

All Men are Created Equal?:

A Study of the Declaration of Independence and Slavery

Unit Plan

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Background

At the time the United States declared independence from Great Britain, slavery legally existed within all thirteen states. But as Americans fought to establish self-government and fulfill the principles expressed in the words of the Declaration of Independence, many recognized the great tension between the idea that “all men are created equal” and the injustice of slavery. Slavery had existed in America for well over a century, but it was specifically the principles of the Revolution that clearly demonstrated the injustice of the institution, and many Americans hoped for its immediate abolition along with the end of British rule. (EDSITEment)

The Second Continental Congress met in 1776 and created a committee of five to draft what would become the Declaration of Independence. The committee included John Adams, Benjamin Franklin, Robert R. Livingston, Thomas Jefferson, and Roger Sherman. Jefferson, the youngest of the committee, was asked to create the first draft of this declaration, as to pen they considered him the best writer of the five. The committee made a total of eighty-six changes to Jefferson's draft.

One of the most interesting changes the committee made to Jefferson's rough draft was the deletion of the document's condemnation of slavery. It included an indictment against King George III for waging “cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of distant people, who never offended him, capturing and carrying them into slavery in another hemisphere.” The change occurred because Franklin and Adams realized that the revolution needed support from all the colonies to succeed, and condemning slavery would certainly alienate pro-slavery colonists and force them to support the king. If the Declaration of Independence had included Jefferson's condemnation of slavery, America's history might have been dramatically different. (EDSITEment)

Introduction

As this is a United States History I (USI) course, students will examine the historical and intellectual origins and philosophical underpinnings of the United States during the Revolutionary and Constitutional eras (Department of Education, p. 68). At this juncture in the USI curriculum, the students have already completed a unit on the causes, consequences, and actual events of the American Revolution. This includes an in-depth study and individual project focused on the Declaration of Independence. The students have also completed a unit on the creation of the American Government, with a focus on the construction of the Constitution.

The most recent lessons leading up to this curriculum unit has focused on the causes of the American Civil War, with a strong focus on slavery. This unit will focus on students' interpretation of the Declaration of Independence in regards to slavery. Students will take part in lessons that dissect the actual writing, withholdings, and inconsistencies of the actual document, as well as try to understand the mindset of the principal writer, Thomas Jefferson.

Massachusetts Curriculum Standards

- **USI.1** – Explain the political and economic factors that contributed to the American Revolution
- **USI.2** - Explain the historical and intellectual influences on the American Revolution and the formation and framework of the American government.
- **USI.3** - Explain the influence and ideas of the Declaration of Independence and the political philosophy of Thomas Jefferson

Essential Questions

- Did the American founders' create the Declaration of Independence with the belief that *all* men are created equal?
- What were the American founders' views on slavery, and how did they act on them in creating a new republic?

Objectives

- Students will be able to analyze primary source document from the 18th century and identify key components and facts described in the documents.
- Students will formulate an opinion on whether the Declaration of Independence was a proslavery or antislavery document.
- Students will be able to compare and contrast Thomas Jefferson's best-known written work, the Declaration of Independence, to his personal life experiences and philosophy.
- Students will utilize two-column notes.
- Students will determine the impact of the Declaration of Independence towards slavery.

Vocabulary

Word:	Definition:
abolition	Movement to end slavery (Cayton, et. al., p. 1208)
condemn	To express an unfavorable or adverse judgment on; Indicate strong disapproval of (dictionary.com)
contradictory	Asserting the contrary or opposite (dictionary.com)
emancipation	Freeing of enslaved people (Cayton, et. al., p. 1212)
hypocritical	Pretense of having virtues, beliefs, principles, etc., that one does not actually possess (dictionary.com)
insolubility	Incapable of being solved or explained (dictionary.com)
philosophy	A system of principles for guidance in life (dictionary.com)

Timeframe

This is a four (or five) day unit plan designed for fifty minute class periods

Grade Level

This is a unit plan designed for a High School United States History I course based at an alternative school for students with substance addiction.

