Research Lesson Plan

For or Against Slavery?
What were the different points of view?

Author(s): Taylor Domenici, Robert Guillen, Jill Szymanski, Tina Windsor
Targeted Grade Level: Grade 5

Essential Question: Why might there be different interpretations of the past?

Formative Assessment Prompts:

Instructional Chunk #1: Why might there be different interpretations/points of view of the same event?

Standard Addressed:
- Interpretation (Grades 4-5): Students will explain why historical accounts of the same event sometimes differ and relate this explanation to the evidence presented or the point-of-view of the author.

Problematic Prior Knowledge (PPL) Addressed
- All Southerners were slaveowners and all Northerners opposed slavery.
- That slavery was the only reason Southerners were fighting the North.

Activating Strategies:
Strategy 1: Video clips from the film Gettysburg that explain the Union and Confederate points of view, followed by class discussion.
Strategy 2: Viewing and analysis of abolitionist and anti-abolitionist handbills, followed by class discussion.

Key Vocabulary to preview
- Slavery
- Abolitionist
- Union
- Confederacy
- Point of View
**Teaching Strategies:**
- Teacher modeling
- Group analysis of source documents
- Whole group debriefing

**Graphic Organizer(s) Used:**
- Point of View Chart

**Materials Needed:**
- Appendix 1: Point of View Chart – one per student
- Appendix 2: Biographical information on the five source document authors (to be pasted onto charts) – one set per group
- Appendix 3: Synthesizing the Information. One per student.
- PowerPoint presentation with Free State/Slave State map, information on the historical figures depicted in the video.
- DVD (or selected scenes saved in electronic format) of the film *Gettysburg* (Turner Pictures, Inc., 1993) Scene 8 – Scene 10
- Handbill #1 – *A Man Kidnapped!* [http://www1.assumption.edu/users/mcclymer/His130/P-H/Burns/AnthonyBurnsP](http://www1.assumption.edu/users/mcclymer/His130/P-H/Burns/AnthonyBurnsP)
- Handbill #2 – *Outrage* (at an Abolitionist Lecture); [http://www.loc.gov/exhibits/african/images/outrage.jpg](http://www.loc.gov/exhibits/african/images/outrage.jpg)
- Primary Source Documents – Thoughts on Slavery from Selected Historical Figures – several copies at each of five:
  - Resource 1: Excerpt of Angelina Grimke’s *An Appeal to the Christian Women of the South*, (New York: T
  - Resource 3: Excerpt from Frederick Douglass’s *West India Emancipation Speech*, Canandaigua, New York
  - Resource 4: Excerpt from John C. Calhoun’s *Slavery – A Positive Good* speech to the U.S. Senate, February

**Differentiation Strategies:**
- Multi format document analysis.
- Peer collaboration and discussion.
**Instructional Plan:**

**Instructional Chunk #1:** Why might there be different interpretations/points of view of the same event?

1. **Procedures:**
   - **Activating Strategies:**
     1. Students will view a map showing the United States prior to the beginning of the Civil War, showing Free states.
     2. Students will view two scenes from the film *Gettysburg* that address the Union reasons for fighting the Civil War, compare to what they had previously understood.
     3. Teacher will model analysis of the clip of *Scene 8 – What We’re Fighting For.* Then students will analyze this point of view.
     4. The whole group will complete a T-Chart to compare the two points of view represented in the video clip.
     5. Students will view three handbills, two against the kidnapping of runaway slaves under the Fugitive Slave Law.

   - **Analyzing Documents Activity:**
     1. The teacher will group students in 5 groups of 3 or 4.
     2. Day 1: Groups will rotate among five stations to review and analyze five documents – three anti-slave coworkers and two pro-slave coworkers, this point of view. A third column – in which they will match the document to the author after they have completed the activity.
     3. Day 2: Students will receive short biographical information on the five authors and will then work together as a group.
     4. In whole group, the group will discuss their biographical matches. Optional: A Smart Board representation of this activity.

2. **Debrief: ask the students…**
   The teacher will post the following questions on the board for debrief.
   - How has your understanding of the reasons Americans from different parts of the country had for supporting the war changed?
   - How has your understanding of the different reasons soldiers fought in the war changed?

3. **Check for Understanding/Summarizing Activity:**
   - **Synthesizing the Information:** Point of View Summarizing Activity: Students will write a response to the questions: How did the Civil War end slavery? Remember to use details you’ve learned from the sources to support your response with factual evidence.

