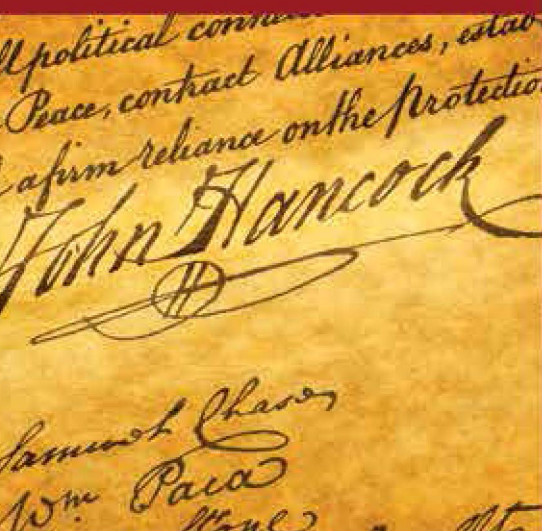


## INQUIRY JOURNAL

**IMPACT**  
CALIFORNIA  
SOCIAL STUDIES

# UNITED STATES HISTORY & GEOGRAPHY

## GROWTH & CONFLICT



**Mc  
Graw  
Hill**  
Education



CHAPTER  
**13**


# The Spirit of Reform

## ESSENTIAL QUESTION

# How do new ideas change the way people live?

Think about how this question might relate to the social reform movements of the early to mid-1800s.

### TALK ABOUT IT

 Discuss with a partner what information you would need to know to answer this question. For example, one question might be, “What were the social reform movements of the early to mid-1800s?”

**DIRECTIONS:** Now, write down three additional questions that you need to answer to be able to explain how new ideas change the way people live.

### MY RESEARCH QUESTIONS

*Supporting Question 1:*

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*Supporting Question 2:*

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*Supporting Question 3:*

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ESSENTIAL QUESTION


THE STORY BEGINS...

LESSON 1

Social Reform

As you read, think about the question: How did the Second Great Awakening lead to social reform?

Read the text and think about the question: How did the Second Great Awakening lead to social reform?



ESSENTIAL QUESTION

How do new ideas change the way people live?

As you gather evidence to answer the Essential Question, think about

- how the Second Great Awakening moved people to reform society.
- the temperance movement.
- how public education was a new idea.
- how people with disabilities were treated.
- how prisoners were treated.

My Notes

Social Reform

**DIRECTIONS:** Search for evidence in Chapter 13, Lesson 1 to help you answer the following questions.

**1 EXPLAINING** Why were revival meetings so popular on the frontier?

**2 INFERRING** Why might some people have opposed the idea of compulsory education for both boys and girls? For African Americans? For the poor?

- 3 DRAWING CONCLUSIONS** How might colleges and universities opening their doors to women and African Americans offer the potential for major changes in society?

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- 4 DETERMINING CONTEXT** Using your textbook, fill in the graphic organizer below and examine the connections between social reform movements and Transcendentalism in the arts by filling in a word or phrase describing each individual's contribution to the area described in the column header. Some will have entries in more than one column. The first one has been provided as an example.

Connections Between Transcendentalism in Art and the Social Reform Movement				
REFORMER OR THINKER	SELF-AWARENESS/IMPROVEMENT	CIVIL DISOBEDIENCE	CARING ABOUT/HELPING OTHERS	CONNECTION TO NATURE
Mann			School reform	
Gallaudet				
Howe				
Dix				
Fuller				
Emerson				
Thoreau				
Whitman				
Longfellow				
Dickinson				
Hudson River School				

## ESSENTIAL QUESTION

*How do new ideas change the way people live?*



## VOCABULARY

*authority:* control

*doctrine:* policy

*prevails:* succeeds

*nay:* no

*sentiment:* warm

*feeling*

*estimation:* respect

*eminence:* high rank

*refining:* purifying

## Seventh Annual Report of the Secretary of the Massachusetts Board of Education and a Response

**DIRECTIONS:** Read the following excerpts from a report by education reformer Horace Mann and a response by schoolmaster Joseph Hale. Then answer the accompanying questions.

