



## To Boycott or Not to Boycott...

Component	Description
<b>Title of Lesson</b>	To Boycott or not to boycott...
<b>Content/Subject Area</b>	African American History
<b>Context</b>	<p>Philadelphia was a major center for the abolition movement. However, it was not a monolithic movement. The motivations, goals and strategies for abolition varied. One strategy employed was the boycotting of products made with slave labor organized. In Philadelphia, inspired by the work of an abolitionist in Baltimore, the first US organization dedicated to boycotting emerged, the Free Produce Society. While this strategy provided an opportunity for abolitionist to practice moral consistency, it did not reach the critical mass needed to put pressure on slaveholders. However, as a strategy, boycotting has persisted. In the case of modern day slavery, students may consider how they will make choices around the products they buy.</p> <p>A note about the progression of this lesson. The first day is dedicated to understanding modern-day slavery. Day two is dedicated to understanding boycotting as a strategy.</p> <p>The essential questions for this lesson are:</p> <ul style="list-style-type: none"> <li>● Is it ever justified to buy products that were made with slave labor?</li> <li>● What is the role of the individual in social justice movements?</li> </ul>
<b>Duration</b>	2-3 class periods Recommended to spend one day understanding modern-day slavery
<b>Objective</b>	<p><b>Example: SWBAT</b> evaluate an author’s premises, claims, and evidence, by corroborating or challenging them with other information <b>IOT</b> develop a logical argument as to whether or not a city meets the criteria to be a World Heritage City.</p> <p><b>SWBAT</b> identify the premises of the Free Produce Society’s Constitution <b>IOT</b> critique boycotting as a strategy.</p>

	<p><b>SWBAT</b> evaluate their actions and beliefs as a consumer <b>IOT</b> reflect on the role of the individual in social justice movements.</p>
<p><b>Standards</b></p>	<p><u>CCSS.ELA-Literacy.RH.9-10.1</u> Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.</p> <p><u>CCSS.ELA-Literacy.RH.9-10.2</u> Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.</p> <p>8.1.U.A. Evaluate patterns of continuity and change over time, applying context of events.</p> <p>8.2.U.A. Evaluate the role groups and individuals from Pennsylvania played in the social, political, cultural, and economic development of the U.S.</p> <p>8.2.U.B. Evaluate the importance of various historical documents, artifacts, and places in Pennsylvania which are critical to U.S.</p>
<p><b>Anticipatory Set</b></p>	<ol style="list-style-type: none"> <li>1. Warm-up: What is product or a brand that you are committed to and why? How does it make you feel? Does it connect you to other people? What value does it add to your life?</li> <li>2. Have a discussion about their warm-up responses.</li> <li>3. While discussion may have been light hearted up until this point, tell students that you will now shift the conversation to a topic that requires empathy for people that they do not know. Then ask students this follow-up question: <ol style="list-style-type: none"> <li>a. What happens if you found out that parts of this product/brand uses slave labor?</li> <li>b. To give students more students more context (for some this may be the first time that they learn that slavery still exists in the world) provide them with the factsheet from the organization “Free the Slaves” - as they put it: “Slavery is not legal anywhere but it happens everywhere.” Review it together and allow for students to share their reactions. <ol style="list-style-type: none"> <li>i. This is the link for the 2016 fact sheet: <a href="https://www.freetheslaves.net/wp-content/uploads/2016/03/FTS_factsheet-Updated2016.pdf">https://www.freetheslaves.net/wp-content/uploads/2016/03/FTS_factsheet-Updated2016.pdf</a></li> </ol> </li> </ol> </li> </ol>