**Summarizing Strategy:**
- Matching of the authors to the documents based on the biographical information.
Answer Key for Source Documents

Source #1 – Angelina Grimke
Source #2 – William John Grayson
Source #3 – Frederick Douglass
Source #4 – John C. Calhoun
Source #5 – William Henry Seward

Original lesson created by:
Taylor Domenici, Heritage Elementary School
Robert Guillén, Heritage Elementary School
Jill Szymanski, Brandywine Springs School
Tina Windsor, Linden Hill Elementary School
### Who is the source?

<table>
<thead>
<tr>
<th>Fredrick Douglass</th>
<th>William John Grayson</th>
</tr>
</thead>
<tbody>
<tr>
<td>a slave who escaped slavery, educated himself, and became a leading abolitionist.</td>
<td>a southern legal scholar, known for his defense of slavery on an economic basis.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>William Henry Seward</th>
<th>John C. Calhoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>a northern politician who represented New York in the Senate and was Secretary of State to Abraham Lincoln. He was a leading voice against slavery.</td>
<td>a southern politician who represented South Carolina and was a proponent of States Rights. He is best known for his defense of slavery.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Angelina Grimke</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>was an abolitionist who was raised a southerner, but spent her entire adult life, by choice, living in the north.</td>
<td></td>
</tr>
</tbody>
</table>
Did not Jesus condemn slavery? Let us examine some of his precepts (beliefs). "Whatsoever ye would that men should do to you, do ye even so to them" (Treat others as you would want others to treat you.), Let every slaveholder apply these queries (questions) to his own heart; Am I willing to be a slave — Am I willing to see my wife the slave of another — Am I willing to see my mother a slave, or my father, my sister or my brother? If not, then in holding others as slaves, I am doing what I would not wish to be done to me or any relative I have; and thus have I broken this golden rule which was given me to walk by.
Slavery is that system of labour which exchanges subsistence (food and shelter) for work, which secures a life-maintenance from the master to the slave (the master is obligated to care for the slave), and gives a life-labour from the slave to the master (the slave is obligated to work for the master). The slave is an apprentice for life, and owes his labour to his master; the master owes support, during life, to the slave. Slavery is the negro system of labour. He is lazy and improvident (irresponsible). Slavery makes all work, and it ensures homes, food and clothing for all. It permits no idleness (laziness), and it provides for sickness, infancy and old age.

I do not say that Slavery is the best system of labour, but only that it is the best, for the negro, in this country.

Among slaves there are no trampers, idlers, smugglers, poachers (criminals, bums), and none suffer from want (everyone has what they need to survive). Every one is made to work, and no one is permitted to starve. Slavery does for the negro what European schemers in vain attempt to do for the hireling (free working man). It secures work and subsistence for all. The master is a Commissioner of the Poor, on every plantation, to provide food, clothing, medicine, houses, for his people. He is a police officer to prevent idleness, drunkenness, theft, or disorder. I do not mean by formal appointment of law, but by virtue of his relation to his slaves. There is, therefore, no starvation among slaves. There are, comparatively, few crimes.
Let me give you a word of the philosophy of reform (the way society changes for the better). The whole history of the progress of human liberty (freedom) shows that all concessions (granting of additional freedoms) yet made to her august claims, have been born of earnest struggle (Men have always had to fight for their freedoms). The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress (No pain, no gain). Those who profess to favor freedom and yet depreciate agitation (those who say they support freedom but don’t do or say anything to bring it about), are men who want crops without plowing up the ground, they want rain without thunder and lightening. They want the ocean without the awful roar of its many waters.

This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes (gives up) nothing without a demand. It never did and it never will. . . . The limits of tyrants are prescribed by the endurance of those whom they oppress (Cruel rulers will abuse their power as long as the people allow them to do so). In the light of these ideas, Negroes will be hunted at the North, and held and flogged at the South so long as they submit to those devilish outrages, and make no resistance, either moral or physical (Slaveowners will continue to abuse and torture slaves as long as we put up with it).

Men may not get all they work for in this world; but they must certainly work for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.
A large portion of the Northern States believed slavery to be a sin, and would consider it as an obligation of conscience to abolish it . . . . Abolition and the Union cannot coexist . . . . We of the South will not, cannot, surrender our institutions (The South will not give up slavery). To maintain the existing relations between the two races, inhabiting that section of the Union, is indispensable to the peace and happiness of both (To keep the peace and keep both blacks and whites in the South happy, slavery must be kept in place).

