

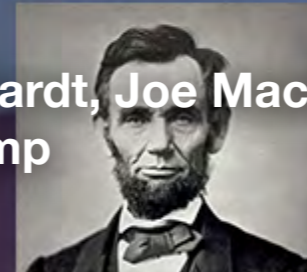
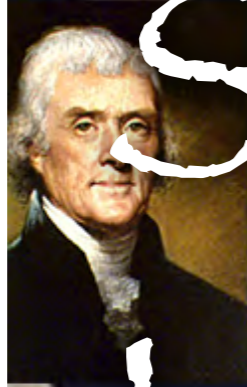
MI OPEN BOOK PROJECT

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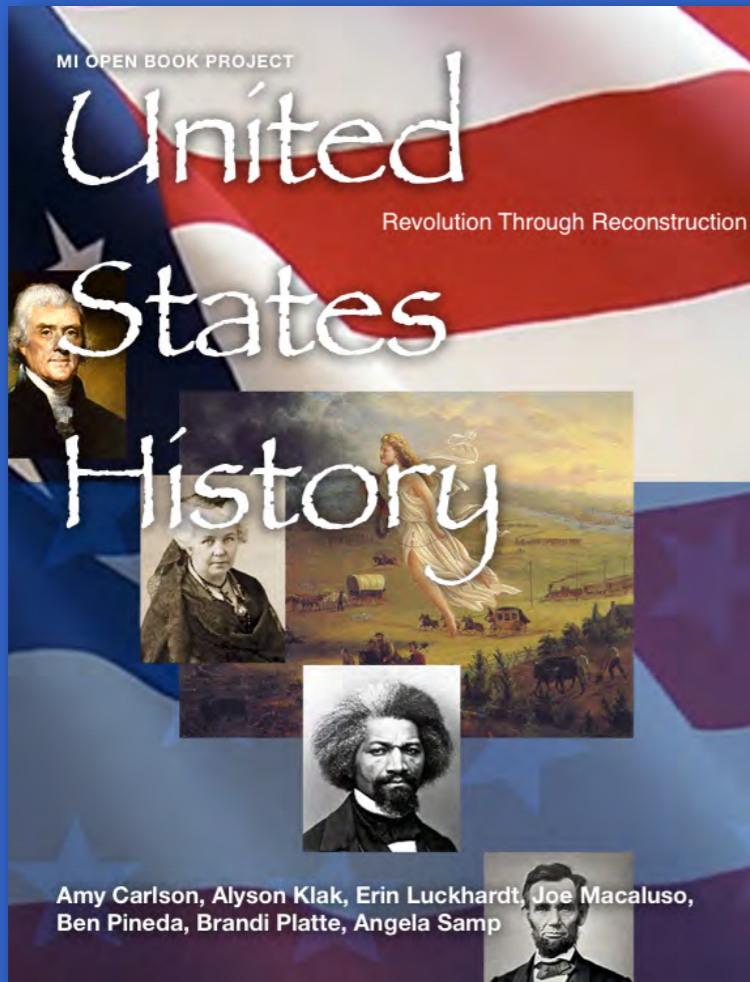
Revolution Through Reconstruction

States

History



Amy Carlson, Alyson Klak, Erin Luckhardt, Joe Macaluso,
Ben Pineda, Brandi Platte, Angela Samp



This is version 1.0.9 of this resource, released in August 2018

Information on the latest version and updates are available on the project homepage: <http://textbooks.wmisd.org/dashboard.html>



MICHIGAN OPEN BOOK PROJECT

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**MICHIGAN
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Amy Carlson

Thunder Bay Junior High

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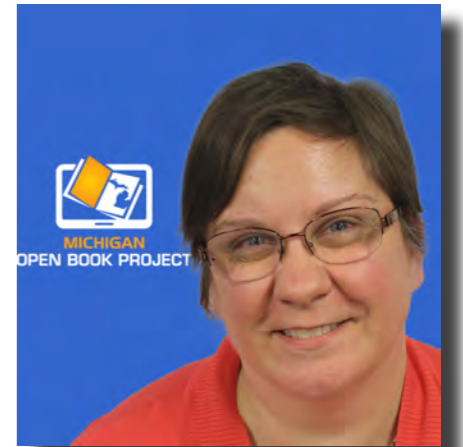
Amy has taught in Alpena Public Schools for many years. When not teaching or working on interactive Social Studies resources like this one she enjoys reading, hunting and fishing with her husband Erich, and sons Evan and Brady.

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Erin is an 8th grade social studies teacher at Boyne City Middle School in Boyne City, MI. She formerly served as the district's technology coach when they were integrating their 1:1 iPad initiative. Before teaching in Boyne City, she taught high school social studies in the Lansing area for 4 years. Erin has her master's in Educational Technology and Educational Leadership, both from GVSU, and has an interest in effective integration of technology into the classroom for teachers as well as students.





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Joe earned his Bachelor of Arts from the University of Michigan in 2000 with a major in History concentrating on early United States History. He minored in Social Studies and earned his Certificate of Secondary Education. He graduated from Michigan State University in 2004 with a Masters in Curriculum and Teaching. During his career at Cherryland Middle School in Elk Rapids, MI, Joe has served as Social Studies department head, technology coach, student council advisor, student senate advisor, YMCA Michigan Youth in Government trip coordinator and volleyball coach. He is passionate about using technology in the classroom to engage and enrich student learning. Joe lives with his wife, Amanda, and his two daughters in Elk Rapids. As a family they love traveling and spending their sum-

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MSU graduate - Go Green! Life is busy and life is good! Ben is a... teacher of 28 years, lead mentor teacher for the TE Social Studies department at MSU, workshop/conference professional development speaker, organization-skills tutor, writer, storyteller, V-ball and Ultimate player, fisherman, camper, cyclist, and MOST importantly, blessed with a loving wife, Meghan, and four amazing children, Emily, Matt, Conner, and Catherine.