References

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Lesson 1

Warm Up Activity:

Utilizing a two-column not format, students will record the word and definition of the following vocabulary words: (*See above definitions*)

- abolition
- condemn
- contradictory
- emancipation
- hypocritical
- insolubility
- philosophy

Learning Activity:

<i>Title:</i>	“Inconsistencies” of Independence
<i>Objective:</i>	Students will explore how intentional are the inconsistencies within the Declaration of Independence.
<i>Essential Question:</i>	Did the founders create the Declaration of Independence with the intent of inconsistencies or of equality for all individuals?
<i>Material(s)/ Media:</i>	<ul style="list-style-type: none"> ✓ Computer and Projector (w/ audio) ✓ <i>The Meaning of July Fourth for the Negro</i>, Teachers Notes <ul style="list-style-type: none"> - Appendix 1 ✓ Copies of <i>The Meaning of July Fourth for the Negro</i>, by Frederick Douglass <ul style="list-style-type: none"> - Appendix 2 ✓ <i>The Meaning of July Fourth for the Negro</i>, Worksheet/Chart <ul style="list-style-type: none"> - Appendix 3 ✓ Link to Video: http://www.youtube.com/watch?v=8tTkHJWxfP0
<i>Procedure:</i>	<ol style="list-style-type: none"> I. Teacher will present background information on <i>The Meaning of July Fourth for the Negro</i>, by Frederick Douglass II. Students will read along with an on-line video consisting of James Earl Jones reading of Frederick Douglass’ speech, <i>The Meaning of July Fourth for the Negro</i>. III. Teacher will partner up students, and explain directions for worksheet/chart activity to students (See Appendix 1)
<i>Evaluation/ Assessment:</i>	<p>Students will respond in writing to Frederick Douglass speech, <i>The Meaning of July Fourth for the Negro</i>,</p> <p><i>Prompt:</i> Do you think Frederick Douglass believes the Declaration of Independence is for or against slavery? What do you think?</p>

Lesson 2

Warm Up Activity:

Students will respond in writing to what John Jay wrote in 1786: “To contend for our own liberty, and to deny that blessing to others, involves an inconsistency not to be excused.”

Prompt: Was John Jay for or against slavery? Why?

Learning Activity:

<i>Title:</i>	Slavery in the Declaration of Independence
<i>Objective:</i>	Students will understand the American founders' views on slavery, and how/if those views affected the creation of the Declaration of Independence.
<i>Essential Question:</i>	What changes were made to the Declaration of Independence before it was signed, and why were those changes made?
<i>Material(s)/ Media:</i>	<ul style="list-style-type: none"> ✓ Copies of the first two paragraphs of the Declaration of Independence or teacher can utilize any regular/full copy of the Declaration of Independence <ul style="list-style-type: none"> - Appendix 5 ✓ Copies of a small portion Thomas Jefferson’s Rough Draft of the Declaration of Independence <ul style="list-style-type: none"> - Appendix 6
<i>Procedure:</i>	<ol style="list-style-type: none"> I. Teacher will remind students that one of Thomas Jefferson's most important contributions to American society was serving as the main writer of the Declaration of Independence II. Teacher will select a student to read the first two paragraphs of the Declaration of Independence aloud and check for comprehension III. Teacher will lead a discussion utilizing the following questions: <ul style="list-style-type: none"> - Do the first two paragraphs reveal any information about Jefferson's attitudes towards slavery? - Do they think it would be contradictory or hypocritical for the writer of these two paragraphs to be a slave owner? Why? - Does the Declaration make any specifications about race or sex?
<i>Evaluation/ Assessment:</i>	<p>Students will read a short excerpt from Thomas Jefferson’s Rough Draft of the Declaration of Independence, and respond in writing to the following prompt,</p> <p><i>Prompt:</i> Why does Jefferson accuse King George III of waging “cruel war against human nature”?</p>

Lesson 3

Warm Up Activity:

Students will respond in writing to a prompt about the idea that the Founding Fathers had largely dodged the issue of slavery because of its insolubility, but also out of the fervent hope that it might quietly go away.

Prompt: Can you name the reason, or reasons, why the issue of slavery did not gradually disappear? Why did slave's worth increase in the years following the signing of the Declaration of Independence?