**EXPLORE THE CONTEXT:** Horace Mann was an education reformer who worked to further public education for all. He served as the secretary of the Massachusetts Board of Education from the time of its founding, as a Massachusetts state legislator, and later, as a member of the U.S. House of Representatives. In his 1844 annual report for the Massachusetts Board of Education, he made arguments for the abolition of corporal (physical) punishment in schools. The Association of Masters of the Boston Public Schools responded to points Mann made in the report, and a heated written exchange ensued. Below are an excerpt from Mann's annual report that sparked a formal response by the Boston Masters, followed by a response from Joseph Hale, a schoolmaster in Boston, Massachusetts, who was one of the Boston Masters.

### PRIMARY SOURCE: ANNUAL REPORT

“... These are the motives, by which the children of Boston,--and if this doctrine prevails, the children of the State also,--are to be trained.... Throughout this whole section, conscience is no where referred to, as one of the motive-powers in the conduct of children. The idea seems not to have entered into the mind of the writer, that nay such agency could be employed in establishing the earliest, as well as the latest relations, between teacher and pupil. That powerful class of motives which consists of affection for parents, love for brothers and sisters, whether older or younger than themselves, justice and the social sentiment toward schoolmates, respect for elders, the pleasures of acquiring knowledge, the duty of doing as we would be done by, the connection between present conduct, and success, estimation, eminence, in future life, the presence of an unseen eye,--not a syllable of all these is set forth with any earnestness, or insisted upon, as the true source and spring of human actions....

... continued

“Authority, Force, Fear, Pain! These are the four cornerstones of ‘School Discipline.’ Not Duty, Affection, Love of Knowledge, and Love of Truth; but Power, Violence, Terror, Suffering!

“Was it not, and is it not, one of the grand objects in the institution and support of Common Schools, to bring those children who are cursed by a vicious parentage, who were not only “conceived and brought forth,” but have been nurtured in “sin”; who have never known the voice of love and kindness; who have daily fallen beneath the iron blows of those parental hands that should have been outstretched for their protection;--was it not, and is it not, I say, one of the grand objects of our schools to bring this class of children under humanizing and refining influences; to show them that there is something besides wrath ... and suffering in God’s world? ”

--Horace Mann, from *Seventh Annual Report of the Secretary of the Massachusetts Board of Education*, 1844

**1 DETERMINING MEANING** What does Mann mean by “the unseen eye”?

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**2 ANALYZING POINTS OF VIEW** In his first paragraph, Mann lists nine true motivations for good behavior instead of “Authority, Force, Fear, Pain.” What are these?

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## ESSENTIAL QUESTION

## PRIMARY SOURCE: PUBLISHED RESPONSE TO A REPORT

“...Let me avow...that physical coercion is, in certain cases, necessary, natural, and proper;...and to...[discredit] the sickly and ridiculous notion, that all use of pain and compulsion is disgraceful and degrading.... Children should not hear the authority of their parents and teachers called in question. They should not be allowed to speak disrespectfully of their own or of each other’s parents and teachers, and he who through the press, or in any other way, encourages this, whatever he may intend, is a disorganizer; is weakening and dissolving the primal bond of civil society, and sapping the foundations of social order.”

—Joseph Hale, Boston schoolteacher and member of the Boston Masters

- 3 DETERMINING CONTEXT** What is Mann’s argument about the role of schools in the last paragraph of the excerpt?

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- 4 INFERRING** Hale states that children should not be allowed to disagree with or speak disrespectfully of their parents and teachers. What does he mean when he says, “...he who through the press, or in any other way, encourages this, whatever he may intend, is a disorganizer; is weakening and dissolving the primal bond of civil society, and sapping the foundations of social order.”

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**5 DRAWING CONCLUSIONS** Which man—Mann or Hale—has the more well-reasoned argument, in your opinion? Be sure to address the logic of the points made by each man.

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## ESSENTIAL QUESTION

*How do new ideas change the way people live?*

**1A COMPARING AND**

**CONTRASTING** With just a quick glance, you can tell which is the healthy tree and which is the sickly tree. What visual clues help you?

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**1B** What is happening in the scene surrounding the Temperance Tree?

