Good mythical afternoon, here is your choice board for Unit 11. This is a requirement for Unit 11. This is due on Friday, April 9thby 11:59 pm, uploaded to FOCUS or bring it to class on the due date! Each item should take about 15 minutes to complete. Your final item, if you work on it as you go, should only take about 30 minutes, for a grand total of one hour of work. Please read all of these items before you get started! Rubrics and documents are below as well.

Note: You will likely need a dictionary to help you out. Link: <https://www.merriam-webster.com/>

Sources:

|  |  |
| --- | --- |
| **Abolitionists** | * Frederick Douglass: What to the Slave is the Fourth of July?

 Video: <https://www.youtube.com/watch?v=O0baE_CtU08>* Angelina Grimke’; 1838; letters to Catherine Beecher

 (Attached to the Bottom of this document)  |
| **Pro-Slavery advocates** | * James Henry Hammond, 1858; “Mudsill Speech”

(Attached to the Bottom of this document)* Thomas R. R. Cobb; (1858) *An Inquiry into the Law of Negro Slavery in the United States of America.*

(Attached to the bottom of this document) |
| **Transcendentalists**  | * It is Not Always May; Henry Wadsworth Fellow

(Attached to the end of this document)* “Notes on Civil Disobedience and Majority Rule” By Henry David Thoreau

(Attached to the end of this document) |
| **Reformers/ Women’s Movement** | Horace Mann: The Pecuniary Value of Education(Attached to the end of this document)* Elizabeth Cady Stanton: Temperance and Women’s Rights, Rochester, N.Y, June 1853

Video: <https://www.youtube.com/watch?v=SrlF8mtP9uY> |

Choices to demonstrate knowledge:

|  |  |
| --- | --- |
| Collage/ Slide Show | **Choose two sources from the choices above:*** Create a summary slide for each article/ video you watched. On a PowerPoint.
* You may only use pictures if you prefer.
* One slide will be a reflection/ thoughts, on what you watched/ read.
 |
| Write your own poetry | **Choose two sources from the choices above:*** Write a poem (one for each topic) that represents the ideas of each reform movement
 |
| Write a written response | **Choose two sources from the choices above:*** Write a response to two of the Authors above.
 |

Rubrics

Collage/ Slide Show

|  |  |
| --- | --- |
| 10 points | Proper upload to FOCUS |
| 10 points | Original Work  |
| 5 points | At least 4 slides in length |
| 5 points | Logical organization |
| 10 points | Has a title slide with name |
| 25 points | First article/ video summarized |
| 25 points | Second article/ video summarized |
| 10 points | Slide with reflection |
| \_\_\_\_\_\_\_\_\_/ 100 points | **Total** |

Poetry

|  |  |
| --- | --- |
| 10 points | Proper upload to FOCUS |
| 20 points | Original Work |
| 10 points | Spelling is correct |
| 10 points | Makes logical/ emotional sense |
| 10 points | Shows what each poem is referencing/ replying to  |
| 20 points | One poem references/ replies to one article/video |
| 20 points | Second poem references/ replies to second article/ video  |
| \_\_\_\_\_\_/ 100 points | **Total** |

Written Response/ Reply

|  |  |
| --- | --- |
| 10 points | Proper upload to FOCUS |
| 10 points | Original Work |
| 10 points | Grammar is correct |
| 10 points | Spelling is correct |
| 10 points | Makes logical sense |
| 10 points | Each response shows what article/ video that is being replied to |
| 20 points | One response/ reply to a single article/ video |
| 20 points | Second response/ reply to a second article/ Video |
| \_\_\_\_\_\_/ 100 points |  |

Below this are the articles/ documents that are attached

**Abolitionists**

Angelina Grimke’; 1838; letters to Catherine Beecher

The great fundamental principle of Abolitionists is that man cannot rightfully hold his fellow man as property. Therefore, we affirm that every slaveholder is a man-stealer; a man, is a man, and as a man he has inalienable rights he cannot rightfully be reduced to slavery. Our principle is that no circumstances can ever justify a man in holding his fellow man as property. We hold that all the slaveholding laws violate the fundamental principle of the Constitution of the United States. So far from thinking that a slaveholder is bound by the immoral and unconstitutional laws of the southern states, we hold that he is solemnly bound as a man, as an American, to break them, and that immediately and openly. Every slaveholder is bound to cease to do evil now, to emancipate his slaves now.