Learning Activity:

<i>Title:</i>	Thomas Jefferson, Bigot or Believer?
<i>Objective:</i>	Students will formulate opinions on Thomas Jefferson's beliefs about slavery.
<i>Essential Question:</i>	How are Thomas Jefferson's attitudes and views of slavery portrayed in the Declaration of Independence?
<i>Material(s)/ Media:</i>	<ul style="list-style-type: none"> ✓ Thomas Jefferson, <i>Notes on the State of Virginia</i> (1787) - Appendix 7 ✓ Re-write the Declaration Worksheet - Appendix 8
<i>Procedure:</i>	<p>I. Teacher will read a short excerpt from Thomas Jefferson, <i>Notes on the State of Virginia</i> (1787) aloud and check for comprehension</p> <p>IV. Teacher will lead a discussion utilizing the following questions:</p> <ul style="list-style-type: none"> - What does this writing reveal about Thomas Jefferson's attitudes towards race and slavery? - Can you cite any specific examples from the text to support your opinion? - What reasons does Jefferson give to explain the apparent inferiority of imagination and reason on the part of slaves?
<i>Evaluation/ Assessment:</i>	<p>Teacher will hand out the "Re-write the Declaration" Worksheet, in which students will create two new versions of the first sentence of the second paragraph.</p> <ul style="list-style-type: none"> - Version 1 of the students re-write should accurately reflect Thomas Jefferson's views on race and slavery - Version 2 of the students re-write should accurately reflect America's contemporary society and their own personal beliefs

APPENDIX 1

Frederick Douglass' Speech
The Meaning of July Fourth for the Negro
July 5, 1852
Teachers Notes

Background to Present to Class:

- After 1850, when California became a state, the divisions between the North and the South became more intense. People from each side (pro-slavery or anti-slavery) wanted their followers to be really committed.
- The 4th of July was a major holiday celebrated across the whole country.
- Frederick Douglass was speaking to the Ladies Anti-Slavery Society (600 people) in Rochester, New York. (Rochester was the center of an area known for its religious revivals and abolitionist beliefs.)
- The audience members were already abolitionists (people who wanted to end slavery).
- The topic of this part of Frederick Douglass' 4th of July Speech is about Americans' inconsistencies in relation to the question of slavery. This is just one part of a much larger speech. We chose this part so we could examine Douglass' argument for abolishing slavery. What does it mean to be inconsistent discuss as say one thing and do another or hypocritical.

Directions for Chart Activity:

1. Handout the worksheet (chart) to the class
2. Have students pick (or teacher select) partners
3. Ask the class how Frederick Douglass makes his argument, and use the chart on the worksheet to follow that structure
4. Explain:
 - That there are two parts to his arguments about how Americans treat slaves.
 - One side of the chart is about what Americans say and, the other side is what they actually do... (the reality for slaves).
 - Note the bolded or dark words that start the reality parts. These are transition words or connectors that help carry the argument along.

APPENDIX 2

Frederick Douglass' Speech
The Meaning of July Fourth for the Negro
 July 5, 1852

Fellow Citizens, I am not wanting in respect for the fathers of this republic. The signers of the Declaration of Independence were brave men. They were great men, too Ñ great enough to give frame to a great age. It does not often happen to a nation to raise, at one time, such a number of truly great men. The point from which I am compelled to view them is not, certainly, the most favorable; and yet I cannot contemplate their great deeds with less than admiration. They were statesmen, patriots and heroes, and for the good they did, and the principles they contended for, I will unite with you to honor their memory....

...Fellow-citizens, pardon me, allow me to ask, why am I called upon to speak here to-day? What have I, or those I represent, to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? and am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits and express devout gratitude for the blessings resulting from your independence to us?

Would to God, both for your sakes and ours, that an affirmative answer could be truthfully returned to these questions! Then would my task be light, and my burden easy and delightful. For who is there so cold, that a nation's sympathy could not warm him? Who so obdurate and dead to the claims of gratitude, that would not thankfully acknowledge such priceless benefits? Who so stolid and selfish, that would not give his voice to swell the hallelujahs of a nation's jubilee, when the chains of servitude had been torn from his limbs? I am not that man. In a case like that, the dumb might eloquently speak, and the "lame man leap as an hart."

But such is not the state of the case. I say it with a sad sense of the disparity between us. I am not included within the pale of glorious anniversary! Your high independence only reveals the immeasurable distance between us. The blessings in which you, this day, rejoice, are not enjoyed in common. ÑThe rich inheritance of justice, liberty, prosperity and independence, bequeathed by your fathers, is shared by you, not by me. The sunlight that brought light and healing to you, has brought stripes and death to me. This Fourth July is yours, not mine. You may rejoice, I must mourn. To drag a man in fetters into the grand illuminated temple of liberty, and call upon him to join you in joyous anthems, were inhuman mockery and sacrilegious irony. Do you mean, citizens, to mock me, by asking me to speak to-day? If so, there is a parallel to your conduct. And let me warn you that it is dangerous to copy the example of a nation whose crimes, towering up to heaven, were thrown down by the breath of the Almighty, burying that nation in irrevocable ruin! I can to-day take up the plaintive lament of a peeled and woe-smitten people!

