



What's Your Cause?

Component	Description
Title of Lesson	What's Your Cause?
Content/Subject Area	US History, African American History
Context	Philadelphia was a center for abolitionism and attracted those that worked to end slavery as well as those that sought to escape it. By closely reading a speech by Angelina Grimke Weld, a white woman from the South who moved to Philadelphia and became an abolitionist, students will evaluate how identity connects to the issues that become important to us. In the speech, students will also see the global aspect of connecting to a social cause.
Duration	1 - 2 class periods
Objective	SWBAT close read a primary source speech IOT make connections to the author's identity.
Standards	<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>8.2.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8.2.U.B. Evaluate the importance of various historical documents, artifacts, and places in Pennsylvania which are critical to U.S.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>8.2.U.D. Evaluate how conflict and cooperation among groups and organizations in Pennsylvania have influenced the growth and development of the U.S. Ethnicity and race Working conditions, Immigration, Military conflict, Economic stability.</p>

<p>Anticipatory Set</p>	<p>Describe how the instructor should focus/engage the students' attention in the learning that is about to take place. It maybe an activity that bridges the previous lesson with the next or current lesson. It should also expose the students to the lesson objective.</p> <ol style="list-style-type: none"> I. What is a social issue or cause that you are passionate about? Why are you passionate about this? Does it connect you with people or places outside of Philadelphia? How so? If you can't think about one for yourself, how about someone that you know. II. Discuss responses. Make a list of the causes and the reasons why students are passionate about these causes.
<p>Instruction</p>	<ol style="list-style-type: none"> III. Explain to students that today they will be reading a speech given by a white woman who grew up in North Carolina and who's family owned slaves. Angelina Grimke Weld moved to Philadelphia and found the anti-slavery community that spoke to her beliefs. She gave this speech inside of Pennsylvania Hall, a building that was funded by abolitionists so that they could have a space to hold meetings and fight for the cause of ending slavery. The building was burned down by a anti-abolitionists mob 4 days after it opened for business. While Angelina Grimke Weld gave the speech, the angry mob that would later burn the building was outside protesting. <ol style="list-style-type: none"> A. <u>Teacher Note</u>: These links provide overviews to help build background knowledge. <ol style="list-style-type: none"> 1. http://trilogy.brynmawr.edu/speccoll/quakersandslavery/commentary/organizations/pennsylvania_hall.php 2. http://www.phillyhistory.org/blog/index.php/2013/05/the-wedding-that-ignited-philadelphia/
<p>Instruction</p>	<ol style="list-style-type: none"> IV. Give each student a copy of the speech. (SEE APPENDIX) Explain that as students read they will read closely annotate the text by writing the following types of notes on the margins. Link to speech: https://docs.google.com/document/d/1rgWwSoOABM--ezkCQLa958WnYJUiOwYxykR8w--CJP0/edit?usp=sharing <ol style="list-style-type: none"> A. Questions B. Connections C. Reactions D. Important points E. Summary F. I notice..., I wonder..., What if? V. <u>Teacher note</u>: If you would like to give students a prompt for annotation, tell students make note of aspects of the speech

	<p>that tell us Grimke's:</p> <ul style="list-style-type: none"> A. Values and beliefs B. Motivations for being an abolitionists C. Aspects of her identity and experiences that influence her work D. Influences <p>VI. Model annotation of first paragraph.</p>
Independent Practice	<p>VII. Students close read and annotate text</p>
Closure	<p>VIII. Explain to students that they will create an identity chart for Angelina Grimke Weld. The focus of the identity chart is to make connections between Grimke's work as an abolitionist and her identity.</p> <ul style="list-style-type: none"> A. <u>Teacher note</u>: Find explanation of this strategy on the website for "Facing History and Ourselves": <ul style="list-style-type: none"> 1. https://www.facinghistory.org/resource-library/teaching-strategies/identity-charts <p>IX. Aspects to include in identity chart (not an exhaustive list):</p> <ul style="list-style-type: none"> A. Experience with slavery growing up in the South B. Being a Christian C. Being a woman and understanding of her status in the same system D. Being a white Southerner that moved to the North E. Influence of women of England and their successful anti-slavery efforts (we can clearly see in this speech the global aspect of this movement) F. Being a member of the abolitionist community G. Literate <p>X. Background info to give to students:</p> <ul style="list-style-type: none"> A. Angelina, and her sister, Sarah Grimke were the "first to apply the abolitionist doctrine of universal freedom and equality to the status of women." (Eric Foner, <i>Give Me Liberty</i> textbook). They influenced the movement for women's rights in Philadelphia, nationally and globally. They were well known for pushing boundaries and norms through their activism. <p>XI. Ask students to go back to their warm-up question and create an identity chart that demonstrates connections between their identity and their passion for a cause/social issue.</p>
Assessment	<ul style="list-style-type: none"> ● Close reading annotations ● Identity Charts
Key Terms	<ul style="list-style-type: none"> ● Abolitionist

