

An Age of Reform

Theme: American and Regional Culture

Learning Objective 4.K: Explain how and why various reform movements developed and expanded from 1800 to 1848.

The Age of Reform

KC-4.1.II.A.ii The rise of democratic and individualistic beliefs, a response to rationalism, and changes to society caused by the market revolution, along with greater social and geographical mobility, contributed to moral and social reforms and inspired utopian and other religious movements.

- Causes of Moral and Social reforms
 - Response to rationalism - seen in _____
 - _____ - People seek salvation through good works
- Utopian Movements - attempt at creating ideal community
 - Usually religiously affiliated, in part as response to effects of Industrialization
 - Ex. _____, New Harmony, Oneida

Voluntary Organizations

KC-4.1.III.A: Americans formed new voluntary organizations that aimed to change individual behaviors and improve society through temperance and other reform efforts.

- Temperance - End consumption of alcohol
 - _____ and Washingtonians
 - Successful in getting legislation passed, support of factory owners
 - Movement continues into 20th c.
- Other reform efforts
 - Public Asylums - Mentally ill (_____), poor houses, schools for blind and deaf persons, Prisons and Penitentiaries (_____)
- Public Education
 - Free Public School movement (_____), includes moral education
 - Rise of private Catholic schools in response to Protestant influence in public schools
 - New religion-affiliated universities in West, some admit women (_____)
 - Rise of lecture circuits and _____
- American Peace Society, Phrenology, Dietary Reforms

Abolition

KC-4.1.III.B.i: Abolitionist and antislavery movements gradually achieved emancipation in the North, contributing to the growth of the free African American population, even as many state governments restricted African Americans' rights.

- Growing free African American population
 - _____ in the north, 50% of free black population
- State government restrictions
 - Could not _____, could not _____
 - In South, _____ of freedom
 - Slave codes continue to restrict movement and freedom of enslaved

Abolition Movements

KC-4.3.II.B.i: Antislavery movements increased in the North.

- American Colonization Society
 - Emancipated people to Africa - Settlement in _____
- _____
 - Founded by _____, published _____
 - Advocated for immediate Emancipation
 - _____ offshoots
- Black Abolitionists
 - _____, enslaved should demand freedom by any means
 - _____ mentored by Garrison, publishes _____

Women's Rights

KC-4.1.III.C: A women's rights movement sought to create greater equality and opportunities for women, expressing its ideals at the Seneca Falls Convention.

- *Women's Roles*
 - Industrialization results in _____ families - women gain more time
 - _____ - women to be moral and religious anchors of home
- Women's Rights Movement
 - _____ and _____ begin advocacy
 - _____ and Sarah Grimké
 - _____, 1848 - Issued "Declaration of Sentiments"

Recap

- The Age of Reform began due to the Market Revolution, The Second Great Awakening, Expansion of Democracy, and Transcendentalist Culture
- Reform movements included, Temperance, Education, Public Asylum
- Abolition grew as a result of the reform movement
- The Women's Rights Movement grew when women experienced inequality in other reform movements.

Part II

Short Answer Questions

Answer the following in AT LEAST three sentences.

1. Explain how various reform movements developed and expanded from 1800 to 1848.

2. Explain why various reform movements developed and expanded from 1800 to 1848.

William Lloyd Garrison, "The Liberator", 1831

Retrieved from: <https://www.americanyawp.com/reader/religion-and-reform/william-lloyd-garrison-introduces-the-liberator-1831/>

Assenting to the "self-evident truth" maintained in the American Declaration of Independence, "that all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness," I shall strenuously contend for the immediate enfranchisement of our slave population. In Park-Street Church, on the Fourth of July, 1829, in an address on slavery, I unreflectingly assented to the popular but pernicious doctrine of gradual abolition. I seize this opportunity to make a full and unequivocal recantation, and thus publicly to ask pardon of my God, of my country, and of my brethren the poor slaves, for having uttered a sentiment so full of timidity, injustice, and absurdity. A similar recantation, from my pen, was published in the Genius of Universal Emancipation at Baltimore, in September, 1829. My conscience is now satisfied.