"By the rivers of Babylon, there we sat down. Yea! we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there, they that carried us away captive, required of us a song; and they who wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Fellow-citizens, above your national, tumultuous joy, I hear the mournful wail of millions! whose chains, heavy and grievous yesterday, are, to-day, rendered more intolerable by the jubilee shouts that reach them. If I do forget, if I do not faithfully remember those bleeding children of sorrow this day, "may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!" To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world. My subject, then, fellow-citizens, is American slavery. I shall see this day and its popular characteristics from the slave's point of view. Standing there identified with the American bondman, making his wrongs mine, I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity which is outraged, in the name of liberty which is fettered, in the name of the constitution and the Bible which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery Ñ the great sin and shame of America! "I will not equivocate; I will not excuse"; I will use the severest language I can command; and yet not one word shall escape me that any man, whose judgment is not blinded by prejudice, or who is not at heart a slaveholder, shall not confess to be right and just.

But I fancy I hear some one of my audience say, "It is just in this circumstance that you and your brother abolitionists fail to make a favorable impression on the public mind. Would you argue more, a denounce less; would you persuade more, and rebuke less; your cause would be much more likely to succeed." But, I submit, where all is plain there is nothing to be

argued. What point in the anti-slavery creed would you have me argue? On what branch of the subject do the people of this country need light? Must I undertake to prove that the slave is a man? That point is conceded already. Nobody doubts it. The slaveholders themselves acknowledge it in the enactment of laws for their government. They acknowledge it when they punish disobedience on the part of the slave. There are seventy-two crimes in the State of Virginia which, if committed by a black man (no matter how ignorant he be), subject him to the punishment of death; while only two of the same crimes will subject a white man to the like punishment. What is this but the acknowledgment that the slave is a moral, intellectual, and responsible being? The manhood of the slave is conceded. It is admitted in the fact that Southern statute books are covered with enactments forbidding, under severe fines and penalties, the teaching of the slave to read or to write. When you can point to any such laws in reference to the beasts of the field, then I may consent to argue the manhood of the slave. When the dogs in your streets, when the fowls of the air, when the cattle on your hills, when the fish of the sea, and the reptiles that crawl, shall be unable to distinguish the slave from a brute, then will I argue with you that the slave is a man!

For the present, it is enough to affirm the equal manhood of the Negro race. Is it not astonishing that, while we are ploughing, planting, and reaping, using all kinds of mechanical tools, erecting houses, constructing bridges, building ships, working in metals of brass, iron, copper, silver and gold; that, while we are reading, writing and ciphering, acting as clerks, merchants and secretaries, having among us lawyers, doctors, ministers, poets, authors, editors, orators and teachers; that, while we are engaged in all manner of enterprises common to other men, digging gold in California, capturing the whale in the Pacific, feeding sheep and cattle on the hill-side, living, moving, acting, thinking, planning, living in families as husbands, wives and children, and, above all, confessing and worshipping the Christian's God, and looking hopefully for life and immortality beyond the grave, we are called upon to prove that we are men!

Would you have me argue that man is entitled to liberty? that he is the rightful owner of his own body? You have already declared it. Must I argue the wrongfulness of slavery? Is that a question for Republicans? Is it to be settled by the rules of logic and argumentation, as a matter beset with great difficulty, involving a doubtful application of the principle of justice, hard to be understood? How should I look to-day, in the presence of Americans, dividing, and subdividing a discourse, to show that men have a natural right to freedom? speaking of it relatively and positively, negatively and affirmatively. To do so, would be to make myself ridiculous, and to offer an insult to your understanding. There is not a man beneath the canopy of heaven that does not know that slavery is wrong for him.

What, am I to argue that it is wrong to make men brutes, to rob them of their liberty, to work them without wages, to keep them ignorant of their relations to their fellow men, to beat them with sticks, to flay their flesh with the lash, to load their limbs with irons, to hunt them with dogs, to sell them at auction, to sunder their families, to knock out their teeth, to burn their flesh, to starve them into obedience and submission to their masters? Must I argue that a system thus marked with blood, and stained with pollution, is wrong? No! I will not. I have better employment for my time and strength than such arguments would imply.