I hold that in the present state of civilization, where two races of different origin, and distinguished by color, and other physical differences, as well as intellectual, are brought together, the relation now existing in the slaveholding States between the two, is, instead of an evil, a good—a positive good (When there are two races who come from different backgrounds and cultures, look different, and where one –whites – are more intelligent than the other – blacks – slavery is the best way to maintain peace and happiness for everyone).

I fearlessly assert that the existing relation between the two races in the South, against which these blind fanatics are waging war, forms the most solid and durable foundation on which to rear free and stable political institutions (The system of slavery, which is opposed by the crazy people in the North, is the best for peace and freedom).
I concur (agree) entirely with the convention and with enlightened and benevolent men in all civilized countries in regarding slavery as a great moral evil as unjust in principle a violation of inalienable human rights inconsistent with the spirit of the Christian religion and injurious to the prosperity and happiness of every people among whom it exists (I agree that slavery is a great moral evil, a violation of human rights, against Christian beliefs, and bad for everyone). . . . I have not the slightest hesitation in assuring you that at no time nor under any circumstances shall I fail to do whatever may be within the scope of my lawful power and rightful influence and calculated in my judgment to promote in the most effectual manner the great and philanthropic work of universal emancipation (I will do whatever I can to end slavery).

Our own experience has proved the dangerous influence and tendency of slavery. All our apprehensions of dangers, present and future, begin and end with slavery. (Slavery is an evil that divides our country and will ruin us if it is not ended).
APPENDIX 3: Synthesizing the Information

Slavery: For or Against?

Name: ______________________________________________________________

Directions: Write a paragraph in response to the following prompt:

What were the reasons that people from different parts of the country and/or different backgrounds would support slavery or be opposed to slavery?

Remember to use details you’ve learned from the sources to support your response with factual information.

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Gettysburg (1993, Turner Pictures) – Scene #8, Why We’re Fighting

Colonel Joshua Lawrence Chamberlain, 20th Maine Regiment (addressing a group of Union soldiers who have refused to continue fighting)

Many of us volunteered to fight for the Union. Some came mainly because we were bored at home and this looked like it might be fun. Some came because we were ashamed not to. Many came because it was the right thing to do.

This is a different kind of army. If you look at history you'll see men fight for pay, or women, or some other kind of loot. They fight for land, or because a king makes them, or just because they like killing. But we're here for something new. This has not happened much, in the history of the world: We are an army out to set other men free. America should be free ground, all of it, from here to the Pacific Ocean. No man has to bow, no man born to royalty. Here we judge you by what you do, not by who your father was. Here you can be something. Here is the place to build a home. But it's not the land. There's always more land. It's the idea that we all have value, you and me. What we're fighting for, in the end... we're fighting for each other. Sorry. Didn't mean to preach.
Confederate Soldier (speaking with a Union officer after being captured in battle)

Lieutenant Thomas Chamberlain: I don't mean no disrespect to you fighting men, but sometimes I can't help but figure... why you fightin' this war?
Confederate prisoner: Why are you?
Lieutenant Chamberlain: To free the slaves, of course. And preserve the Union.
Confederate prisoner: I don't know about other folk, but I ain't fighting for no darkies one way or the other. I'm fightin' for my rights. All of us here, that's what we're fightin' for.

[pronounces “rights” as “rats”]
Lieutenant Chamberlain: Your what?
Confederate prisoner: For our rights. The right to live my life like I see fit. Why can't you just live the way you want to live, and let us live the way we do? Live and let live, I hear some folks say. Be lot less fuss and bother if more folks took it to heart.

Lieutenant Chamberlain: Where'd you get captured?
Confederate prisoner: From a railroad cut just west of Gettysburg town. Wasn't a pretty sight. Many a good boy lost a young and promising life. Some wore blue and some wore gray. Seen enough of this war?
Lieutenant Chamberlain: I guess I have.
Confederate prisoner: I guess I have too. Looks like I'm gonna be sittin' out the rest of it.

Lieutenant Chamberlain: Well, I appreciate you talking to me.
Confederate prisoner: [salutes] See you in hell, Billy Yank.
Lieutenant Chamberlain: [salutes] See you in hell, Johnny Reb.
On Slavery - The Different Points of View

Read the documents provided and record the point of view on slavery and why the document has that point of view.

<table>
<thead>
<tr>
<th>Source #</th>
<th>What is the author’s point of view of slavery?</th>
<th>What words or phrases from the text support your interpretation of the author’s point of view?</th>
<th>Who is the source? (Fill this out on Day 2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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Slavery: For or Against?