	<ul style="list-style-type: none">● Women's rights● Identity● Social Issue● Cause
Resources and Materials	<p><u>Materials</u></p> <ul style="list-style-type: none">● Copies of speech. Link: https://docs.google.com/document/d/1rgWwSoOABM--ezkCQLa958WnYJUiOwYxykR8w--CJP0/edit?usp=sharing <p><u>Resources</u></p> <ul style="list-style-type: none">● Identity chart strategy: https://www.facinghistory.org/resource-library/teaching-strategies/identity-charts● Information about Pennsylvania Hall and Angelina Grimke<ul style="list-style-type: none">○ http://www.phillyhistory.org/blog/index.php/2013/05/the-wedding-that-ignited-philadelphia/○ http://trilogy.brynmawr.edu/speccoll/quakersandslavery/commentary/organizations/pennsylvania_hall.php

Angelina Grimké Weld's speech at Pennsylvania Hall (May 17, 1838)

INSTRUCTIONS: Annotate the text as you read closely. Ways to annotate include:

- A. Questions
- B. Connections
- C. Reactions
- D. Important points
- E. Summary
- F. I notice..., I wonder..., What if?

NOTE: (Parentheses) indicate definitions for the word before it. [Brackets] indicate the actions and noises that happened while Grimke gave the speech.

Men, brethren and fathers -- mothers, daughters and sisters, what came ye out for to see? A reed shaken with the wind? Is it curiosity merely, or a deep sympathy with the perishing slave, that has brought this large audience together? [A yell from the mob without the building.] Those voices without ought to awaken and call out our warmest sympathies. Deluded beings! "they know not what they do." They know not that they are undermining their own rights and their own happiness, temporal and eternal. Do you ask, "what has the North to do with slavery?" Hear it -- hear it. Those voices without tell us that the spirit of slavery is *here*, and has been roused to wrath by our abolition speeches and conventions: for surely liberty would not foam and tear herself with rage, because her friends are multiplied daily, and meetings are held in quick succession to set forth her virtues and extend her peaceful kingdom. This opposition shows that slavery has done its deadliest work in the hearts of our citizens. Do you ask, then, "what has the North to do?" I answer, cast out first the spirit of slavery from your own hearts, and then lend your aid to convert the South. Each one present has a work to do, be his or her situation what it may, however limited their means, or insignificant their supposed influence. The great men of this country will not do this work; the church will never do it. A desire to please the world, to keep the favor of all parties and of all conditions, makes them dumb on this and every other unpopular subject. They have become worldly-wise, and therefore God, in his wisdom, employs them not to carry on his plans of reformation and salvation. He hath chosen the foolish things of the world to confound the wise, and the weak to overcome the mighty.