What, then, remains to be argued? Is it that slavery is not divine; that God did not establish it; that our doctors of divinity are mistaken? There is blasphemy in the thought. That which is inhuman, cannot be divine! Who can reason on such a proposition? They that can, may; I cannot. The time for such argument is passed.

At a time like this, scorching irony, not convincing argument, is needed. O! had I the ability, and could reach the nation's ear, I would, to-day, pour out a fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke. For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling of the nation must be quickened; the conscience of the nation must be roused; the propriety of the nation must be startled; the hypocrisy of the nation must be exposed; and its crimes against God and man must be proclaimed and denounced.

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are, to Him, mere bombast, fraud, deception, impiety, and hypocrisy -- a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the everyday practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival....

...Allow me to say, in conclusion, notwithstanding the dark picture I have this day presented, of the state of the nation, I do not despair of this country. There are forces in operation which must inevitably work the downfall of slavery. "The arm of the Lord is not shortened," and the doom of slavery is certain. I, therefore, leave off where I began, with hope. While drawing encouragement from "the Declaration of Independence," the great principles it contains, and the genius of American

Institutions, my spirit is also cheered by the obvious tendencies of the age. Nations do not now stand in the same relation to each other that they did ages ago. No nation can now shut itself up from the surrounding world and trot round in the same old path of its fathers without interference. The time was when such could be done. Long established customs of hurtful character could formerly fence themselves in, and do their evil work with social impunity. Knowledge was then confined and enjoyed by the privileged few, and the multitude walked on in mental darkness. But a change has now come over the affairs of mankind. Walled cities and empires have become unfashionable. The arm of commerce has borne away the gates of the strong city. Intelligence is penetrating the darkest corners of the globe. It makes its pathway over and under the sea, as well as on the earth. Wind, steam, and lightning are its chartered agents. Oceans no longer divide, but link nations together. From Boston to London is now a holiday excursion. Space is comparatively annihilated. -- Thoughts expressed on one side of the Atlantic are distinctly heard on the other.

The far off and almost fabulous Pacific rolls in grandeur at our feet. The Celestial Empire, the mystery of ages, is being solved. The fiat of the Almighty, "Let there be Light," has not yet spent its force. No abuse, no outrage whether in taste, sport or avarice, can now hide itself from the all-pervading light. The iron shoe, and crippled foot of China must be seen in contrast with nature. Africa must rise and put on her yet unwoven garment. 'Ethiopia, shall, stretch. out her hand unto Ood.'" In the fervent aspirations of William Lloyd Garrison, I say, and let every heart join in saying it:

God speed the year of jubilee
 The wide world o'er!
 When from their galling chains set free,
 Th' oppress'd shall vilely bend the knee,
 And wear the yoke of tyranny
 Like brutes no more.
 That year will come, and freedom's reign,
 To man his plundered rights again
 Restore.

God speed the day when human blood
 Shall cease to flow!
 In every clime be understood,
 The claims of human brotherhood,
 And each return for evil, good,
 Not blow for blow;
 That day will come all feuds to end,
 And change into a faithful friend
 Each foe.

God speed the hour, the glorious hour,
 When none on earth
 Shall exercise a lordly power,
 Nor in a tyrant's presence cower;
 But to all manhood's stature tower,
 By equal birth!
 That hour will come, to each, to all,
 And from his Prison-house, to thrall
 Go forth.

Until that year, day, hour, arrive,
 With head, and heart, and hand I'll strive,
 To break the rod, and rend the gyve,
 The spoiler of his prey deprive --
 So witness Heaven!
 And never from my chosen post,
 Whate'er the peril or the cost,
 Be driven.

Source: <http://www.pbs.org/wgbh/aia/part4/4h2927t.html>

APPENDIX 3

Frederick Douglass' Speech
The Meaning of July Fourth for the Negro
 July 5, 1852