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## VOCABULARY

*lithograph*: type of print popular in the mid- to late 1800s

*temperance*: not drinking alcohol

*intemperance*: drinking alcohol, especially too much

## A Contrast of Two Trees: Intemperance and Temperance

**DIRECTIONS:** Examine the lithographs of the “Intemperance Tree” and “Temperance Tree” and answer the questions that follow.

**EXPLORE THE CONTEXT:** The two lithographs below were created in 1849 by Nathaniel Currier of the famous printmaking firm Currier and Ives. They were part of a larger campaign to discourage drinking alcohol. With these two lithographs, Currier uses juxtaposition—the placing of opposites next to each other—to powerful effect.

One tree is titled “The Tree of Temperance.” Temperance means not drinking alcohol. The other tree is titled “The Tree of Intemperance.” Intemperance means drinking alcohol, especially too much.

## PRIMARY SOURCE: TWO LITHOGRAPHS





**1C** What is happening in the scene surrounding the Intemperance Tree?

## 2 SUMMARIZING What is the artist's message?

**3 ANALYZING TEXT PRESENTATION** Is Currier's message clear and persuasive? Why or why not?

**4 ANALYZING ISSUES** How do these two images help you answer the Essential Question: How do new ideas change the way people live?



# The Abolitionists

**DIRECTIONS:** Search for evidence in Chapter 13, Lesson 2 to help you answer the following questions.

**1 EXPLAINING** What was gradualism?

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**2 INFERRING** What were some problems with gradualism? Why do you think it did not end slavery?

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**3A GEOGRAPHY** What was colonization and why did some abolitionists favor it as a solution?

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ESSENTIAL QUESTION

*How do new ideas change the way people live?*

As you gather evidence to answer the Essential Question, think about

- the courage abolitionists showed in speaking out against slavery.
- how abolishing slavery gradually became a goal for many Americans.
- how people thought of different ways to end slavery.
- why some people continued to resist ending slavery.
- the courage formerly enslaved people demonstrated in escaping from slavery and making a new life.

My Notes

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**3B** What were some problems with the colonization plan?

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**4 ANALYZING POINTS OF VIEW** What were the problems with the Southern plantation owners' claims that enslaved African Americans had a better life than African Americans working in the North?

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**5 GATHERING EVIDENCE** In the graphic organizer below, fill in at least one important detail about each of the abolitionists listed.

Abolitionists and Their Accomplishments	
NAME OF ABOLITIONIST	IMPORTANT DETAIL(S)
Benjamin Lundy	
William Lloyd Garrison	
Sarah and Angelina Grimké	
Harriet Beecher Stowe	
Samuel Cornish & John Russwurm	
David Walker	
Frederick Douglass	
Sojourner Truth	
Elijah Lovejoy	

## ESSENTIAL QUESTION

*How do new ideas change the way people live?*

## A Methodist Minister's Observations of Slavery in Georgia and South Carolina

**DIRECTIONS:** Read the following excerpt and answer the questions that follow.

**EXPLORE THE CONTEXT:** Horace Moulton was a Methodist minister from Massachusetts who spent five years—between 1817 and 1824—working in the brickmaking industry in Savannah, Georgia, during which time he closely observed the daily routines of enslaved laborers on plantations. The following is an excerpt from one of his letters.

## VOCABULARY

*barbarous*: brutal inhuman

*infested*: filled

*viper*: poisonous snake

*moulders*: those who shape

- 1 HISTORY** How long does Moulton state the enslaved laborers were required to work each day?

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- 2 DESCRIBING** What did they eat, and how often did they eat?

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## PRIMARY SOURCE: LETTER

“The rule was to work them from sun to sun. But when I was burning brick they were obliged to take turns, and *sit up all night* about every other night, and work all day... On one plantation, where I spent a few weeks, the slaves were called up to work long before daylight, when business pressed, and worked until late at night; and sometimes some of them *all night*. . .

“Women are seen bringing their infants into the field to their work, and leading others who are not old enough to stay at the cabins with safety. When they get there, they must set them down in the dirt, and go to work. Sometimes they are left to cry until they fall asleep.