**Pro-slavery advocates**

James Henry Hammond, 1858; “Mudsill Speech”

Speech to the U.S. Senate, March 4, 1858

In all social systems there must be a class to do the menial duties, to perform the drudgery of life. That is, a class requiring but a low order of intellect and but little skill. Its requisites are vigor, docility, fidelity. Such a class you must have, or you would not have that other class which leads progress, civilization, and refinement. It constitutes the very mud-sill of society and of political government; and you might as well attempt to build a house in the air, as to build either the one or the other, except on this mud-sill. Fortunately for the South, she found a race adapted to that purpose to her hand. A race inferior to her own, but eminently qualified in temper, in vigor, in docility, in capacity to stand the climate, to answer all her purposes. We use them for our purpose, and call them slaves. We found them slaves by the common "consent of mankind," which, according to Cicero, "lex naturae est." The highest proof of what is Nature's law. We are old-fashioned at the South yet; slave is a word discarded now by "ears polite;" I will not characterize that class at the North by that term; but you have it; it is there; it is everywhere; it is eternal.

Thomas R. R. Cobb; (1858) *An Inquiry into the Law of Negro Slavery in the United States of America.*

The expression law of nature is sometimes though unphilosophically used to express those deductions which may be drawn from a careful examination of the operations of the natural world Hence it is said that …for not only is slavery found to coexist with the human race, but even among the lower animals and insects, servitude, in every respect the counterpart of negro slavery, is found to exist…[In Nature] the red ant will issue in regular battle array to conquer and subjugate the black …ant….

**Transcendentalism items**

It is Not Always May

By: Henry Wadsworth Fellow

The sun is bright,—the air is clear,

 The darting swallows soar and sing.

And from the stately elms I hear

 The bluebird prophesying Spring.

So blue you winding river flows,

 It seems an outlet from the sky,

Where waiting till the west-wind blows,

 The freighted clouds at anchor lie.

All things are new;—the buds, the leaves,

 That gild the elm-tree's nodding crest,

 And even the nest beneath the eaves;—

 There are no birds in last year's nest!

All things rejoice in youth and love,

 The fulness of their first delight!

 And learn from the soft heavens above

 The melting tenderness of night.

Maiden, that read'st this simple rhyme,

 Enjoy thy youth, it will not stay;

Enjoy the fragrance of thy prime,

 For oh, it is not always May!

Enjoy the Spring of Love and Youth,

 To some good angel leave the rest;

For Time will teach thee soon the truth,

 There are no birds in last year's nest!

“Notes on Civil Disobedience and Majority Rule” By Henry David Thoreau

Focusing on the tension between the individual conscience and majority rule, this paragraph lies at the heart of Thoreau’s critique of representative democracy.

[1] After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. [2] But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. [3] Can there not be a government in which majorities do not virtually decide right and wrong, but conscience? — in which majorities decide only those questions to which the rule of expediency is applicable? [4] Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? [5] Why has every man a conscience, then? I think that we should be men first, and subjects afterward. [6] It is not desirable to cultivate a respect for the law, so much as for the right. [7] The only obligation which I have a right to assume is to do at any time what I think right. [8] It is truly enough said that a corporation has no conscience; but a corporation of conscientious men is a corporation with a conscience. [9] Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. [10] A common and natural result of an undue respect for law is, that you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars, against their wills, ay, against their common sense and consciences, which makes it very steep marching indeed, and produces a palpitation of the heart. [11] They have no doubt that it is a damnable business in which they are concerned; they are all peaceably inclined. [12] Now, what are they? [13] Men at all? or small movable forts and magazines, at the service of some unscrupulous man in power?

**Reformers**

# *The Pecuniary Value of Education*

By Horace Mann

# I am the more induced to take this view of the subject because the advocates and eulogists of education have rarely, if ever, descended to so humble a duty as to demonstrate its pecuniary value both to individuals and to society. They have expended their strength in portraying its loftier attributes, its gladdening, refining, humanizing tendencies. They have not deigned to show how it can raise more abundant harvests and multiply the conveniences of domestic life; how it can build, transport, manufacture, mine, navigate, fortify; how, in fine, a single [new idea](http://www.answers.com/topic/the-pecuniary-value-of-education) is often worth more to an individual than a hundred workmen and to a nation than the addition of provinces to its territory. I have novel and striking evidence to prove that education is convertible into houses and lands, as well as into power and virtue.