The Michigan Open Book Project Team would like to thank the following individuals for their help in reviewing some content in the book and guiding the development process.

Keith Erikson - The Church of Jesus Christ of Latter Day Saints

Eric Hemenway - Director of Repatriation, Archives and Records, Little Traverse Bay Bands of Odawa Indians

Jim Cameron, Michigan Department of Education



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Central Middle School

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Brandi Platte teaches Social Studies and Language Arts at Middle School Central in Macomb, Michigan. She holds a Bachelor of Science degree in education from Oakland University, and a graduate degree in Curriculum and Instruction from Concordia University. She spends a great deal of time writing curriculum for the Macomb Intermediate School District and the National Parks Service. She is a sponsor for the National Junior Honor Society at her school, and in her free time she enjoys spending time outdoors with her family, especially her two sons, Ethan and Ryan.





Angie Samp
Thunder Bay Junior High

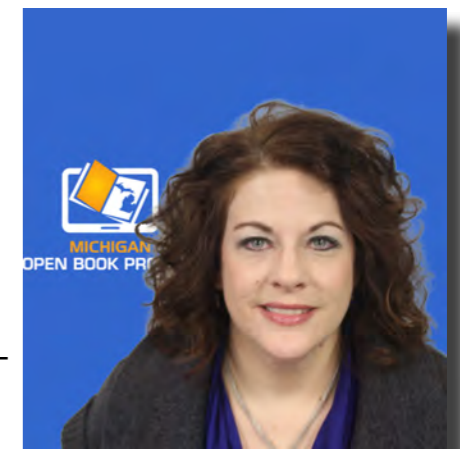
Alpena Public Schools

Angie has enjoyed teaching many grades in Alpena Public Schools over the last 13 years. Her passion lies in teaching history to 8th graders. Angie has a Bachelor of Arts in Group Social Studies from Grand Valley State University and a Masters in Education from Marygrove College. When she's not teaching, Angie enjoys many outdoor adventures including camping, traveling, and attending sporting events with her husband Gene, and sons Avery and Eli.

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Rebecca Bush is currently the Social Studies Consultant at the Ottawa Area Intermediate School District (OAISD), where she assists K-12 social studies teachers in developing curriculum, modeling instructional strategies in social studies literacy, and designing district-level formative and summative assessments. Additionally, as Project Director, she has written and received multiple Teaching American History grants, working with teachers throughout an eight-county radius. She has presented at various national conferences on multiple topics surrounding social studies instruction as well as innovative techniques and topics in formative and summative assessment design. Currently she is Co-Project Director of The Performance Assessments of Social Studies Thinking (PASST) Project and assists with the professional development of teacher writers for the MI Open Book Project where she serves as an editor of several of the project's texts. Rebecca currently leads the Michigan Social



David A. Johnson
Project Manager

Michigan Open Book Project

Dave began his career teaching 8th grade United States History in Mesick, Michigan. After almost a decade in the classroom, he took a job at Wexford-Missaukee Intermediate School District (WMISD) as an Instructional Consultant for Social Studies. He is shared across 11 ISDs in Northern Michigan that form the Northern Michigan Learning Consortium. He completed his Masters in Educational Leadership through Central Michigan University in 2011 and is Co-Project Director of the Performance Assessments of Social Studies Thinking (PASST) Project in addition to his duties as the Project Manager for MI Open Book.



Can a Few People Change Society?

1. How did religious and democratic ideals influence antebellum reform movements?
2. In what ways did the various reform movements reflect economic and social concerns?
3. How did the abolitionist movement contribute to growing sectionalism in the United States?



Can a Few People Change Society?

QUESTIONS TO GUIDE INQUIRY

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TERMS, PLACES, PEOPLE

Social reform

predestination

revival

common school movement

temperance

abolition

suffrage

The Push toward Reform

During the last part of the eighteenth and the first part of the nineteenth centuries, there was a growing interest in **social reform**, or an organized movement to improve the quality of life for particular groups of people. The motivations behind these movements were both political and religious.



image source: [https://upload.wikimedia.org/wikipedia/commons/a/af/Religious_Camp_Meeting_\(Burbank_1839\).jpg](https://upload.wikimedia.org/wikipedia/commons/a/af/Religious_Camp_Meeting_(Burbank_1839).jpg)

Political Motivations

During the Jacksonian era, democracy was expressed more than ever before. Because restrictive electoral requirements such as owning property were relaxed in many states, more white men could participate in politics, both by voting and holding public office.

Some people argued that America was not living up to the ideals set forth in the Declaration of Independence. They asked if all mankind were created equal, then why did women have fewer rights than men? Why was slavery permitted? Many reform movements sought to bring greater equality to marginalized members of society.

The Second Great Awakening

There was also a religious background to these reform movements. During the colonial era and early 1800s, many American protestants believed in **predestination**, or the idea that God had already decided which people would go to Heaven even before they were born, and that the individual could not change that fate.