	<ul style="list-style-type: none"> <li>c. Use this video to help students think about the definition of slavery: <ul style="list-style-type: none"> <li>i. Kevin Bales, Defining Slavery under “Tides” Youtube Channel</li> <li>ii. Link: <a href="https://youtu.be/-ak1Hu8mmQw">https://youtu.be/-ak1Hu8mmQw</a></li> </ul> </li> <li>d. OPTIONAL: Can do take the slavery footprint quiz as a class (teacher leads the class and come up with one answer) or if students have access to computers or ipads teacher may want to consider having each student do the quiz on their own or in pairs. At the end of the quiz, you will find out how many slaves around the world are working for you. <ul style="list-style-type: none"> <li>i. Link to the quiz: <a href="http://slaveryfootprint.org/survey/#where_do_you_live">http://slaveryfootprint.org/survey/#where_do_you_live</a></li> </ul> </li> <li>e. Follow-up discussion questions: <ul style="list-style-type: none"> <li>i. Would you be willing to pay more (or your parents) for your products to ensure that it was not made using slave labor?</li> <li>ii. Would they be willing to boycott your favorite products/brands to send a message? <ul style="list-style-type: none"> <li>1. As part of a boycott, you would could replace products. For example, instead of using a cell phone, you would use a landline.</li> </ul> </li> <li>iii. How many of you feel torn? You don’t want anyone to be enslaved but you also don’t want to give up your cell phone or clothes? <ul style="list-style-type: none"> <li>1. Explain to students that this is a feeling of moral inconsistency and that this doesn’t make them a bad person. But it does make them human and can help guide our actions.</li> </ul> </li> </ul> </li> </ul>
<b>Instruction</b>	<p>4. Explain to students that while the context was different we can learn from the abolition movement that contributed to the end of slavery in the United States. There were abolitionists in Philadelphia that also felt this moral inconsistency and decided to organize around boycotting to create change. Today we’re going to learn about their contributions to the abolition movement and also consider the lessons we can learn.</p>

5. Give students background information to the abolition movement in Philadelphia up until the creation of the Free Produce Society.
  - a. The first formal protest of slavery in the United States was made in 1688 in Germantown. It challenged the Society of Friends (Quakers) to denounce slavery. Philadelphia Quakers have had a long history of abolitionism.
  - b. 1774: The Pennsylvania Abolition Society, the first anti-slavery society in the United States was created in Philadelphia
  - c. 1780: The Pennsylvania Gradual Abolition Act went into effect freeing anyone enslaved at the time at the age of 28.
  - d. Philadelphia's free black community grew in number and developed strong activism. They created their own anti-slavery societies and collaborated with Philadelphia's white abolitionists.
  - e. Most Philadelphians were not abolitionists. Many were active anti-abolitionists. Race riots and violence were common occurrences. An example is the burning of Pennsylvania Hall in May of 1838. It was build as an anti-slavery meeting house, stood completed for three days and was burned down by anti-abolitionists.
  - f. NOTE: teacher may want to read the overview on abolitionism in Philadelphia in the Encyclopedia of Greater Philadelphia.
    - i. Link:  
<http://philadelphiaencyclopedia.org/archive/abolitionism/>
6. Explain to students there were some Philadelphia abolitionists who felt strongly about the moral inconsistency of criticizing slavery and the slaveholders while buying products made by slaves. Out of this the Free Produce Society was born. Tell students that they're going to read the group's constitution. Review vocabulary:
  - a. Free labor: labor/worker that is not enslaved. Does not mean "free of charge".
  - b. Conviction: a very strong belief
  - c. Produce: In this context it means "products"

	<ul style="list-style-type: none"> <li>d. Society: in this context, a society is a group that comes together for a cause</li> <li>e. Market: in this context, a market is the demand for a certain product (i.e. the market for cell phones is strong means that there is a lot of demand for cell phones).</li> <li>f. Premise: the assumption or belief that an action is based on</li> </ul>
<b>Instruction</b>	<p>7. Students read the Free Produce Society constitution and answer the guiding questions. NOTE: It may be helpful for students to discuss this in pairs/groups as the language used is dated.</p> <ul style="list-style-type: none"> <li>a. What are the four premises for the creation of this society?</li> <li>b. What does the group assume is the main factor driving slavery in the south?</li> <li>c. How will the FPS ensure that their strategy is successful in putting pressure on slaveholders?</li> </ul> <p>8. Review the premises with students as a class</p>
<b>Instruction</b>	<p>9. Students will read an anti-slavery pamphlet that advocated for boycotting. Each student gets one of the three distinct available pamphlets. Students answer guiding questions.</p> <ul style="list-style-type: none"> <li>a. What are key terms used to persuade the audience?</li> <li>b. What does the author want the audience to feel?</li> <li>c. What is the argument that the author uses to convince the reader?</li> </ul> <p>10. Give students time to share their analysis.</p> <p>11. Debrief discussion:</p> <ul style="list-style-type: none"> <li>a. Do you think that this strategy was successful?</li> <li>b. What would have been the challenges of this strategy?</li> </ul>
<b>Closure</b>	<p>12. So, do boycotts work?</p> <ul style="list-style-type: none"> <li>a. Ask students: According to the Free Produce Society's constitution, how would they know that their strategy worked? <ul style="list-style-type: none"> <li>i. Answer: If slaveholders gave up their slaves and instead hired and paid laborers.</li> </ul> </li> <li>b. So, that didn't happen. But does that mean the boycott was not successful?</li> </ul>