“Others are left at home, shut up in their huts. Now, is it not barbarous, that the mother, with her child or children around her, half starved, must be whipped at night if she does not perform her task? But so it is. Some who have very young ones, fix a little sack, and place the infants on their backs, and work. One reason, I presume is, that they will not cry so much when they can hear their mother’s voice. Another is, the mothers fear that the poisonous vipers and snakes will bite them. Truly, I never knew any place where the land is so infested with all kinds of the most venomous snakes, as in the low lands round about Savannah...The females, in order to secure their infants from these poisonous snakes, do, as I have said, often work with their infants on their backs. Females are sometimes called to take the hardest part of



the work. On some brick yards where I have been, the women have been selected as the moulders of brick, instead of the men...

“The custom was to blow the horn early in the morning, as a signal for the hands to rise and go to work, when commenced; they continued work until about eleven o’clock, A.M., when, at the signal, all hands left off, and went into their huts, made their fires, made their corn-meal into homony or cake, ate it, and went to work again at the signal of the horn, and worked until night, or until their tasks were done. Some cooked their breakfast in the field while at work. Each slave must grind his own corn in a hand-mill after he has done his work at night. There is generally one hand-mill on every plantation for the use of slaves...

“As soon as it was thought they had had sufficient time to swallow their food they were called to their work again. *This was the only meal they ate through the day. . .*”

—Horace Moulton, a Methodist minister, from a letter dated February 18, 1839

**3 DETERMINING CONTEXT** Why did the mothers take their infants and small children to the fields with them?

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**4 DETERMINING POINT OF VIEW** What do you think is Moulton’s attitude about what he observed on the plantations? What clues are offered in the excerpt?

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## ESSENTIAL QUESTION

*How do new ideas change  
the way people live?*

## Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself

**DIRECTIONS:** Read the following excerpt from Frederick Douglass's first autobiography and answer the questions that follow.

**EXPLORE THE CONTEXT:** After escaping from slavery, Frederick Douglass became a powerful voice for the abolition of slavery and equality for African Americans. His writings and speeches are quoted widely today and valued for Douglass's eloquence in delivering his message. In this excerpt from his 1845 autobiography, Douglass describes being deeply moved by the songs sung by his fellow enslaved African Americans as they walked to the main house on the plantation where they worked, to receive their monthly allowance.

## VOCABULARY

*reverberate:* echo  
*rapturous:* delighted  
*rude:* rough  
*without:* outside of  
*feeble:* weak  
*comprehension:* understanding

*anguish:* suffering  
*deliverance:* freedom  
*ineffable:* indescribable  
*obdurate:* stubborn  
*contentment:* peaceful happiness

## PRIMARY SOURCE: AUTOBIOGRAPHY

“The slaves selected to go to the Great House Farm, for the monthly allowance for themselves and their fellow-slaves, were peculiarly enthusiastic. While on their way, they would make the dense old woods, for miles around, reverberate with their wild songs, revealing at once the highest joy and the deepest sadness. They would compose and sing as they went along, consulting neither time nor tune. The thought that came up, came out—if not in the word, in the sound;—and as frequently in the one as in the other. They would sometimes sing the most pathetic sentiment in the most rapturous tone, and the most rapturous sentiment in the most pathetic tone. Into all of their songs they would manage to weave something of the Great House Farm. Especially would they do this, when leaving home. They would then sing most exultingly the following words:—

*“I am going away to the Great House Farm! O, yea! O, yea! O!”*

This they would sing, as a chorus, to words which to many would seem unmeaning jargon, but which, nevertheless, were full of meaning to themselves. I have sometimes thought that the mere hearing of those songs would do more to impress some minds with the horrible character of slavery, than the reading of whole volumes of philosophy on the subject could do.