As a Southerner I feel it is my duty to stand up here to-night and bear testimony against slavery. I have seen it -- I have seen it. I know it has horrors that can never be described. I was brought up under its wing: I witnessed for many years its demoralizing influences, and its destructiveness to human happiness. It is admitted by some that the slave is not happy under the *worst* forms of slavery. But I have *never* seen a happy slave. I have seen him dance in his chains, it is true; but he was not happy. There is a wide difference between happiness and mirth (*joy*). Man cannot enjoy the former while his manhood is destroyed, and that part of the being which is necessary to the making, and to the enjoyment of happiness, is completely blotted out. The slaves, however, may

be, and sometimes are, mirthful. When hope is extinguished, they say, "let us eat and drink, for tomorrow we die." [Just then stones were thrown at the windows, -- a great noise without, and commotion within.] What is a mob? What would the breaking of every window be? What would the levelling of this Hall be? Any evidence that we are wrong, or that slavery is a good and wholesome institution? What if the mob should now burst in upon us, break up our meeting and commit violence upon our persons -- would this be any thing compared with what the slaves endure? No, no: and we do not remember them "as bound with them," if we shrink in the time of peril, or feel unwilling to sacrifice ourselves, if need be, for their sake. [Great noise.] I thank the Lord that there is yet life left enough to feel the truth, even though it rages at it -- that conscience is not so completely seared (*burned*) as to be unmoved by the truth of the living God.

Many persons go to the South for a season, and are hospitably entertained in the parlor and at the table of the slave-holder. They never enter the huts of the slaves; they know nothing of the dark side of the picture, and they return home with praises on their lips of the generous character of those with whom they had tarried (*spent time with*). Or if they have witnessed the cruelties of slavery, by remaining silent spectators they have naturally become callous (*insensitive; unfeeling*) -- an insensibility has ensued which prepares them to apologize even for barbarity. Nothing but the corrupting influence of slavery on the hearts of the Northern people can induce them to apologize for it; and much will have been done for the destruction of Southern slavery when we have so reformed the North that no one here will be willing to risk his reputation by advocating or even excusing the holding of men as property. The South know it, and acknowledge that as fast as our principles prevail, the hold of the master must be relaxed. [Another outbreak of mobocratic spirit, and some confusion in the house.]

How wonderfully constituted is the human mind! How it resists, as long as it can, all efforts made to reclaim from error! I feel that all this disturbance is but an evidence that our efforts are the best that could have been adopted, or else the friends of slavery would not care for what we say and do. The South know what we do. I am thankful that they are reached by our efforts. Many times have I wept in the land of my birth, over the system of slavery. I knew of none who sympathized in my feelings -- I was unaware that any efforts were made to deliver the oppressed -- no voice in the wilderness was heard calling on the people to repent and do works meet for repentance -- and my heart sickened within me. Oh, how should I have rejoiced to know that such efforts as these were being made. I only wonder that I had such feelings. I wonder when I reflect under what influence I was brought up that my heart is not harder than the nether millstone. But in the midst of temptation I was preserved, and my sympathy grew warmer, and my hatred of slavery more inveterate (*unlikely to change*), until at last I have exiled myself from my native land because I could no longer endure to hear the wailing of the slave. I fled to the land of Penn; for here, thought I, sympathy for the slave will surely be found. But I found it not. The people were kind and hospitable, but the slave had no place in their thoughts. Whenever questions were

put to me as to his condition, I felt that they were dictated by an idle curiosity, rather than by that deep feeling which would lead to effort for his rescue. I therefore shut up my grief in my own heart. I remembered that I was a Carolinian, from a state which framed this iniquity by law. I knew that throughout her territory was continual suffering, on the one part, and continual brutality and sin on the other. Every Southern breeze wafted to me the discordant tones of weeping and wailing, shrieks and groans, mingled with prayers and blasphemous curses. I thought there was no hope; that the wicked would go on in his wickedness, until he had destroyed both himself and his country. My heart sunk within me at the abominations (*thing that causes disgust*) in the midst of which I had been born and educated. What will it avail (*help*), cried I in bitterness of spirit, to expose to the gaze of strangers the horrors and pollutions of slavery, when there is no ear to hear nor heart to feel and pray for the slave. The language of my soul was, "Oh tell it not in Gath (*Biblical city*), publish it not in the streets of Askelon (*Biblical city*)." But how different do I feel now! Animated with hope, nay, with an assurance of the triumph of liberty and good will to man, I will lift up my voice like a trumpet, and show this people their transgression (*wrong*), their sins of omission towards the slave, and what they can do towards affecting Southern mind, and overthrowing Southern oppression.

