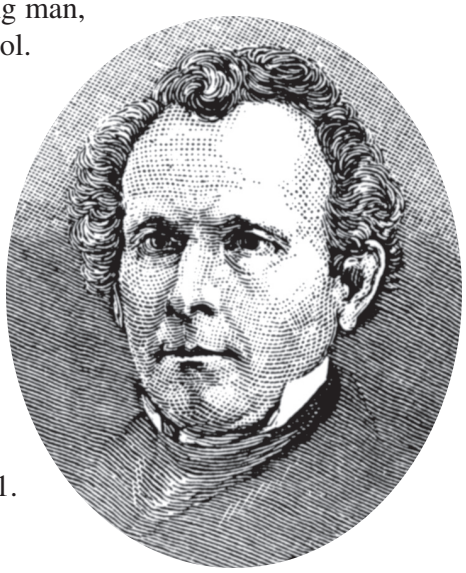
BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

William Lloyd Garrison, abolitionist, was born in 1805 in Massachusetts. He became a newspaper apprentice at age 13. By 1826 he was a newspaper editor. His editorials criticized lotteries, the breaking of the Sabbath, war, and slavery. Garrison also criticized the annexation of Texas and the Mexican-American War. The issue of slavery became his greatest concern. He called for the "immediate and complete emancipation" of slaves. To support the cause of abolition, he started his own newspaper, *The Liberator*, in 1831. It was never a commercial success, but it had great influence. The newspaper's motto "…I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard" became a rallying cry for the abolitionist movement. Garrison was a man of strong beliefs and a lot of courage. Even before starting *The Liberator* he was jailed for several weeks because of his anti-slavery stance. In 1831 he helped organize the New England Anti-Slavery Society. In 1833 he helped form the American Anti-Slavery Society. The Society split in 1840 due to disagreements about the role of women. Garrison believed that women should be able to speak at public meetings of the Society. His unconventional beliefs almost cost him his life. Protestors placed a noose around his neck and dragged him. Garrison refused to participate in the World Anti-Slavery Convention in London in 1841 because women could not participate. The state of Georgia placed a price on his head ($5000). Garrison and Frederick Douglass went on a lecture tour together in 1847. By 1851, Douglass and Garrison began to hold differing views, which they could not reconcile. The U.S. Constitution allowed citizens to own slaves. Garrison believed that the Constitution was a pro-slavery document. He burned a copy at a July 4, 1854 abolitionist gathering. He married Helen Benson in 1834. Garrison died in 1879.



Sylvester Graham, health advocate, was born in Connecticut in 1794. Troubled by ill health as a boy, he was raised by relatives and held a succession of menial jobs. As a young man, he briefly attended Amherst Academy. Illness caused him to leave school. He married one of his nurses, and soon became a preacher. In 1830 he became a lecturer for the Pennsylvania Temperance Society. His main occupation became that of lecturer and author. His lectures on healthy living recommended that individuals consume 12-hour old bread of coarsely ground flour, take cold showers, leave bedroom windows open, exercise daily, eat fresh fruit and vegetables, drink water, and sleep on hard mattresses. He was mocked and ridiculed constantly for his views and he was even attacked by a mob of angry bakers in Boston. Nonetheless, Graham boarding houses were built and millers made "Graham" flour. (Graham crackers are his legacy.) He wrote many works on hygiene and health including *The Young Man's Guide to Chastity* and *Lectures on the Science of Human Life*. He died in 1851.



BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Sarah Grimke, abolitionist, was born in South Carolina in 1792. She was the daughter of a slave-owner but she did not approve of slavery. Southern women had very limited educational opportunities. To have a better education, she moved to Philadelphia. In Philadelphia, she met some Quakers. She joined the Quakers in 1821. **Angelina Grimke**, abolitionist, was born in South Carolina, in 1805. By 1829 Angelina had followed her sister to Philadelphia. Angelina also became a Quaker.

The Grimke sisters both joined the American Anti-slavery Society. In 1835, Angelina wrote a letter to William Lloyd Garrison. She explained her opposition to slavery. Garrison published her letter in *The Liberator*. The sisters began speaking against slavery to groups of women. Some men began to attend their speeches. Ministers and conservative Quakers criticized Sarah and Angelina for speaking in public. The criticism spurred them to support women's rights.