But in the early 1800s, some religious leaders challenged these long-held beliefs regarding salvation. They said that man had free will, that he could save his soul through his actions on Earth. In order to convert people to a particular faith or to revitalize the

spiritual beliefs of others, preachers held **revivals**, or large outdoor religious meetings featuring sermons, hymns, and prayers. A revival could last a few days or even up to a week, and some of them had thousands of attendees. The teachings at these revivals led people to work for their salvation by improving society.



image source: [https://upload.wikimedia.org/wikipedia/commons/4/49/Methodist_camp_meeting_\(1819_engraving\).jpg](https://upload.wikimedia.org/wikipedia/commons/4/49/Methodist_camp_meeting_(1819_engraving).jpg)

Prison Reform

The need for changes in the prison system caught the attention of a Massachusetts schoolteacher named Dorothea Dix. Beginning in 1841, Dix spent more than a year visiting prisons throughout that state. She reported:

“I found, near Boston, in the Jails and Asylums for the poor, a numerous class brought into unsuitable connexion with criminals and the general mass of Paupers. I refer to Idiots and Insane persons, dwelling in circumstances not only adverse to their own physical and moral improvement, but productive of extreme disadvantages to all other persons brought into association with them.”

Dix’s reports to the Massachusetts legislature convinced them to build not only new facilities for the mentally ill, but also new prisons that were cleaner and more



image source: <https://s-media-cache-ak0.pinimg.com/236x/96/9b/af/969baf77ae9ac9a5f41405647187b513.jpg>

humane. Some of the prisons began to offer education to inmates.



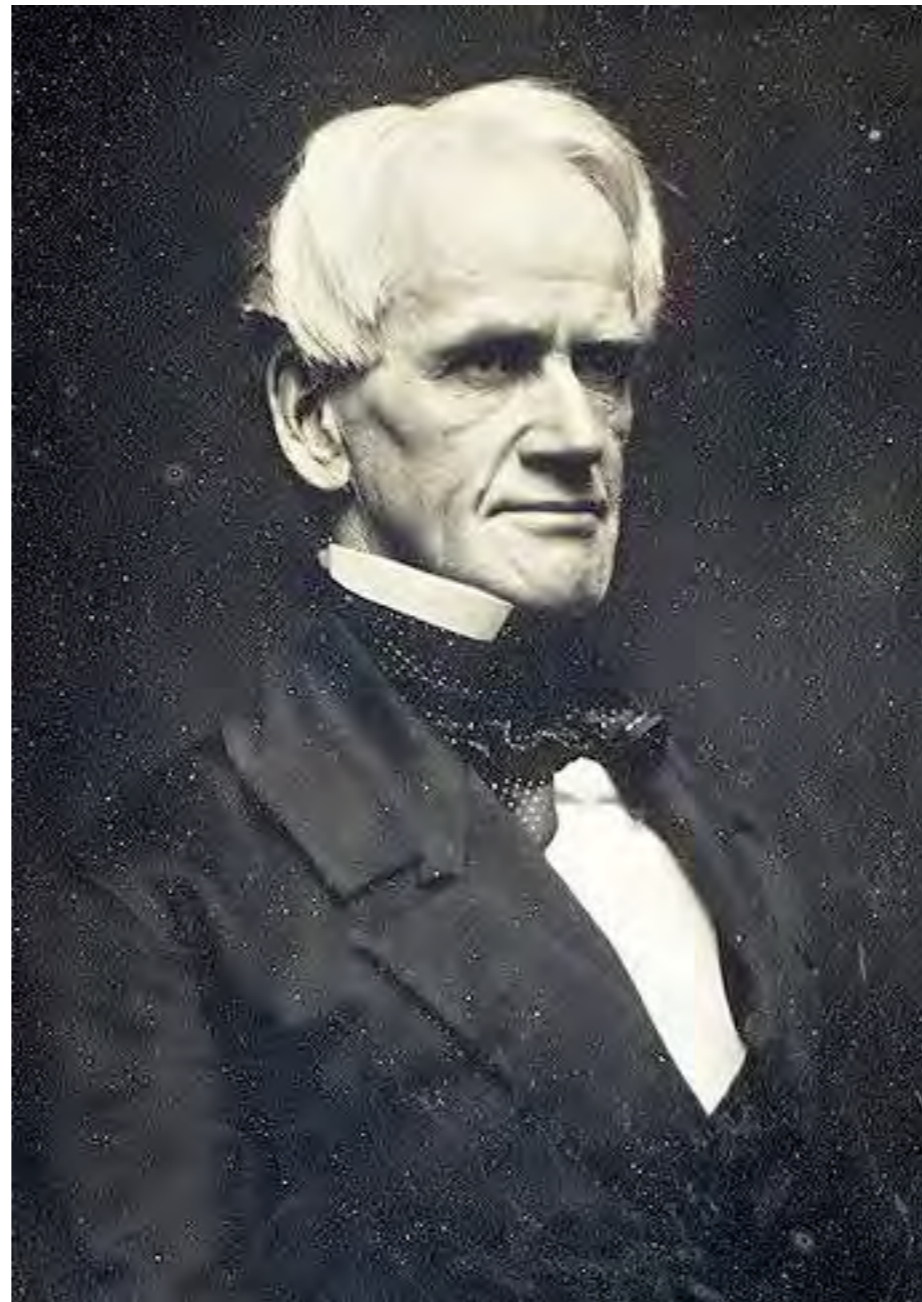
(Image source: https://en.wikipedia.org/wiki/Dorothea_Dix#/media/File:Dix-Dorothea-LOC.jpg)

Dix continued to work for better conditions for prisoners and the mentally ill throughout the country. Her influence continues to be seen in prisons and mental hospitals to this day.

