

Appendix A

Anti-Literacy Laws

Some slaves adopted **Anti-literacy Laws** that prohibited enslaved people from learning how to read and write. These discriminatory laws were justified by the belief that Black people had diminished (less) intellectual abilities compared to white people. Discriminatory laws such as anti-literacy laws were known as **Slave Codes**.

Read Alabama Slave codes of 1833 #31, 32, and 33 at archives.alabama.gov/teacher/slavery/lesson1/doc1-9.html and answer the following:

According to these codes, what was against the law?

What was the punishment for breaking these codes for white people, free Black people and the enslaved?

Read the South Carolina Act of 1740 and Virginia Code of 1819 at <https://www.thirteen.org/wnet/slavery/experience/education/docs1.html> and answer the following:

According to these codes, what was against the law?

What was the punishment for breaking these codes for white people, free Black people and the enslaved?

Appendix A (cont.)

Why do you think some white people were afraid of the enslaved becoming literate?

How might the enslaved use literacy to fight against slavery?

What do Anti-literacy Laws teach us about the power of literacy?

Appendix B

Exit Slip: Resisting Literacy Laws

1. Why did the enslaved risk learning to read and write?

2. List 4 ways enslaved persons might learn to read.

3. Describe the barriers African Americans had to overcome to receive an education during Reconstruction and Jim Crow.

4. How did African Americans resist and create opportunities for education?

Appendix C

Female Anti-Slavery Societies

Anti-slavery societies were established across the North and gained popularity in the 1800's. At the time, women did not typically engage in political activity. Many men and women believed that women did not belong in politics or public life. However, women activists in the North began to form their own organizations. Women-led anti-slavery societies also helped advance women's rights because it showed what women were capable of. African American women often faced discrimination based on their race and sex. Yet, their voices were vital to the abolitionist and women's movements that emerged in the 19th century.

Literacy played an important role in anti-slavery work. Read about the following societies and answer the prompts to learn how.

The Salem Female Anti- Slavery Society: blackpast.org/african-american-history/female-anti-slavery-society-salem-massachusetts-1832-1866

How did this society use literacy to promote change?

What additional information did you find interesting?

Appendix C (cont.)

The Philadelphia Female Anti-Slavery Society: explorepahistory.com/hmarker.php?markerId=1-A-105

How did this society use literacy to promote change?

What additional information did you find interesting?

How did participating in local organizations allow women to make an impact in both their local communities and on a larger scale?

Appendix D

David Ruggles

David Ruggles was born in Norwich, Connecticut to free Black parents. His father was a blacksmith and his mother was a well-known caterer. Ruggles was an abolitionist, editor, writer and conductor on the Underground Railroad.

In 1828 he opened a grocery shop in New York. By the early 1830s, Ruggles became involved in the growing anti-slavery movement in New York, advocating for “practical abolitionism,” arguing that abolitionists should not just talk about about the day slavery would end, but take-action and help enslaved persons. He also advocated the use of civil disobedience and self-defense.

Literacy played an important role in Ruggles’ anti-slavery work. Use the following resources and answer the prompts to learn how.

- **Nov. 20, 1835: New York Committee of Vigilance Founded**
<https://www.zinnedproject.org/news/tdih/new-york-committee-vigilance-ruggles>
- **David Ruggles Center for History and Education Anti-Slavery and Racial Equity Activism in New York:**
<https://davidrugglescenter.org/david-ruggles>

Why was there a need for the New York Committee of Vigilance? What was life like for Free Black Americans in New York City during the early to mid-1800s?

What was significant about the New York Committee of Vigilance?

Why did Ruggles have a library in his grocery store?

What is significant about the “Mirror of Liberty?”

Appendix D (cont.)

Why were his grocery shop and library were destroyed?

Why would some abolitionists (Black and white) feel that Ruggles was too radical and dangerous for the movement?

Ruggles passed at an early age due to failing health issues, how did his anti-slavery work impact his health?

How did participating in local organizations allow Ruggles to make an impact in both his local community and on a larger scale?

Appendix E

Sarah Parker Remond

Sarah Parker Remond was an African American born in Salem, Massachusetts in 1815. She became a slavery abolitionist, lecturer, and physician. At a time when she faced discrimination because of her race and gender her anti-slavery work, which she began at just 16 years old, took her across America and on to Britain and Europe.

Literacy played an important role in Remond's anti-slavery work. Use the following resources and answer the prompts to learn how.

- **A voice for freedom: The Life of Sarah Parker Remond:** <https://london.ac.uk/news-and-opinion/leading-women/a-voice-freedom-life-sarah-parker-remond>
- **Biography of Sarah Parker Remond, North American 19th-Century Black Activist:** <https://www.thoughtco.com/sarah-parker-remond-biography-4068400>

How was Remond's early education impacted by racism?

Remond Parker successfully sued the city of Boston. Why was this significant?

How did Remond use literacy to promote the causes of anti-slavery and women's rights?

How did participating in local organizations allow Remond to make an impact in both her local community and on a larger scale?

Why did Remond Parker go to England to promote ending slavery in the U.S.?

Appendix E (cont.)

In 1859, Sarah Parker Remond gave a speech before an audience in Dublin, Ireland, to address the inequalities that women and Black people faced in the U.S. before the Civil War. This is how it was reported in the *Anti-Slavery Advocate*, a British newspaper.

Read the article and answer the following prompts.

Source: Black Abolitionists Archive. (n.d.). *Remond, Sarah Parker Anti-slavery Advocate*. University of Detroit Mercy. libraries.udmercy.edu/archives/special-collections/index.php?collectionCode=baa&recordid=1390

She (Miss Remond) did not stand before that assemblage to advocate the cause of the slaves in America, merely because she was identified with them in complexion (an accident of which she was proud), but because they were men and women. Were they white as alabaster, they would be but men and women still, and, alas! slaves also. It was on the broad, comprehensive, and intelligible principle of that mutual love and charity which ought to exist amongst fellow-beings that she stood there to advocate the cause of the most outraged and oppressed of all God's creatures; it was because she remembered and took to heart the divine precept, "Forasmuch as ye shall do it even to the least of these, my little ones, ye shall do it unto me" (loud cheers.)

The true and sincere abolitionists in America

inculcate and act on the maxim, "God is our father and the creator of us all, whatever may be our colour, complexion, race, or country. We are all equal in the sight of God." This also was a maxim taught and practically illustrated in the lives and acts of the early Christians, who worshipped the true God in secret in the catacombs of Pagan Rome (cheers.)

These were the sentiments which, emanating from the glowing heart of the Saviour and from his sacred lips, still characterize the acts and doings of those who were known as "ultra abolitionists" in America, who are stigmatized by every vile reproach, both as a body and individually, which vindictive malice can suggest. The abolitionists are not identified with any political party; their watch word is, "The immediate and unconditional abolition of American slavery." There is one political party (the Republicans, so called) who professed themselves to be opposed to the extension of slavery into free states or free territory, and who were to this extent hostile to the system; but they had not laid the axe to the root of the tree.

1. What was the main idea of this speech?

2. How could the publication of such a speech promote change?

3. How did Remond use words, phrases and imagery to promote her causes?

Appendix F

Exit Slip: Resisting Literacy Laws

1. List 4 ways enslaved or formerly enslaved persons, literate and illiterate, shared their stories with the public.

2. Why were slave narratives a powerful abolitionist tool?

3. How were slave narratives a form of resistance?

4. Why is it important that we study slave narratives today? What can they teach us about our modern society?

5. Why is it important to include multiple perspectives in modern literature? Why do we need diverse books?