I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as truth, and as uncompromising as justice. On this subject, I do not wish to think, or speak, or write, with moderation. No! no! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen;—but 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. The apathy of the people is enough to make every statue leap from its pedestal, and to hasten the resurrection of the dead.

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“The Drunkard's Progress” by Nathaniel Currier, January 1846.



Retrieved from: https://en.wikipedia.org/wiki/Temperance_movement_in_the_United_States#/media/File:The_Drunkard's_Progress_-_Color.jpg

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Sarah Grimké Calls for Women's Rights, 1838

Retrieved from: <http://www.americanvawp.com/reader/religion-and-reform/sarah-grimke-calls-for-womens-rights-1838/>

The lust of dominion was probably the first effect of the fall; and as there was no other intelligent being over whom to exercise it, woman was the first victim of this unhallowed passion. We afterwards see it exhibited by Cain in the murder of his brother, by Nimrod in his becoming a mighty hunter of men, and setting up a kingdom over which to reign. Here we see the origin of that Upas of slavery, which sprang up immediately after the fall, and has spread its pestilential branches over the whole face of the known world. All history attests that man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could do to debase and enslave her mind; and now he looks triumphantly on the ruin he has wrought, and says, the being he has thus deeply injured is his inferior.

Woman has been placed by John Quincy Adams, side by side with the slave, whilst he was contending for the right side of petition. I thank him for ranking us with the oppressed; for I shall not find it difficult to show, that in all ages and countries, not even excepting enlightened republican America, woman has more or less been made a means to promote the welfare of man, without due regard to her own happiness, and the glory of God as the end of her creation...

Man almost always addresses himself to the weakness of woman. By flattery, by an appeal to her passions, he seeks access to her heart; and when he has gained her affections, he uses her as the instrument of his pleasure—the minister of his temporal comfort. He furnishes himself with a housekeeper, whose chief business is in the kitchen, or the nursery. And whilst he goes abroad and enjoys the means of improvement afforded by collision of intellect with cultivated minds, his wife is condemned to draw nearly all her instruction from books, if she has time to pursue them; and if not, from her meditations, whilst engaged in those domestic duties, which are necessary for the comfort of her lord and master...

I believe it will be found that men, in the exercise of their usurped dominion over women, have almost invariably done one of two things. They have either made slaves of the creatures whom God designed to be their companions and their coadjutors in every moral and intellectual improvement, or they have dressed them like dolls, and used them as toys to amuse their hours of recreation...

I maintain that they [men and women] are equal, and that God never invested fallen man with unlimited power over his fellow man; and I rejoice that circumstances have prevented woman from being more deeply involved in the guilt which appears to be inseparable from political affairs. If woman had not almost universally been depressed and degraded, the page of history would have exhibited as many eminent statesmen and politicians among women as men. We are much in the situation of the slave. Man has asserted and assumed authority over us...

Now a new and vast sphere of usefulness is opened to her, and she is pressed by surrounding circumstances to come up to the help of the Lord against the giant sins which desolate our beloved country. Shall woman shrink from duty...and forget her brethren and sisters in bondage...whose husbands and wives are torn from them by relentless tyrants, and whose children are snatched from their arms by their unfeeling task-masters?... Shall she, because 'her house is her home,' refuse her aid and her sympathy to the down trodden slave?...Did God give her those blessings to steel her heart to the sufferings of her fellow creatures?...

The page of history teems with women's wrongs, and it is wet with women's tears.—For the sake of my degraded sex every where, and for the sake of my brethren, who suffer just in proportion as they place woman lower in the scale of creation than man...I entreat my sisters to arise...in all the dignity of immortal beings, and plant themselves, side by side, on the platform of human rights, with man to whom they were designed to be companions, equals and helpers in every good word and work...

Thine in the bonds of womanhood,

SARAH M. GRIMKÉ

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