Why might there be different interpretations or points of view of the same historical event or issue?
Map of Free and Slave States - 1860

Joshua Lawrence Chamberlain was a college professor from Maine who was put in command of the Maine 20th Regiment. At the Battle of Gettysburg, his defense of the hill at the end of the Union line, Little Round Top, earned him the Congressional Medal of Honor. He was wounded in battle six times, was promoted to Major General, and was one of the officers present when Lee surrendered to Grant at Appomattox Courthouse to end the Civil War.

Chamberlain went on to serve four terms as governor of Maine and became president of Bowdoin College.
Colonel Joshua Lawrence Chamberlain, 20th Maine Regiment (addressing a group of Union soldiers who have refused to continue fighting)

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This is a different kind of army. If you look at history you'll see men fight for pay, or women, or some other kind of loot. They fight for land, or because a king makes them, or just because they like killing. But we're here for something new. This has not happened much, in the history of the world: We are an army out to set other men free. America should be free ground, all of it, from here to the Pacific Ocean. No man has to bow, no man born to royalty. Here we judge you by what you do, not by who your father was. Here you can be something. Here is the place to build a home. But it's not the land. There's always more land. It's the idea that we all have value, you and me. What we're fighting for, in the end... we're fighting for each other.

Sorry. Didn't mean to preach.
Most Southerners did not own slaves (only about one-third of white southerners owned slaves), yet they fought and died for the Confederacy.
Confederate Soldier (speaking with a Union officer after being captured in battle)

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Confederate prisoner: Why are you?

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Lieutenant Chamberlain: [salutes] See you in hell, Johnny Reb.
A MAN KIDNAPPED!

A PUBLIC MEETING AT
FANEUIL HALL!

WILL BE HELD

THIS FRIDAY EVEN'G,
May 26th, at 7 o'clock,

To secure justice for A MAN CLAIMED AS A SLAVE by a

VIRGINIA KIDNAPPER!

And NOW IMPRISONED IN BOSTON COURT HOUSE, in
defiance of the Laws of Massachusetts. Shall he be plunged into the Hell of
Virginia Slavery by a Massachusetts Judge of Probate?

BOSTON, May 26th, 1854.
OUTRAGE.

Fellow Citizens,

AN

ABOLITIONIST,

of the most revolting character is among you, exciting the feelings of the North against the South. A seditious Lecture is to be delivered

THIS EVENING,

at 7 o'clock, at the Presbyterian Church in Cannon-street.

You are requested to attend and unite in putting down and silencing by peaceable means this tool of evil and fanaticism.

Let the rights of the States guaranteed by the Constitution be protected.

Feb. 27, 1837. The Union forever!
CAUTION!!

COLORED PEOPLE
OF BOSTON, ONE & ALL,
You are hereby respectfully CAUTIONED and
advised, to avoid conversing with the
Watchmen and Police Officers
of Boston.
For since the recent ORDER OF THE MAYOR &
ALDERMEN, they are empowered to act as

KIDNAPPERS
AND
Slave Catchers,

And they have already been actually employed in
KIDNAPPING, CATCHING, AND KEEPING
SLAVES. Therefore, if you value your LIBERTY,
and the Welfare of the Fugitives among you, Shun
them in every possible manner, as so many HOUNDS
on the track of the most unfortunate of your race.

Keep a Sharp Look Out for
KIDNAPPERS, and have
TOP EYE open.

APRIL 24, 1851.
Point of View Chart
Did not Jesus condemn slavery? Let us examine some of his precepts. "Whatsoever ye would that men should do to you, do ye even so to them", Let every slaveholder apply these queries to his own heart; Am I willing to be a slave — Am I willing to see my wife the slave of another — Am I willing to see my mother a slave, or my father, my sister or my brother? If not, then in holding others as slaves, I am doing what I would not wish to be done to me or any relative I have; and thus have I broken this golden rule which was given me to walk by.
Slavery is that system of labour which exchanges subsistence for work, which secures a life-maintenance from the master to the slave, and gives a life-labour from the slave to the master. The slave is an apprentice for life, and owes his labour to his master; the master owes support, during life, to the slave. Slavery is the negro system of labour. He is lazy and improvident. Slavery makes all work, and it ensures homes, food and clothing for all. It permits no idleness, and it provides for sickness, infancy and old age. It allows no tramping or skulking, and it knows no pauperism.