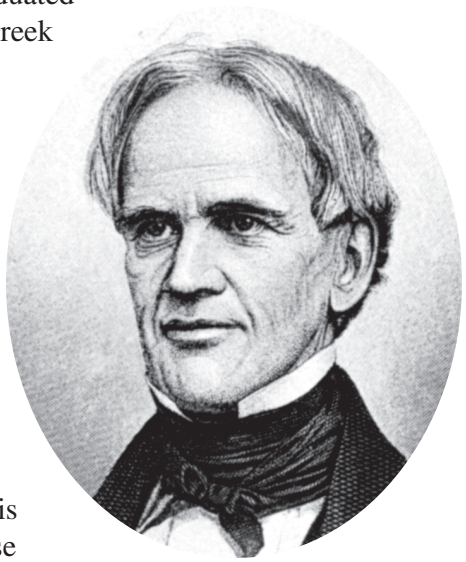
In 1836 Angelina wrote an anti-slavery *Appeal to the Christian Women of the South*. She argued that, "The women of the South can overthrow this horrible system of oppression and cruelty, licentiousness and wrong…" Postmasters in South Carolina publicly burned her article. Sarah wrote *Letters on the Equality of the Sexes and the Condition of Woman* in 1838. This was ten years before the first women's rights convention occurred in 1848. Angelina married Theodore Dwight Weld in 1838. The Welds and Sarah ran schools in New Jersey and then in Massachusetts. Sarah and her sister Angelina worked and lived together until Sarah's death in 1873. Angelina died in 1879.

Abby Kelly (Foster), abolitionist and women's rights advocate, was born into a Quaker family in Massachusetts in 1810. She taught at the Friends school in Lynn, Massachusetts. She began to read *The Liberator* (the newspaper of William Lloyd Garrison). She became an abolitionist and was soon secretary of the Lynn Female Anti-Slavery Society. She attended the first convention of the Women's Anti-slavery Society, held in New York in 1837. She met Angelina and Sarah Grimke. The next year she attended the second Women's Anti-slavery Society convention in Philadelphia. She made her first speech to a "mixed" or "promiscuous" audience (men and women). The day after her speech in Philadelphia, an angry mob burned down the hall. In 1839 she resigned from teaching. She began a career as an abolitionist lecturer. Men and women criticized her for speaking in public. She began to advocate for women's rights, including the right to speak in public. She asserted that "Whatever ways and means are right for men to adopt in reforming the world, are right also for women to adopt in pursuing the same object." In 1840, she was appointed to become a member of the American Anti-Slavery Society. A vote by the members blocked her appointment because she was a woman. This caused a break within the group and it splintered. In 1841 she left the Society of Friends (Quakers) because of disagreements about slavery. She married Stephen Symonds Foster, also an abolitionist and radical, in 1845. They often lectured together. After having a child and buying a farm, Abby Kelly limited her lecturing. She later resumed her lectures because she felt that her role as an abolitionist was more important than her role as a mother. The Fosters broke with Garrison in the 1850s because of his rigid beliefs. After the Civil War, she was not as active. The Fosters refused to pay taxes on their farm in 1873. Since women were not allowed to vote, they asserted that she was taxed without representation. She died in 1887.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Horace Mann, educational reformer, was born into a poor family in Massachusetts in 1796. The local public school was very unpleasant and the teaching was not very good. Luckily, he was able to receive tutoring for six months. He was accepted at Brown University, and graduated with high honors in 1819. After graduation he worked as a Latin and Greek tutor. He went on to study law, and practiced for fourteen years. In 1830, he married Charlotte Messer, who died in 1832. He served in the Massachusetts state legislature. In 1837 he resigned to become Secretary of the newly created state board of education. Motivated by his experiences in inadequate public schools, he set out to make positive changes. He put in place many reforms to improve the deplorable condition of public schools. He organized annual education conventions in each county. He established teachers' institutes. He increased teacher salaries. With his guidance the legislature established training schools for elementary teachers. The legislature also built more schoolhouses. He helped pass a law that created a minimum school year of six months. His office published the *Common School Journal*, a magazine about public school issues. His office also issued annual reports on Massachusetts public schools. These reports included valuable statistical and educational information. In 1843 he married Mary Tyler Peabody. The Manns traveled to Europe to observe European schooling. In 1848 he was elected to the U.S. House of Representatives. In 1852 he became the president of Antioch College in Ohio. In 1859, in his last speech as college president, he uttered his well-known advice: "Be ashamed to die until you have won some victory for humanity." He died in 1859.