TM/Cn	What Americans Say and Do	The Reality for Slaves
while	You boast of your love of liberty, your superior civilization, and your pure Christianity,	while the whole political power of the nation (as embodied in the two great political parties) is solemnly pledged to support and perpetuate the enslavement of three million of your countrymen.
while	You hurl your anathemas at the crowned headed tyrants of Russia and Austria and pride yourselves on your Democratic institutions,	
but	You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water;	
yet		yet you maintain a system as barbarous and dreadful as ever stained the character of a nation - a system begun in avarice, supported in pride, and perpetuated in cruelty...
but		but are as cold as an iceberg at the thought of liberty for the enslaved of America.
yet	You discourse eloquently on the dignity of labor;	
and yet	You can bare you bosom to the storm of British artillery to throw off a three-penny tax on tea;	
yet	You profess to believe "that of one blood, God made all nations of men to dwell on the face of the earth," and hath commanded all men everywhere, to love one another;	
and yet	You declare before the world, and are understood by the world to declare that you " <i>hold these truths to be self-evident, that all men are created equal; and are endowed by their Creator with certain inalienable rights; and that among these are life, liberty, and the pursuit of happiness</i> ";	

APPENDIX 4

Frederick Douglass' Speech
The Meaning of July Fourth for the Negro
 July 5, 1852
Answer Sheet

TM/Cn	What Americans Say and Do	The Reality for Slaves
while	You boast of your love of liberty, your superior civilization, and your pure Christianity,	while the whole political power of the nation (as embodied in the two great political parties) is solemnly pledged to support and perpetuate the enslavement of three million of your countrymen.
while	You hurl your anathemas at the crowned headed tyrants of Russia and Austria and pride yourselves on your Democratic institutions,	while you yourselves consent to be the mere <i>tools</i> and <i>body-guards</i> of the tyrants of Virginia and Carolina.
but	You invite to your shores fugitives of oppression from abroad, honor them with banquets, greet them with ovations, cheer them, toast them, salute them, protect them, and pour out your money to them like water;	but the fugitives from your own land you advertise, hunt, arrest, shoot, and kill.
yet	You glory in your refinement and your universal education;	yet you maintain a system as barbarous and dreadful as ever stained the character of a nation - a system begun in avarice, supported in pride, and perpetuated in cruelty...
but	You are all on fire at the mention of liberty for France or for Ireland;	but are as cold as an iceberg at the thought of liberty for the enslaved of America.
yet	You discourse eloquently on the dignity of labor;	yet , you sustain a system which, in its very essence, casts a stigma upon labor.
and yet	You can bare your bosom to the storm of British artillery to throw off a three-penny tax on tea;	and yet wring the last hard earned farthing from the grasp of the black laborers of your country.
yet	You profess to believe "that of one blood, God made all nations of men to dwell on the face of the earth," and hath commanded all men everywhere, to love one another;	yet you notoriously hate (and glory in your hatred) all men whose skins are not colored as you're your own.
and yet	You declare before the world, and are understood by the world to declare that you " <i>hold these truths to be self-evident, that all men are created equal; and are endowed by their Creator with certain inalienable rights; and that among these are life, liberty, and the pursuit of happiness</i> ";	and yet , you hold securely, in a bondage which, according to your own Thomas Jefferson, " <i>is worse than ages of that which your fathers rose in rebellion to oppose,</i> " a <i>seventh part</i> of the inhabitants of your country.

APPENDIX 5

Class: US-I

Name: _____

Period: _____

Date: _____

Declaration of Independence

IN CONGRESS, July 4, 1776.

The unanimous Declaration of the thirteen united States of America,

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.— That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,— That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.— _Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

APPENDIX 6

Class: US-I

Name: _____

Period: _____

Date: _____

Thomas Jefferson, Draft of the Declaration of Independence (1776)

He [King George III] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of distant people, who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian king of Great Britain. Determined to keep open a market where Men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce: and that this assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them by murdering the people upon whom he also obtruded them; thus paying off former crime committed against the liberties of one people, with crimes which he urges them to commit against the lives of another.

APPENDIX 7

Class: US-I

Name: _____

Period: _____

Date: _____

Thomas Jefferson, *Notes on the State of Virginia* (1787)

Query XVIII. There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do... The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to the worst of passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half the citizens thus to trample on the rights of the other, transforms those into despots, and these into enemies, destroys the morals of the one part, and the amor patriae of the other.

<http://www.yale.edu/lawweb/avalon/jevifram.htm>

APPENDIX 8

Class: US-I

Name: _____

Period: _____

Date: _____

Now that you have read and analyzed the Declaration of Independence on several levels, your task is to create two new versions of the first sentence of the second paragraph:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of happiness."

Version 1. Rewrite the sentence above to accurately reflect Thomas Jefferson's views on race and slavery.

Version 2. Rewrite the sentence above to accurately reflect America's contemporary society and your personal beliefs.