I did not, when a slave, understand the deep meaning of those rude and apparently incoherent songs. I was myself within the circle; so that I neither saw nor heard as those without might see and hear. They told a tale of woe which was then altogether beyond my feeble comprehension; they were tones loud, long, and deep; they breathed the prayer and complaint of souls boiling over with the bitterest anguish. Every tone was a testimony against slavery, and a prayer to God for deliverance from chains. The hearing of those wild notes always depressed my spirit, and filled me with ineffable sadness. I have frequently found myself in tears while hearing them. The mere recurrence to those songs, even now, afflicts me; and while I am writing these lines, an expression of feeling has already found its way down my cheek. To those songs I trace my first glimmering conception of the dehumanizing character of slavery. I can never get rid of that conception. Those songs still follow me, to deepen my hatred of slavery, and quicken my sympathies for my brethren in bonds. If any one wishes to be impressed with the soul-killing effects of slavery, let him go to Colonel Lloyd's plantation, and, on allowance-day, place himself in the deep pine woods, and there let him, in silence, analyze the sounds that shall pass through the chambers of his soul,—and if he is not thus impressed, it will only be because “there is no flesh in his obdurate heart.

... continued

- 1 SUMMARIZING** In your own words, explain what Douglass means by this passage: “They would compose and sing as they went along, consulting neither time nor tune. The thought that came up, came out—if not in the word, in the sound;—and as frequently in the one as in the other. They would sometimes sing the most pathetic sentiment in the most rapturous tone, and the most rapturous sentiment in the most pathetic tone.”

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- 2 ANALYZING POINT OF VIEW** What does Douglass mean when he says, “I have sometimes thought that the mere hearing of those songs would do more to impress some minds with the horrible character of slavery, than the reading of whole volumes of philosophy on the subject could do.”

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## ESSENTIAL QUESTION

*How do new ideas change  
the way people live?*

## PRIMARY SOURCE: (CONTINUED)

I have often been utterly astonished, since I came to the north, to find persons who could speak of the singing, among slaves, as evidence of their contentment and happiness. It is impossible to conceive of a greater mistake. Slaves sing most when they are most unhappy. The songs of the slave represent the sorrows of his heart; and he is relieved by them, only as an aching heart is relieved by its tears. At least, such is my experience. I have often sung to drown my sorrow, but seldom to express my happiness. Crying for joy, and singing for joy, were alike uncommon to me while in the jaws of slavery. The singing of a man cast away upon a desolate island might be as appropriately considered as evidence of contentment and happiness, as the singing of a slave; the songs of the one and of the other are prompted by the same emotion.”

—Frederick Douglass, from *Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself*, 1845 [current “Boston...Source:” will become text credit]

Boston: Published at the Anti-Slavery Office, No. 25 Cornhill. 1845  
Source: <https://www.gutenberg.org/files/23/23-h/23-h.htm>

**3 INFERRING** Why do you think Douglass was unable to understand the songs when he heard them from “within the circle” of slavery?

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- 4 ANALYZING SOURCES** What aspect of the songs was he able to understand that continued to affect him even after attaining his freedom?

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- 5 IDENTIFYING MAIN IDEAS** What does Douglass say was the purpose of the songs? How do outsiders greatly misinterpret the songs to mean the opposite of what they really indicate?

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## My Notes

# The Women's Movement

**DIRECTIONS:** Search for evidence in Chapter 13, Lesson 3 to help you answer the following questions.

- 1 HISTORY** How many people attended the Seneca Falls Convention? How many of that number were women?

- 2 CIVICS** What rights did the Declaration of Sentiments and Resolutions call for?

- 3 DETERMINING CONTEXT** Who stood by Elizabeth Cady Stanton in her efforts to include women's suffrage in the Declaration?

4 What rights were women demanding? Complete the table.

Women's Rights	Did women have by the late 1800s?	Do women have today?
RIGHT		
Suffrage		
Divorce and guardianship		

## ESSENTIAL QUESTION

*How do new ideas change the way people live?*

## Editorial in Opposition to the Seneca Falls Convention

**DIRECTIONS:** Read the following editorial opposing the Seneca Falls Convention and answer the questions that follow.

**EXPLORE THE CONTEXT:** The *Oneida Whig*, an upstate New York newspaper, published an editorial that opposed the Seneca Falls Convention that was held July 19–20, 1848. The excerpt below states some of the arguments that were used to support its opposition.