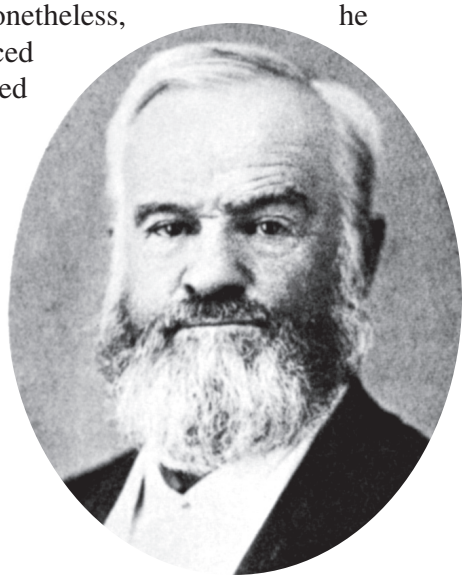
William Miller was born in 1782 in Massachusetts. When he was young he attended a frontier school. When he was older he learned as much as he could by reading on his own. He married Lucy Smith in 1803 and moved to Poultney, Vermont. He worked first as a farmer. Later he became the local justice of the peace and deputy sheriff. After a spiritual struggle in 1816, he experienced a conversion and became strongly religious. He studied the Bible very carefully. His interpretation of the Bible caused him to believe that Christ would return in approximately 1843. He wanted to tell others of his prediction. He began to give public lectures in 1831. His speeches at camp meetings attracted large audiences. He took advantage of a spectacular meteor display in 1833 to help further his prediction. Throughout 1842, 1843, and 1844, Miller shared his message at many camp meetings. Those who followed Miller were called Adventists. Miller determined that Christ would return on October 22, 1844. In anticipation of the event, people stopped working, abandoned their farms, and even prepared for their deaths. Despite the fact that Christ did not return on the predicted day, Miller's followers maintained their faith. He formed and became leader of the Adventist Church in 1845. He reduced his speaking engagements but was still respected and revered within the Adventist community until his death in 1849.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Lucretia Mott, abolitionist and women's rights advocate, was born in Massachusetts in 1793 to a Quaker family. She attended a public school in Boston and Nine Partners, a Friends boarding school, in New York. She became a teacher at Nine Partners, where she earned half the salary of male teachers. In 1811 she married James Mott, whom she met at Nine Partners. They moved to Philadelphia. She often spoke in favor of temperance and abolitionism at the Quaker meetings. At that time women were usually not allowed to speak in public. The more orthodox Quakers criticized her public speaking. Lucretia thus became a member of a liberal faction of the Quakers called the Hicksites. As a firm abolitionist, she helped form and became president of the Philadelphia Female Anti-Slavery Society. She attended the world anti-slavery convention held in London in 1840. She and other women delegates were not allowed to speak because of their gender. The injustices of lower pay for women and her exclusion from many anti-slavery and reform meetings caused her to join with Elizabeth Cady Stanton in organizing the first women's rights convention in America. The convention met in Seneca Falls, New York, in 1848. After the Civil War she devoted her life to the struggle to obtain rights for women. She died in 1880.

John Humphrey Noyes, religious organizer, was born in 1811 in Vermont. While still in law school, he became very religious. He decided to become a minister. He first studied at a seminary in Massachusetts, then transferred to the Theological Department at Yale. With other students, he formed a free church, which rejected Calvinist doctrine. In 1834, he announced that he had reached perfection, or the state of sinlessness, which lost him his license to preach. Noyes then traveled throughout the northeast hoping to convert others to his beliefs. He was generally unsuccessful. He returned to Putney, Vermont in 1836 and formed a group based on his gospel of perfectionism. His followers became known as Bible Communists. All members lived together as one big family. They shared everything they owned. In 1837 Noyes asserted that free love or promiscuity could fit into the gospel of perfectionism. Nonetheless, he married Harriet Holton in 1838. By 1846 the Bible Communists practiced "complex marriage" (everyone in the community was considered married to everyone else). The neighbors were outraged. After being charged with adultery, Noyes fled to New York. He established the Oneida Community in 1848. That same year he published his book, *Bible Communism*. As leader of the Oneida Community, among other practices, he regulated which members could have children and how many children would be born in the community. Unlike many other utopian communities, the Oneida Community was profitable. Late in life, he fled to Canada to avoid prosecution for his radical ideas. He died there in 1886.



BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Joseph Smith, religious organizer, was born in 1805 in Vermont. His family moved to upstate New York while he was a young boy. A series of visions by the angel Moroni in the 1820s caused him to organize a new religion. He called his church the Church of Jesus Christ of Latter Day Saints (LDS or Mormon Church). He married Emma Hale in 1827 and they had five children. Also in 1827 he found and began to translate plates of gold detailing the history of the Mormon Church. His translation became known as *The Book of Mormon* and was published in 1830. That same year Joseph Smith started his first church in upstate New York. He moved the church to Ohio the following year, then to Missouri, and finally to Nauvoo, Illinois, in 1838. The rapid growth of the church and the closeness of the Mormon community caused friction with outsiders. In 1843, Smith revealed that polygamy was an accepted tenet of Mormonism. In February 1844, Joseph Smith announced his candidacy for president of the United States. Neighbors in Nauvoo mistrusted the beliefs and political power of the Mormons. Smith and his brother were arrested in June of 1844. While under arrest, a mob broke into the jail and he was shot and killed.

Elizabeth Cady Stanton, women's rights advocate, was born in 1815 in Johnstown, New York. She learned Greek, Latin, and math at the town academy. She graduated from the Emma Willard School in 1832. The daughter of a judge, Elizabeth often discussed legal matters with law students visiting in her home. Even as a girl she spoke out against the injustices faced by women. She was particularly aware of women's lack of rights in terms of divorce and property ownership. She married Henry Stanton, an abolitionist, lawyer, and journalist, in 1840. Together they attended the World Anti-Slavery Convention in London. While there she met Lucretia Mott. The two ladies were outraged that women were not allowed to speak. Upon returning home, Stanton joined the temperance and abolition reform movements. She also encouraged the New York state legislature to enact the married woman's property bill, which granted women the right to keep their own property. She reconnected with Lucretia Mott in 1848 to arrange a women's rights convention. They wrote the *Declaration of Sentiments*, modeled on the *Declaration of Independence*. It outlined the rights they believed women should possess, such as the right to vote. Both men and women attended the Seneca Falls Convention that July 19 and 20, including Frederick Douglass. Public reaction was generally negative. Participants were ridiculed and denounced. However, Seneca Falls launched the women's rights movement. Many Northern cities held conventions in the 1850s. Stanton devoted herself to the cause of women's rights. In 1851 she met Susan B. Anthony. The two became life-long collaborators. They wrote articles and petitions, gave lectures, and led campaigns. Stanton, a mother of seven children, also lectured on proper hygiene, childrearing, and motherhood. After the Civil War, she was president of the National Woman Suffrage Association and the National American Woman Suffrage Association. With Susan B. Anthony and Matilda Gage she wrote *The History of Woman Suffrage*. They published their multi-volume work between 1881 and 1886. She was also the major contributor to the *Woman's Bible*. Published in 1895 and 1898, it received widespread criticism from church leaders. She died in 1902.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Maria Stewart, abolitionist, was born in Hartford, Connecticut in 1803. Orphaned at age five, she received little formal education. She learned what she could from Sunday school or by reading. She married James W. Stewart in 1826 in Boston. She was influenced by religious revivalism. She experienced a religious conversion in 1830. She began to speak out against the injustices suffered by African-Americans. She wrote *Religion and the Pure Principles of Morality, the Sure Foundation on Which We Must Build*. William Lloyd Garrison published her article in *The Liberator* in 1831. She gave at least four public speeches in the early 1830s when women hardly ever spoke in public. Her audiences included the First African Baptist Church and Society of the City of Boston and the Afro-American Female Intelligence Society. She spoke in favor of starting an African-American college. She suggested that black people go to court and sue for equal rights. She called for better educational opportunities for blacks. She responded to the threats of sending blacks back to Africa with the statement that "…before I go, the bayonet shall pierce me through." Other African-Americans in Boston denounced her for her boldness in public speaking. She moved to New York City. She attended lectures at the Female Literary Society. She became a public school teacher in the mid 1830s. In 1852 Stewart moved to Baltimore where she taught black children. After the Civil War, she taught a Sunday school in Washington D.C. near Howard University.

Actual photo not available.