Public Education

In the early 1800s, the education of children was also a cause of concern for some social reformers. They felt that with an expanding electorate, education was necessary so voters could be informed on the vital political issues of the day. Only Massachusetts required public schools funded by taxes. Most families felt that being able to read the Bible, write simple letters, and complete simple math problems related to their work was sufficient. Many poor children helped support their families by working on farms or in factories, leaving them no time for formal education. Few girls were educated because parents didn't think their daughters needed an education for their future roles as homemakers and mothers.

In 1837, Massachusetts created the nation's first State Board of Education. They selected an educator and former US representative and senator, Horace Mann, to be its first secretary of education. Mann was a leader in the **common school**



https://upload.wikimedia.org/wikipedia/commons/d/d5/Horace_Mann_-_Daguerreotype_by_Southworth_%26_Hawes,_c1850.jpg

movement, a push to provide a free education to children from diverse backgrounds in a publicly supported school.

Under Mann's direction, Massachusetts increased the budget for public education, increased the length of the school year, created colleges for teacher training, and raised the salaries of teachers.

States throughout the North followed Massachusetts' example, and soon public schools were found throughout the region. It took more time for the South and West to increase the availability of a free, public education to its communities.

In addition to Horace Mann's efforts to increase the availability of schools to all, several women worked for greater educational opportunities specifically for women. Emma Hart Willard opened the Troy Female Seminary in Troy, New York, in

1821. This school was the first in the United States to offer a college-level education to women. Until this point, there were no colleges in the nation that admitted women.



https://en.wikipedia.org/wiki/Catharine_Beecher#/media/File:Catharine_Beecher.jpg

Catharine Beecher, a daughter of the famous minister Lyman Beecher, also believed that women required just as much of an education as men:

“It is to mothers, and to teachers, that the world is to look for the character which is to be stamped on each succeeding generation, for it is

to them that the great business of education is almost exclusively committed. And will it not appear by examination that neither mothers nor teachers have ever been properly educated for their profession. What is the profession of a Woman? Is it not to form immortal minds, and to watch, to nurse, and to rear the bodily system, so fearfully and wonderfully made, and upon the order and regulation of which, the health and well-being of the mind so greatly depends?”

Beecher started an all-female school in Hartford, Connecticut, in 1823. Eventually known as the Hartford Female Seminary, the institution offered classes in subjects traditionally reserved for

men: chemistry, rhetoric, algebra, philosophy, and others. In 1832, Beecher moved with her father to Cincinnati, a growing city in southern Ohio. She opened a female seminary there, as well, but it closed after only a couple of years because of Beecher’s poor health and a lack of funding.

There were also increased efforts to educate people with special needs. Inspired by the deaf daughter of a neighbor, Thomas Gallaudet traveled to Europe to learn how to educate the deaf. In 1817, he established a school for the deaf in Hartford, Connecticut. That school later came to be known as the American School for the Deaf, and it still operates to this day. Gallaudet University in Washington, DC, is named for this pioneer of education. Samuel Gridley Howe worked with visually impaired students, developing a raised alphabet system of writing that the blind could read with their fingers.

Interactive 8.1 Samuel Gridley Howe



Learn more in this video.