## VOCABULARY

<i>usurpations</i> : takeovers	<i>elective franchise</i> : right to vote
<i>evinces</i> : reveals	<i>illustrious</i> : esteemed
<i>invariably</i> : always	<i>willful</i> : stubborn
<i>despotism</i> : tyranny	<i>predestined</i> : unavoidable
<i>candid</i> : critical	
<i>inalienable</i> : natural	

## PRIMARY SOURCE: NEWSPAPER EDITORIAL

“A Woman’s Rights Convention was held at Seneca Falls on the 19th and 20th inst., at which the opposers of female slavery adopted a declaration of sentiments, declaring that these truths are self-evident—that all men and women are created equal, &c., &c. and that when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce then under absolute despotism, it is their right, it is their duty, to throw off such government . . . but the Woman’s Rights Convention glory in the publicity of such an exchange. They have let the facts be submitted to a candid world: “He has never permitted to exercise her [in]alienable right to the elective franchise. He has compelled her to submit to laws in the formation of which she has had no voice.” Was there ever such a dreadful revolt?—They set aside the statute, “wives submit yourselves unto your husbands.” . . . This bolt is the most shocking and unnatural incident ever recorded in the history of womanity. If our ladies will insist on voting and legislating, where, gentlemen, will be our dinners and our elbows? where our domestic firesides and the holes in our stockings? Here is another shot: “Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides. “He has made her, if married, in the eye of the law, civilly dead. “He has taken from her all right in property, even to the

**1 DETERMINING MEANING**

Why do you think is the author uses the term to “female slavery” in the first sentence of his editorial?

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**2 INFERRING** What does the author mean when he says the women at the convention “glory in the publicity of such an exchange”?

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wages she earns.” ... the bolters are too wise, too witty and too wilful to endure such a state of bondage, and the lords of creation will hardly escape the “predestined scratched face.”

—from an editorial in the Oneida Whig, August 1, 1848



- 3 DETERMINING CONTEXT** What is the reference for the following argument: “They set aside the statute, ‘wives submit yourselves unto your husbands’”?

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- 4 ANALYZING POINT OF VIEW** What does opinion does the author express here: “This bolt is the most shocking and unnatural incident ever recorded in the history of womanity. If our ladies will insist on voting and legislating, where, gentlemen, will be our dinners and our elbows? where our domestic firesides and the holes in our stockings?”?

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- 5 IDENTIFYING PERSPECTIVES** Who do you suppose the “lords of creation” are, and what is significant about his reference to their inability to escape a “scratched face”?

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- 6 ASSESSING CREDIBILITY** Do you feel this author is a credible source? Why or why not?

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## ESSENTIAL QUESTION

*How do new ideas change the way people live?*

## Frederick Douglass's Support of the Seneca Falls Convention

**DIRECTIONS:** Read the following editorial about the Seneca Falls Convention and answer the questions that follow.

**EXPLORE THE CONTEXT:** Abolitionist Frederick Douglass published a newspaper called *The North Star* in Rochester, New York. On July 28, 1848, Douglass published this editorial in support of the Seneca Falls Convention.

## VOCABULARY

*conducted:* run

*novel:* unusual

*disposed:* inclined

*dispositions:* attitudes

*deliberative:*

discussing topics for and against

*animated:* lively

*decorum:* politeness, courtesy

*deterred:* turned away

*approbation:* approval

*elective franchise:*

right to vote for elected officials

## PRIMARY SOURCE: NEWSPAPER EDITORIAL

“One of the most interesting events of the past week, was the holding of what is technically styled a Women’s Rights Convention, at Seneca Falls. The speaking, addresses, and resolutions of this extraordinary meeting were almost wholly conducted by women ; and although they evidently felt themselves in a novel position, it is but simple justice to say, that their whole proceedings were characterized by marked ability and dignity. No one present, we think, however much he might be disposed to differ from the view advanced by the leading speakers on that occasion, will fail to give them credit for brilliant talents and excellent dispositions. In this meeting, as in other deliberative assemblies, there were frequently differences of opinion and animated discussion ; but in no case was there the slightest absence of good feeling and decorum. Several interesting documents, setting forth the rights as well as the grievances of women were read. Among these was a declaration of sentiments, to be regarded as the basis of a grand movement for attaining all the civil, social, political, and religious rights of woman. . . .