I do not say that Slavery is the best system of labour, but only that it is the best, for the negro, in this country.

Among slaves there are no trampers, idlers, smugglers, poachers, and none suffer from want. Every one is made to work, and no one is permitted to starve. Slavery does for the negro what European schemers in vain attempt to do for the hireling. It secures work and subsistence for all. The master is a Commissioner of the Poor, on every plantation, to provide food, clothing, medicine, houses, for his people. He is a police officer to prevent idleness, drunkenness, theft, or disorder. I do not mean by formal appointment of law, but by virtue of his relation to his slaves. There is, therefore, no starvation among slaves. There are, comparatively, few crimes.
Let me give you a word of the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims, have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom and yet depreciate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightening. They want the ocean without the awful roar of its many waters.

This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. In the light of these ideas, Negroes will be hunted at the North, and held and flogged at the South so long as they submit to those devilish outrages, and make no resistance, either moral or physical. Men may not get all they work for in this world; but they must certainly work for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and if needs be, by our lives and the lives of others.
A large portion of the Northern States believed slavery to be a sin, and would consider it as an obligation of conscience to abolish it . . . . Abolition and the Union cannot coexist . . . . We of the South will not, cannot, surrender our institutions. To maintain the existing relations between the two races, inhabiting that section of the Union, is indispensable to the peace and happiness of both.

I hold that in the present state of civilization, where two races of different origin, and distinguished by color, and other physical differences, as well as intellectual, are brought together, the relation now existing in the slaveholding States between the two, is, instead of an evil, a good—a positive good.

I hold then, that there never has yet existed a wealthy and civilized society in which one portion of the community did not, in point of fact, live on the labor of the other . . . . I fearlessly assert that the existing relation between the two races in the South, against which these blind fanatics are waging war, forms the most solid and durable foundation on which to rear free and stable political institutions.
I concur entirely with the convention and with enlightened and benevolent men in all civilized countries in regarding slavery as a great moral evil as unjust in principle a violation of inalienable human rights inconsistent with the spirit of the Christian religion and injurious to the prosperity and happiness of every people among whom it exists. . . . I have not the slightest hesitation in assuring you that at no time nor under any circumstances shall I fail to do whatever may be within the scope of my lawful power and rightful influence and calculated in my judgment to promote in the most effectual manner the great and philanthropic work of universal emancipation.

Our own experience has proved the dangerous influence and tendency of slavery. All our apprehensions of dangers, present and future, begin and end with slavery.
Frederick Douglass was a social reformer, orator, writer and statesman who was a leading voice against slavery.

Born a slave, he learned to read after his owner's wife taught him the alphabet and he realized that learning to read and write was the key to finding a better life.

After escaping from slavery, he became a leader of the abolitionist movement, known for his dazzling oratory and incisive antislavery writing.
John C. Calhoun

A U.S. Senator from South Carolina and a former Vice President of the U.S., Calhoun was a leading voice in support of slavery. He thought that history showed that slavery was needed for a well-organized society. He believed that without slavery, Southern whites and blacks could not live together in peace.
Angelina Grimké came from a wealthy South Carolina planter's family that owned hundreds of slaves. Horrified by the cruelty of slavery, Grimké rebelled against it, believing it a sin for which the slaveowners would suffer God's wrath in the afterlife.

As an adult, she moved to the North and joined the abolitionist movement, writing pamphlets and speaking at antislavery meetings, describing the evils of slavery. She realized that she couldn't fight for other people's rights if she herself did not have rights. Grimké courageously began speaking and writing about equality for women. In her efforts for social equality for women and African Americans, she was ahead of her time.
William H. Seward

Seward, who served as the Governor of New York, as a U.S. Senator from New York, and Secretary of State under Abraham Lincoln, thought slavery was an evil system causing great harm to the country. He wanted slavery abolished and he opposed admitting any new slave states into the Union.

He became friends with Harriet Tubman and allowed Tubman to use his home as an Underground Railroad station. In 1856, he helped organize the Republican Party, which opposed allowing slavery to spread into new territories. In 1860, the Republicans nominated Lincoln for president. Lincoln’s victory was a trigger that spurred the Southern states to secede.
William John Grayson

Grayson was a U.S. Congressman from South Carolina, a lawyer, writer, and poet. He was a strong supporter of slavery who was the first to use the term “master race” to describe whites, and considering blacks to be the “inferior race.” He defended slavery from both the economic as well as racial superiority point of view.