	<ul style="list-style-type: none"> <li>i. In order to analyze this question, students will read three perspectives <ul style="list-style-type: none"> <li>1. Philadelphia History Museum Overview</li> <li>2. Freakonomics Podcast</li> <li>3. Journal article from the Pennsylvania Magazine of History and Biography</li> </ul> </li> <li>ii. After reading each source, students answer the question: was the boycott successful?</li> </ul> <p>13. Return to the issue of modern-day slavery. Explain to students to see how one organization, <u>Free the Slaves</u>, addresses modern-day slavery.</p> <ul style="list-style-type: none"> <li>a. Find the “Free the Slaves Formula for Freedom” on Vimeo. <ul style="list-style-type: none"> <li>i. Link: <a href="https://vimeo.com/148250584">https://vimeo.com/148250584</a></li> </ul> </li> </ul> <p>14. Students write a response to the following question. What is the role of the individual in ending modern-day slavery?</p>
<b>Assessment</b>	<ul style="list-style-type: none"> <li>● Written responses to guiding questions</li> <li>● Class discussions</li> <li>● Reflective response to the question: What is the role of the individual in ending modern-day slavery?</li> </ul>
<b>Key Terms</b>	<ul style="list-style-type: none"> <li>● Moral Consistency: when your actions align with what your moral standards and values.</li> <li>● Free labor</li> <li>● Conviction</li> <li>● Produce</li> <li>● Society</li> <li>● Market</li> <li>● Boycott</li> </ul>
<b>Resources and Materials</b>	<p>What resources or materials will be needed to teach the lesson?</p> <p>Additional Resources:</p> <p>The BBC Ethics Guide provides a comparison between historical slavery and modern day slavery. Link: <a href="https://youtu.be/-ak1Hu8mmQw">https://youtu.be/-ak1Hu8mmQw</a></p>



CONSTITUTION  
OF THE  
**FREE PRODUCE SOCIETY**  
OF  
PENNSYLVANIA.

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WHEREAS there are many persons who, while they deplore the existence of Slavery, indirectly contribute to its support and continuance by using articles derived from the labor of Slaves:—And whereas we are satisfied that, by a proper union of reasonable efforts, articles similar to those which are thus produced, may be obtained by *free* labor:—And believing that the general use of such articles among us as are raised by Freemen, will gradually establish a conviction in the minds of those who hold their fellow-creatures in bondage, that their own interests would be promoted by the increased quantity, and more ready sale, of their produce, resulting from the change of the condition of their Slaves into that of hired Freemen:—

Therefore, — We whose names are hereunto subscribed do agree to form an Association under the title of

*The Free Produce Society*

Of Pennsylvania;

And have adopted the following Articles for our government, viz. :



Sect. II. The Committee shall correspond with such *societies* and *individuals* in the United States and elsewhere as may be considered favorable to the labor of Freemen, and to the consumption of their products, in order that a ready market may be opened for the sale of such produce, and the wants of the consumer, who will give it a preference, be supplied with facility and regularity.

Sect. III. The Committee shall occasionally circulate, through the medium of the public newspapers, or such other means as they may deem best, information of the places at which, and the persons to and from whom, the products of free labor can be sold and purchased on the most favorable terms. It shall also be a part of the duty of the Committee to exhibit, in a proper and reasonable manner, the propriety of giving a preference to the labor of Freemen, and the consistency of so doing by those who professedly deprecate the existence of Slavery.