. . . Standing as we do upon the watchtower of human freedom, we cannot be deterred from an expression of our approbation of any movement, however humble, to improve and elevate the character and condition of any members of the human family. While it is impossible for us to go into this subject at length, and dispose of the various

## 1 CITING TEXT EVIDENCE

Comparing this editorial with the previous editorial, how is Douglass’s language in describing the women different from the language used by the writer of the editorial in the *Oneida Whig*?

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objections which are often urged against such a doctrine as that of female equality, we are free to say, that in respect to political rights, we hold woman to be justly entitled to all we hold for man. . . . All that distinguishes man as an intelligent and accountable being is equally true of woman; and if that government is only just which governs by the free consent of the governed, there can be no reason in the world for denying to women the exercise of the elective franchise, or a hand in making and administering the laws of the land. Our doctrine is, that “Right is of no sex.” We therefore bid the women engaged in this movement our humble God-speed.”

—Frederick Douglass, from his editorial in *The North Star*, July 28, 1848



- 2 DETERMINING POINT OF VIEW** What is Douglass’s tone towards the women and their movement? How can you tell?

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- 3 DRAWING CONCLUSIONS** What does Douglass mean by, “Standing as we do upon the watchtower of human freedom, we cannot be deterred from an expression of our approbation of any movement, however humble, to improve and elevate the character and condition of any members of the human family”?

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- 4 ANALYZING ISSUES** How is this source related to the Essential Question: How do new ideas change the way people live?

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ESSENTIAL QUESTION

*How do new ideas change the way people live?*

1 Think About It

Review the supporting questions you developed at the beginning of the chapter. Review the evidence you gathered in Chapter 13. Were you able to answer each Supporting Question? If there was not enough evidence to answer your Supporting Questions, what additional evidence do you think you need to consider?

2 Organize Your Evidence

Complete the chart below to organize what you feel is the most significant information you learned about the social reform movements in Chapter 13.

Spirit of Reform			
MOVEMENT	IDEAS INFLUENCED BY	ACTIVISTS & INFLUENCERS	GOALS

### 3 Talk About It

Talk with a classmate about what you thought were the most important aspects of social reform to come out of this period of history. Do you have differences of opinion? Can you support your own opinions with evidence from the chapter?

### 4 Write About It

Write a paragraph about the importance of social reform movements in American history.

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### 5 Connect to the Essential Question

Create a “Before and After” poster board that connects to the Essential Question by showing how people lived before social reforms and how things changed after. Here are some suggested ways to create your board:

- draw pictures
- paint
- use stenciled or printed and cut-out words from the computer to create a “text collage”
- use photos printed out from the Internet (be sure to use only appropriate photos; see your teacher with any questions before you glue questionable images down)
- your own idea

For the “after” section, you may use images or words describing how people live today.

# CITIZENSHIP TAKING ACTION



One of America's basic beliefs is that of popular sovereignty: the idea that the power of government comes from the people. If citizens are unhappy with the country, they have the freedom to try to make a change. That is why the Bill of Rights protects the freedom of speech, the freedom of the press, the freedom of assembly, and the freedom to ask the government to change.

How might social movements today be similar to the abolition or the women's rights movement of the 1800s? How might they be different?

Get together in a small group and share ideas for ways new ideas could change our society today for the better. How might you and your classmates solve a problem in the world today, such as poverty, war, climate change? Why might some people oppose your idea? Think back to those who opposed abolition of slavery or women's rights. Considering your potential opposition can help you to better frame your idea.

Choose an idea from your group brainstorming session and write a pitch, selling your idea to potential supporters. It's okay for multiple people in the group to choose to pitch the same topic, but your way of writing your pitch must be your own. What help might you need to implement your idea and change society? Whom can you ask to support you? Some ideas of people to pitch your idea to:

- your parents
- your school principal
- your city or town mayor
- your state governor
- your state senator or representative
- your federal congressperson or senator
- the president of the United States

Do your best to make your pitch clearly written and free of mistakes, then send it to someone whose support you would like. Good luck!