Lucy Stone, reformist and women's rights advocate, was born in 1818 in Massachusetts. As a young girl she recognized the inequality between boys and girls. Although her father discouraged her, she worked hard to further her education. At the age of 16 she began teaching at a district school. She enrolled in Oberlin College in 1843. While a student she heard speeches by Abby and Stephen Foster in 1846. They persuaded Lucy to become an abolitionist. After graduation in 1847 she lectured for the American Anti-Slavery Society. She also spoke in favor of women's rights. She proclaimed, "I was a woman before I was an abolitionist. I must speak for the women." Lucy Stone participated in the Worcester, Massachusetts Women's Rights Convention in 1850, the first convention with a national audience. (The Seneca Falls meeting in 1848 was a regional meeting.) She wore bloomers (pants) which were considered very radical. When she married in 1855 she kept her own last name and called herself Mrs. Lucy Stone. After this, women who married but kept their maiden names were called "Lucy Stoners" and were considered extremely radical. Her husband was Henry Blackwell (brother of Elizabeth Blackwell, M.D.). In 1856, Lucy Stone presided over a Women's Rights Convention in New York. She and her husband launched the weekly *Woman's Journal*, the staunchest and most respected journalistic voice of the suffrage movement. An effective and inspiring speaker, Lucy lectured extensively until shortly before her death in 1893.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Henry David Thoreau, author and philosopher, was born in 1817 in Concord, Massachusetts. Thoreau attended Concord Academy and Harvard College, where he wore a green coat to chapel because the rule was to wear a black one. After college, he taught school in Concord. He later started a school in Concord with his brother. Although he briefly romanced Ellen Sewall, he never married. Thoreau established a friendship with Ralph Waldo Emerson and joined the Transcendental Club. He met Bronson Alcott, Margaret Fuller, and Elizabeth Peabody. He often lived at Emerson's home for extended periods. Beginning in 1838, Thoreau gave an annual lecture at the Concord Lyceum. Between July 4, 1845 and September 6, 1847 Thoreau lived alone at Walden Pond. During his famous retreat Thoreau tried to apply the theories of transcendentalism to daily life. He proved that he could remove himself from the dependency on industrialism of New England. He described his Walden Pond experiences in the book *Walden*, or *Life in the Woods*. While living at Walden Pond, his opposition to slavery and the Mexican-American War led him to refuse to pay a poll tax. He contended an individual has the right to oppose government actions based on moral grounds. He explained his reasoning in "Resistance to Civil Government" (also called "Civil Disobedience"). After 1849 Thoreau lived in his family home where he pursued the family business of pencil making. He was also the town handyman. An outdoor enthusiast, Thoreau enjoyed daily walks through the woods nearby and grew a large herb garden. He hated slavery to such an extent that he helped an escaped slave board a train for Canada. Despite his suspicion of radical reformers, he gave an impassioned eulogy of John Brown in 1859. Thoreau contracted tuberculosis and died in 1862.

Sojourner Truth, abolitionist, was born a slave in 1797 (approx.) in New York. Even as a child she claimed to have conversations with God. While a slave, she had five children. She escaped slavery one year before the New York Emancipation Act of 1827. She took the name Isabella Van Wagener. One of her first acts as a free woman was to sue successfully for the return of her son Peter, who had been sold illegally into slavery. Quaker friends helped return Peter from Alabama. She moved to New York City around 1829. She became known as a mystic and soon joined a cult called the Retrenchment Society, started by Elijah Pierson and his wife. The society aimed to help "fallen women" in New York City. Isabella preached publicly on the streets against immoral behavior. After some unusual events associated with the cult, she withdrew, worked as a domestic, and joined the African Zion Church. In 1843, she learned about abolition and found it a compelling cause. From then on she heeded the voices that guided her throughout life. She changed her name to Sojourner Truth and began to travel throughout New England as an itinerant preacher. Although illiterate, she had learned a great deal about the Bible. She preached about God's love and the need for mankind to treat each other well. She started to travel to speak about abolition and would often speak with other abolitionists like Frederick Douglass. *Narrative of Sojourner Truth*, written by Olive Gilbert, was published in 1850. She also sympathized with women's rights and is noted for her "And Ain't I a Woman?" speech and for baring her breast at one women's rights meeting. In the 1850s she settled in Michigan with her three daughters. She was active in helping the Northern war effort during the Civil War. She continued to lecture after the Civil War. Sojourner Truth died in 1883.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Harriet Tubman, abolitionist, was born a slave in 1820 (approx.) in Maryland. She married a free black man, John Tubman, around 1844. She suffered mistreatment from her cruel slave owner. Hearing rumors that she was about to be sold, she fled Maryland without her husband in 1849. She lived first in Philadelphia where she worked in a hotel. She moved to Baltimore in 1850 and helped her sister and two children escape slavery. This was the first of 19 dangerous trips into states where slavery was legal. Harriet Tubman was ingenious and resourceful. She had all the characteristics of a good leader: courage, foresight, self-control, and wisdom. Using trains, wagons, a pistol, the help of Quakers and other abolitionists, and many creative tricks, she helped create the "Underground Railroad." Over the next ten years she helped over 300 slaves escape from slavery. She became known as "Moses" because she successfully led so many slaves to freedom. Most escaped slaves went to Canada. Allegedly the rewards for her capture totaled $40,000 at one point. She occasionally spoke at abolitionist conventions and was acquainted with Wendell Phillips, Frederick Douglass, and others. During the Civil War she worked as a spy for the Union army. She later moved to upstate New York and started the Harriet Tubman Home for Indigent Aged Negroes. She married Nelson Davis in 1869. She died in 1883.