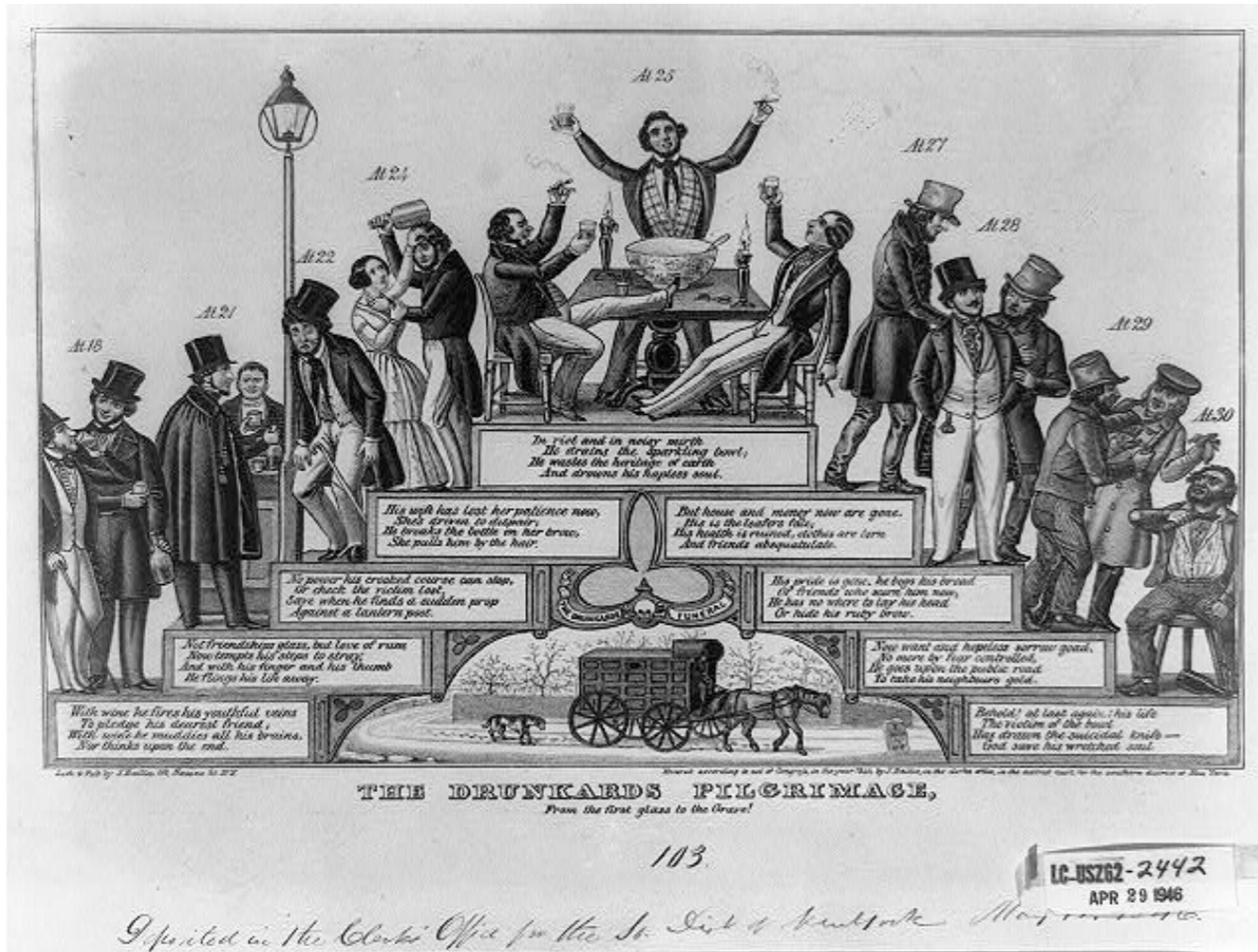


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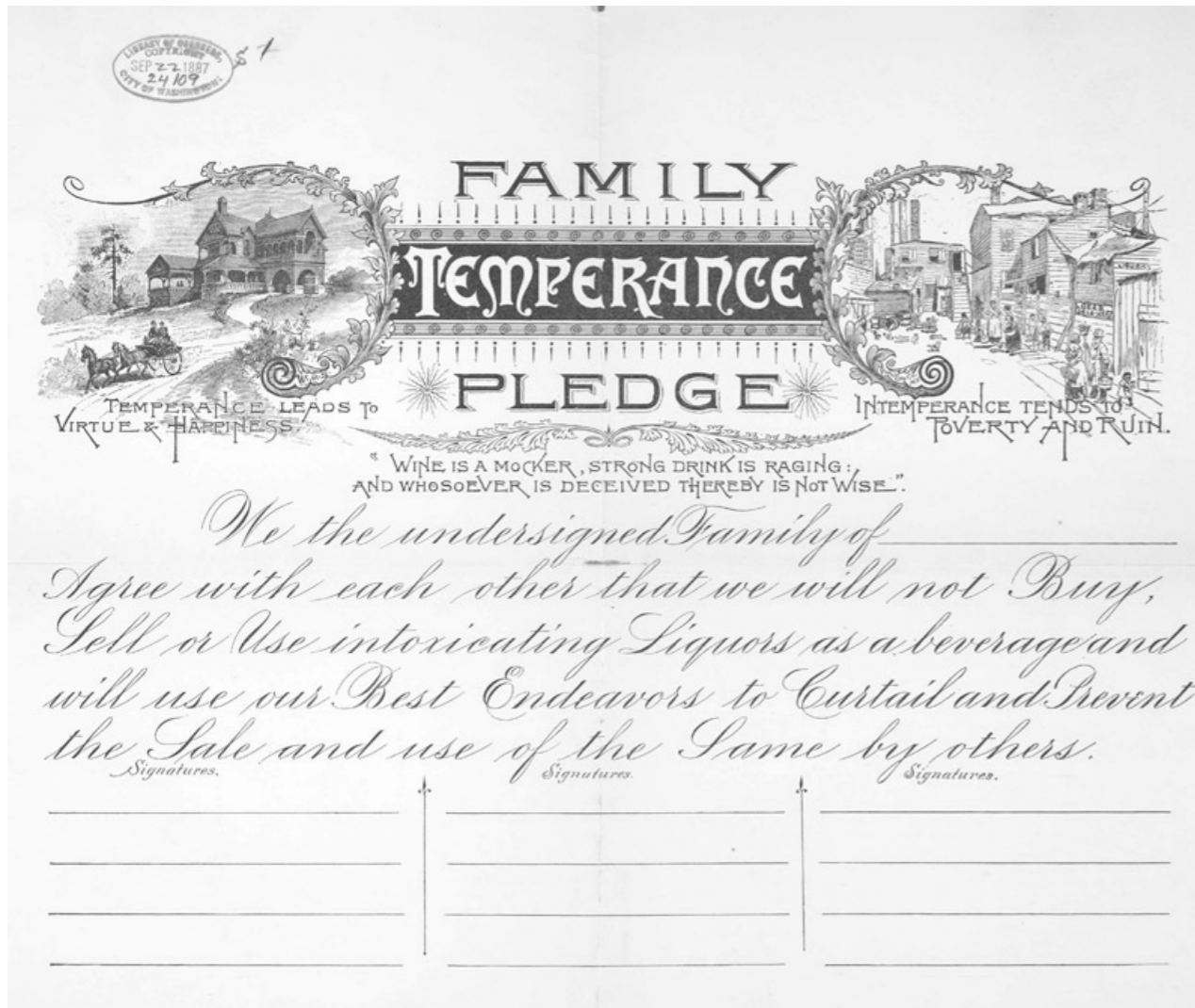
Temperance

The over-consumption of alcohol was a concern for some nineteenth-century social reformers. By 1830, almost seven gallons of alcohol was consumed by the average American aged 16 or older each year. Reformers were concerned that a lack of sobriety resulted in greater numbers of domestic abuse victims, a cycle of poverty caused by a family member spending the family's resources on alcohol, and increased amounts of crime.