Constitution of the Free Produce Society of Pennsylvania, Available on the "Quakers & Slavery" Online Exhibit by Bryn Mawr College:

[http://triptych.brynmawr.edu/cdm/ref/collection/HC\\_QuakSlav/id/4634](http://triptych.brynmawr.edu/cdm/ref/collection/HC_QuakSlav/id/4634)

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Anti-Slavery Pamphlets, Available on the "Quakers & Slavery" Online Exhibit by Bryn Mawr College, Title "If there were no consumers of slave-produce there would be no slaves."

[http://triptych.brynmawr.edu/cdm/compoundobject/collection/HC\\_QuakSlav/id/989/rec/32](http://triptych.brynmawr.edu/cdm/compoundobject/collection/HC_QuakSlav/id/989/rec/32)

‘IF THERE WERE NO CONSUMERS  
OF SLAVE—PRODUCE THERE  
WOULD BE NO SLAVES.’

Can we employ another in the commission of robbery, share the profits with him, and yet be innocent of the crime WE INDUCED HIM TO COMMIT, by the glittering bribe we offerd for the commission?

It is clear to the comprehension of those who will take the trouble to examine the subject, that the northern merchant who purchases the cotton, sugar and rice of the southern planter—the proud and haughty planter, the task master who plies the gory lash to the lacerated back of the toiling slave, to extract the greatest possible amount of labor,—the auctioneer who cries his human wares in the market, and who sells these helpless victims of cupidity like oxen in the shambles; yea, even the heartless, murderous slave-trader, are each and all of them, only so many AGENTS, employed BY and FOR the CONSUMER in extracting and transferring to him the products of the unrequited toil, of the poor down trodden suffering slave.

Let the consumer of slave produce ask himself, if he can advance a single argument in favour of his self-indulgence, which might not be offered with equal force by the slaveholder.

E. Harris, Printer.

"HE WHO GIVES THE MOTIVE MAKES HIS  
BROTHERS SIN HIS OWN."

Man's right to liberty and the fruits of his own toil, is the inalienable gift of his Creator. We therefore charge upon the slaveholder the sin of robbing his brother of himself, and the products of his toil. "Wo unto him that buildeth his house by unrighteousness, & his chambers by wrong; that useth his neighbors services without wages, and giveth him not for his work." We deny the oppressors right to the fruits of robbery, and by necessary consequence, his right, to SELL them. WHERE, then, have we obtained the right to buy of that oppressor or his agents? On what principle do we deduce the right to become the receivers of goods, which we know to have been obtained by robbery and violence? On what principle do we infer, that we may innocently share "the gain of oppression?"

How great the inconsistency of those who profess to abhor the system of slavery, while they daily feed and clothe themselves with its fruits! Their WORDS say to the oppressor, "spoil not the poor, oppress not the weak, enslave not the image of God:" their louder speaking CONDUCT says, continue to extort that unrequited labor from your helpless victims: we will furnish you the means to carry on your system of robbery, since we can afford neither the cost, nor the INCONVENIENCE of obtaining free produce.

“From the toiling bondman,s utter need,  
Shall we pile our own full boards”;  
And fold about our forms the robes  
His wasting life affords ?

Put the worst face of iniquity and wrong upon “stolen goods” that they will bear, and it will show none of the deep red lineaments of sin,that marks the product of the slaves toil. If we demand in the name of justice that the slaveholder relinquish his hold on that which he wickedly calls his property, if we say to him; “honest poverty is better than ill gotten gain,” shall we demur at the small inconvenience in which we shall be involved by an attempt to abstain from the products of unrequited toil? Can we doubt that a renunciation of the profits and comforts, which five hundred thousand American Abolitionists now derive from slavery, would do more to seal on the minds of slaveholders a conviction of the real iniquity of the system, and prepare them for a voluntary surrender of their portion of its emoluments, than all the arguments showing its abstract wrongfulness unaccompanied by the evidence that they proceed from honest hearts seeking to be clear of the wrong, & disdaining to derive advantage from it.