Theodore Weld, abolitionist, was born in 1803 in Connecticut. His family moved to upstate New York. Weld joined Charles Finney's evangelical followers in 1825 and preached throughout western New York for two years. He entered the Oneida Institute to become a minister. He also campaigned for temperance. Weld became an abolitionist because of his friend Charles Stuart. Weld was an extremely effective speaker and was able to "abolitionize" an entire faculty. His speeches also influenced many others such as Lyman Beecher's children, Harriet Beecher (Stowe) and Henry Ward Beecher. Once the American Anti-Slavery Society was formed, Weld became one of their agents. He attracted many members, including Henry B. Stanton, future husband of Elizabeth Cady Stanton. Weld traveled extensively throughout the west speaking in small towns and villages. He purposely avoided publicity and large cities. He married Angelina Grimke in 1838. The constant strain of speaking in public without loud speakers or amplifiers caused him to eventually lose his voice. He began writing pamphlets to support the abolitionist cause. He also assisted John Quincy Adams to argue against slavery in the House of Representatives. Weld wrote a popular short book, *American Slavery as It Is*, in 1839. Weld's book even influenced Harriet Beecher Stowe to write her novel, *Uncle Tom's Cabin*. After the Civil War he and Angelina ran schools in the northeast. He died in 1895.

BIOGRAPHICAL SUMMARIES

ANTEBELLUM ROUNDTABLE

Emma Willard, educational reformer, was born in 1787 in Connecticut, the next to the last of 17 children. With her father's encouragement Emma obtained a level of learning unusual for farm girls. She discussed politics, philosophy, and other subjects with him, and taught herself geometry at age 13. She first enrolled in school at the age of 15. She became a teacher, then head of the school within four years. She then headed the female academy in Middlebury, Vermont. There she met and married Dr. John Willard, 28 years her senior, in 1809. She realized that educational opportunity for boys was much greater than for girls. To prove that girls could learn math, science, and other classical academic subjects, she started the Middlebury Female Seminary, in 1814. Based on her success, she appealed to the New York State legislature and Governor DeWitt Clinton to provide funds for a state-sponsored female seminary. Many mocked her plan but a few supported it. The Troy Common Council in upstate New York raised $4,000 to build a girl's school. In 1821, Emma opened the Troy Female Seminary, which became one of the most influential schools in America. The school was a pioneer in teaching science, mathematics, and social studies to girls. The advanced courses and innovative textbooks trained numerous young women teachers. Graduates carried Willard's methods and ideas throughout America. After her husband's death she allowed her son and daughter-in-law to manage the seminary. She remarried in 1838, but divorced within five years. Throughout her life Emma Willard sought to secure for women the right to higher education and equality of opportunity. She spent her later years speaking, helping public schools, and teaching. She died in 1870.

Lucy Wright, religious leader, was born in 1760 in Massachusetts. She married Elizur Goodrich in 1779. Elizur learned about the Shaker community in Watervliet, New York. The Shakers believe that all property belongs to the community. They also believe that men and women should remain celibate, and that they should have no children. Attracted by the Shaker beliefs Elizur encouraged Lucy to join with him. Although reluctant at first, Wright joined the Shakers around 1781. To live according to their Shaker beliefs, Lucy and Elizur separated. She took back her original family name. She became the head of the women's order in 1787, changing her name to Mother Lucy Wright. She and the head of the men's order, Father Joseph Meachem, moved the Shakers to New Lebanon, New York. When Meachem died in 1796, Mother Wright took over leadership of the Shaker ministry. She established Shaker missions in Kentucky, Ohio, and Indiana. She was responsible for adding songs with words and greater physical variety to the Shaker meetings. Mother Wright also organized Shaker schools for children. She died in 1821.