These concerns led to the **temperance movement**--an organized attempt to end alcohol abuse and its consequences by encouraging abstinence (drinking no alcohol) or at least moderation (drinking very little alcohol). Lyman Beecher, a minister and ardent social reformer (and father of educational reformer Catharine Beecher and abolitionist author Harriet Beecher Stowe), co-founded the American Temperance Society in 1826. This group published pamphlets and hosted lectures about the dangers of drinking and alcoholism.



Look at the picture above entitled "The Drunkard's Pilgrimage". What message is the artist trying to convey?



<https://exhibits.library.villanova.edu/files/62861238188388laneTemperance07.jpg>

Women's Suffrage

As women worked for social reform, there was a growing awareness of and dissatisfaction with their limited opportunities in society. Women were generally expected to work within the home and raise families. They had few legal rights and could not vote, serve in political office, attend university, or enter career fields such as medicine or law.

Two important women in the fight for women's rights in the nineteenth century were Lucretia Mott and Elizabeth Cady Stanton. Mott, a Quaker, was very active in the abolition movement, which sought to eliminate slavery in the United States. While attending an anti-slavery convention in London, England, in 1840, Mott met Elizabeth Cady Stanton, another American abolitionist.

The two were denied access to meetings at the convention because of their gender. Angry, the two talked about the possible influence a convention for women's rights could have. In 1848, that dream became a reality when they met in Seneca Falls, New York, for the Seneca Falls Convention.

Attended by a few hundred people, including such dignitaries as Frederick Douglass, the convention sought to bring attention to the unequal treatment of women in American society. Stanton wrote a Declaration of Sentiments that was closely modeled to the Declaration of Independence.



Some families signed pledges to not drink. Why might this type of pledge successfully keep people from drinking liquor? Why might it not be successful?

Stanton's insistence that a resolution in favor of women's suffrage, or right to vote, be included in the Declaration of Sentiments was not universally accepted by the attendees to the convention. Lucretia Mott objected to it, fearing that it was too radical and would cause a loss of support to other resolutions for equality in other aspects of life. Ultimately, the resolution for women's suffrage was supported by a vote of the convention.

In 1851, Stanton met an assertive social reformer named Susan B. Anthony. The two worked for a constitutional amendment for women's suffrage for many years, founding the American Equal Rights Association and printing a newspaper focused on bringing attention to women's issues. The two did have some success when Wyoming became the first territory to pass a law allowing for women voting. The law was passed at the end of 1869, and women cast their first ballots there in 1870.



[https://en.wikipedia.org/wiki/Elizabeth_Cady_Stanton#/media/
File:Elizabeth_Stanton.jpg](https://en.wikipedia.org/wiki/Elizabeth_Cady_Stanton#/media/File:Elizabeth_Stanton.jpg)



[https://en.wikipedia.org/wiki/Lucretia_Mott#/media/
File:Mott_Lucretia_Painting_Kyle_1841.jpg](https://en.wikipedia.org/wiki/Lucretia_Mott#/media/File:Mott_Lucretia_Painting_Kyle_1841.jpg)

Interactive 8.2 The Declaration of Sentiments



Read the full text of the Declaration of Sentiments here!

Interactive 8.3 The Declaration of Independence



Read the full text of the Declaration of Independence here.



How are these documents similar? How are these documents dissimilar? and What message was Stanton trying to convey by modeling the Seneca Falls Declaration on the Declaration of Independence?