We may talk of occupying neutral ground, but on this subject, in its present attitude, there is no such thing as neutral ground. He that is not for us is against us, and he that gathereth not with us, scattereth abroad. If you are on what you suppose to be neutral ground, the South look upon you as on the side of the oppressor. And is there one who loves his country willing to give his influence, even indirectly, in favor of slavery -- that curse of nations? God swept Egypt with the besom of destruction, and punished Judea also with a sore punishment, because of slavery. And have we any reason to believe that he is less just now? -- or that he will be more favorable to us than to his own "peculiar people?" [Shoutings, stones thrown against the windows, &c.]

There is nothing to be feared from those who would stop our mouths, but they themselves should fear and tremble. The current is even now setting fast against them. If the arm of the North had not caused the Bastile (*bastile*) of slavery to totter to its foundation, you would not hear those cries. A few years ago, and the South felt secure, and with a contemptuous sneer asked, "Who are the abolitionists? The abolitionists are nothing?" -- Ay, in one sense they were nothing, and they are nothing still. But in this we rejoice, that "God has chosen things that are not to bring to nought things that are." [Mob again disturbed the meeting.]

We often hear the question asked, "What shall we do?" Here is an opportunity for doing something now. Every man and every woman present may do something by showing that we fear not a mob, and, in the midst of threatenings and revilings, by opening our mouths for the dumb (*not able to speak*) and pleading the cause of those who are ready to perish.

To work as we should in this cause, we must know what Slavery is. Let me urge you then to buy the books which have been written on this subject and read them, and then lend them to your neighbors. Give your money no longer for things which pander to pride and lust, but aid in scattering "the living coals of truth" upon the naked heart of this nation, -- in circulating appeals to the sympathies of Christians in behalf of the outraged and suffering slave. But, it is said by some, our "books and papers do not speak the truth." Why, then, do they not contradict what we say? They cannot. Moreover the South has entreated, nay commanded us to be silent; and what greater evidence of the truth of our publications could be desired?

Women of Philadelphia! allow me as a Southern woman, with much attachment to the land of my birth, to entreat you to come up to this work. Especially let me urge you to petition. *Men* may settle this and other questions at the ballot-box, but you have no such right; it is only through petitions that you can reach the Legislature. It is therefore peculiarly *your* duty to petition. Do you say, "It does no good?" The South already turns pale at the number sent. They have read the reports of the proceedings of Congress, and there have seen that among other petitions were very many from the women of the North on the subject of slavery. This fact has called the attention of the South to the subject. How could we expect to have done more as yet? Men who hold the rod over slaves, rule in the councils of the nation: and they deny our right to petition and to remonstrate against abuses of our sex and of our kind. We have these rights, however, from our God. Only let us exercise them: and though often turned away unanswered, let us remember the influence of importunity upon the unjust judge, and act accordingly. The fact that the South look with jealousy upon our measures shows that they are effectual. There is, therefore, no cause for doubting or despair, but rather for rejoicing.

It was remarked in England that women did much to abolish Slavery in her colonies. Nor are they now idle (*inactive*). Numerous petitions from them have recently been presented to the Queen, to abolish the apprenticeship with its cruelties nearly equal to those of the system whose place it supplies. One petition two miles and a quarter long has been presented. And do you think these labors will be in vain? Let the history of the past answer. When the women of these States send up to Congress such a petition, our legislators will arise as did those of England, and say, "When all the maids and matrons of the land are knocking at our doors we must legislate (*create laws*)." Let the zeal and love, the faith and works of our English sisters quicken ours -- that while the slaves continue to suffer, and when they shout deliverance, we may feel the satisfaction of *having done what we could*.

Credit: *History of Pennsylvania Hall which was Destroyed by a Mob on the 17th of May, 1838*
Negro Universities Press, A Division of Greenwood Publishing Corp,
New York, 1969