Actual photo not available.

QUESTIONS FOR THEME-BASED GROUPS

ANTEBELLUM ROUNDTABLE

Abolition

- Should abolition be immediate?
- How will abolition be achieved?
- Should slaves receive compensation?
- Once slaves are freed, how will they be integrated into society?
- If slaves are freed, how will the Southern economy survive?

Education

- What is the best way for students to learn?
- What should students be learning today (in 1855)?
- Are there different ways of learning? Explain.
- What makes a student educated?
- Should there be public schools for all children?
- Who will pay for public education?

Medicine/Health

- Do medicine and health practices need to be improved?
- What are the biggest health problems in America?
- Should women be doctors? Why or why not?
- How can you persuade people to be healthier?
- What is proper treatment for the mentally ill?

Philosophy

- Is the community or the individual more important?
- How do you achieve fulfillment and satisfaction in life?
- Is America going in the right direction? Explain your thoughts.

Religion

- Why do people need religion?
- Should women be considered equal to men in religious institutions?
- What makes a person religious?

Women's Rights

- Should women have equal political, economic, and legal rights as men? Why or why not?
- What are the greatest problems that women face?
- Should women speak in public? Why or why not?
- How will women achieve political, economic, and legal rights?
- Is it appropriate for women to wear trousers?

POSTSCRIPT

Slavery is Abolished but Women are Ignored

When the Civil War started in 1861, almost all of the reform movements were put aside. The exception was the issue of slavery. It became an important moral issue during the War. President Abraham Lincoln issued the Emancipation Proclamation in 1863. The Proclamation promised freedom to all slaves in the Southern states. Women put their skills to use during the war. They worked on farms, as nurses, and in businesses. After the war, many expected a reward for their hard work. They expected that the three new Constitutional Amendments would protect their civil rights. None of the amendments specifically helped women. Women like Elizabeth Cady Stanton, Susan B. Anthony, and Lucretia Mott worked tirelessly for women's rights through various organizations.

Reformers Continue to Search for Perfection

The temperance movement did not disappear but it did not gain many followers until the late 1800s. The Women's Christian Temperance Union became a major organization. Also, some states passed temperance laws. The issue of excessive drinking became known as a moral issue. The utopias of the antebellum era practically disappeared after the Civil War. The Shakers were one of the few that remained. Sylvester Graham's beliefs in better hygiene and health slowly gained acceptance after the Civil War.

Timeline

1865	The Civil War ends. Abraham Lincoln, "The Great Emancipator," is assassinated. The **Thirteenth Amendment** is ratified. It abolishes slavery.
1866	The **Civil Rights Act** is passed. It specifies the rights of citizenship.
1868	The **Fourteenth Amendment** is ratified. It defines citizenship and guarantees equality to all citizens.
1869	Elizabeth Cady Stanton and Susan B. Anthony found the radical **National Women's Suffrage Association**. A more moderate **American Woman Suffrage Association** forms. The **Wyoming Territory** is the first state or territory to grant women the right to vote.
1870	The **Fifteenth Amendment** is ratified. It guarantees the right to vote for all men.
1877	The **Compromise of 1877** ends the military protection of black rights in the South. Segregation becomes a way of life in the South.
1880	**Women's Christian Temperance Union** is formed in Atlanta. They focus on men's drinking habits and educate children about the evils of alcohol.
1890	The National Woman Suffrage Association merges with the American Woman Suffrage Association to become the **National American Woman Suffrage Association**. **Wyoming** becomes the first state to allow women to vote.
1896	In ***Plessy v. Ferguson,*** the Supreme Court officially permits segregation.
1909	**National Association for the Advancement of Colored People** (NAACP) is formed. It promotes equality for African-Americans.
1919	The **Eighteenth Amendment** is passed. It prohibits the sale, manufacture, or transportation of alcohol.
1920	The **Nineteenth Amendment** is ratified. It extends to women the right to vote.
1933	The **Twenty-First Amendment** is ratified. It repeals the Eighteenth Amendment and ends prohibition.

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