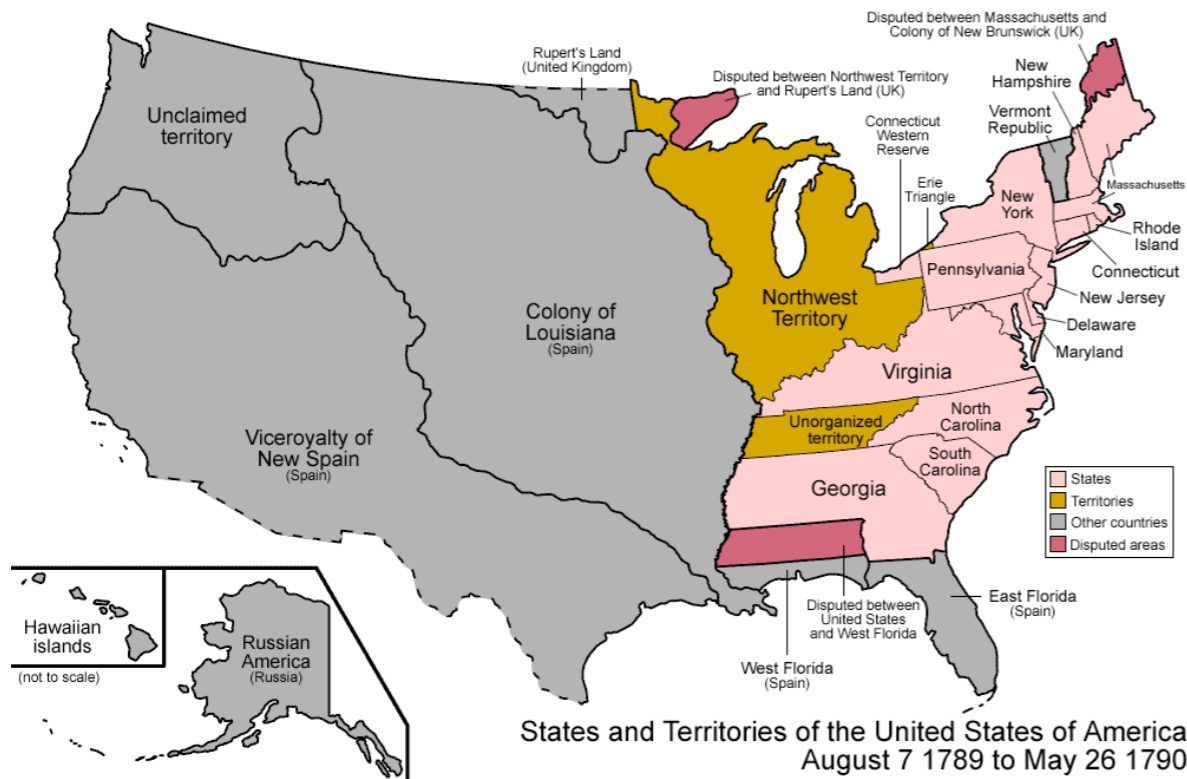
Abolition

Thomas Jefferson wrote in the Declaration of Independence that “all men are created equal,” but an increasing number of people claimed that the institution of slavery proved that all men weren’t created equal. Additionally, the religious beliefs of many groups, especially the Quakers, asserted that owning other humans was contrary to the idea that all people were God’s children and worthy of respect.

People from both backgrounds argued that if the United States was going to live up to her claims of liberty and opportunity, the institution of slavery would have to be eliminated. These people were known as **abolitionists**-- people who worked for an end to slavery.

There were organized efforts to stop the spread of slavery in the North as early as 1780, when Pennsylvania passed a law that set up the gradual emancipation of slaves in that state. The Northwest Ordinance of 1787 banned slavery in the Northwest Territory.

As the push to abolish slavery strengthened, however, there were disagreements over how to do that and what the role of freed slaves in the United States would be. Some reformers believed that African Americans should have all the rights of white people. Others agreed that slavery should be eliminated but were opposed to equality between the races.



United States or had spent so much time there that they considered it their home, and they didn't want to leave the country they knew.

The most ardent white abolitionist was a man named William Lloyd Garrison. Originally a supporter of the ACS, Garrison left the organization when he became disillusioned with its goals.

Garrison began the influential anti-slavery newspaper *The Liberator* in 1831. In its inaugural issue, Garrison wrote: "I will be harsh as truth, and as uncompromising as justice....[Urge] me not to use moderation in a cause like the present. I am in earnest--I will not equivocate--I will not excuse--I will not retreat a single inch--AND I WILL BE HEARD."

Interactive 8.4 The Liberator



To look at scans of issues of *The Liberator*, [click here](#).

Garrison also helped found the American Anti-Slavery Society, the first national abolitionist organization in the United States, in 1833. Members included Frederick Douglass, Theodore Weld, and Angelina and Sarah Grimké.

The Grimké sisters were from a wealthy slave-owning family in South Carolina. They did not embrace the attitudes of the rest of their family and spent their adult years actively working for abolition. They gave speeches and wrote pamphlets and letters



What present states used to be part of the Northwest Territory?

One early effort to encourage the end of slavery was the American Colonization Society (ACS). Founded in 1816 by Rev. Robert Finley, the ACS sought to help freed slaves emigrate to Africa. In 1822, the organization founded the colony of Liberia in western Africa. Ultimately the ACS settled approximately 12,000 people in Liberia. Most freed slaves had either been born in the



Image source: wikipedia

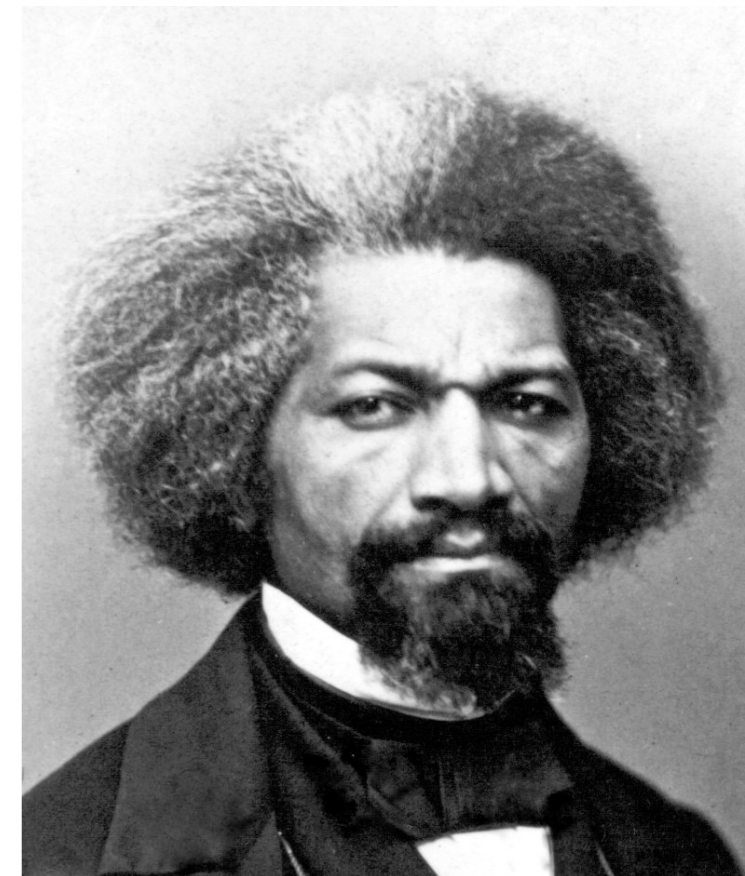
exhorting people to reject slavery. Angelina married fellow abolitionist Theodore Weld in 1838. The following year, the Welds and Sarah Grimké published *American Slavery As It Is*, a compilation of observations of life under slavery that was influential in the abolitionist movement.

African American Abolitionists

There were many former slaves active in the abolition movement. Born a slave in 1818, Frederick Augustus Washington Bailey escaped from his owner in 1838, established himself in New England, and began living under the name Frederick Douglass. At an anti-slavery meeting in Nantucket in 1841, Douglass eloquently spoke about his experiences as a slave. This experience launched a public-speaking career that continued throughout Douglass' life.

In addition to being a powerful speaker on the evils of slavery, Douglass used the written word to promote his ideas. In 1845 he published an autobiography, *The Narrative of the Life of Frederick Douglass, An American Slave*. Douglass began a newspaper called *The North Star* in 1847. This publication not only discussed issues related to abolition, but also women's suffrage and education reform.

Another escaped slave who had a significant impact on the efforts to end slavery was Sojourner Truth. Born Isabella Baumfree in 1797, she escaped from her master in 1826. She changed her name in 1843 to Sojourner Truth, because she planned on traveling in free areas of the country and telling the



https://upload.wikimedia.org/wikipedia/commons/8/85/Frederick_Douglass_c1860s.jpg

Interactive 8.5 Narrative of the Life of Frederick Douglass



To read all or part of this book, click here.

truth about the injustice and cruelty of slavery. Her impassioned speeches brought her the attention of other such luminaries as William Lloyd Garrison, Harriet Beecher Stowe, and Susan B. Anthony.



https://upload.wikimedia.org/wikipedia/commons/c/c0/Sojourner_Truth_CDV.jpg

Interactive 8.6 Sojourner Truth



For more information about Sojourner Truth's connection to Michigan, click here.

Harriet Tubman and the Underground Railroad

There are many stories of slaves escaping to the North in a variety of ways. (To read about a few of the more daring escapes, click here.)

Some abolitionists formed a network of safe houses, routes, and guides known as the Underground Railroad. It was considered “underground” because it was secret and hidden.



<https://upload.wikimedia.org/wikipedia/commons/5/5d/Harriet-Tubman-248x300.jpg>

Interactive 8.7 5 Daring Slave Escapes



Learn about 5 particularly daring slave escapes at this website from History.com

The people involved adopted the language of the railroad as an analogy to help people understand how it worked (safe houses were “stations,” escaping slaves were “freight,” a particular route to the North was a “line,” etc.). This coded language also helped make any overheard conversation seem innocuous.

People of diverse social and ethnic backgrounds were part of the Underground Railroad.

Some people assisted escaping slaves by providing a safe place to stay. Some fed or clothed them. Still others provided financial assistance.

The escaping slaves, however, often needed a guide to help them get to an area of safety. The most famous “conductor,” or guide, was Harriet Tubman. An escaped slave herself, Tubman risked her own life by returning to the South 19 times to help slaves escape to freedom. More than 300 slaves owed their freedom to the woman who came to be known as the “Black Moses,” an allusion to the Biblical figure who led the Israelites out of Egypt.



<https://upload.wikimedia.org/wikipedia/commons/thumb/5/51/Undergroundrailroadsmall2.jpg/400px-Undergroundrailroadsmall2.jpg>

Reactions to the Abolition Movement

While some southerners worked for the abolition of slavery, many viewed it as vital to the success of the southern economy. They

feared that without their “peculiar institution,” as slavery was sometimes called, the South and its culture would wither and die.

This fear resulted in different reactions among slavery supporters. Some people became hostile toward people who did not agree with that viewpoint. People like the Grimké sisters simply left the South instead of subjecting themselves to the potential danger associated with their beliefs. Others decided to try to sway the law to protect slavery. Among these was Senator John C. Calhoun of South Carolina, who argued passionately for states to have the ability to make such decisions as the future of slavery on their own.

Reactions in the North weren’t any less mixed. There were white northerners who supported slavery. Others didn’t like slavery, but they also didn’t like the idea of equal rights for African Americans. Some were worried that escaped slaves would come to the North and take the jobs of white people.

These differences of opinion and approaches to the issue of slavery continued to grow in intensity. Soon, tensions would flare and the United States would face civil war.



Can a Few People Change Society?

Create an argument with evidence from the chapter to support your claim