

## Stark County Teaching American History Grant

Stark County Educational Service Center  
2100 38th Street NW  
Canton, Ohio 44709



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### ***Lesson Plan Title***

***Abolition: The March to Freedom***

### **Grade Level**

Created by Jill Collet  
GlenOak High School

**Duration** 3-4 classes (90-minute block schedule)  
5-6 classes (traditional schedule)

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### **Overview**

This lesson will allow students to explore the methods used by activist groups during the antebellum period leading up to the Civil War to ensure that new ideas for the improvement of society can be presented and tools for change can be implemented. Emphasis will be placed on the Abolitionist movement and the methods it used in order to evaluate its successes and failures. Students will utilize a variety of primary and secondary sources in order to better comprehend and apply these methods of evaluation to historical events and present-day reforms. Students will research and discuss reform movement overviews in both small group and large group discussion. The College Board's "APParts" documentary analysis sheet will be used to dissect these movements and activities in order to understand the content/bias/point of view of the documents. Students will conduct web-based research on the Abolitionist movement and its leaders. Socratic discussion seminar will also be one instructional strategy to ensure that students integrate their own opinions and evidence from primary source documents. Students will culminate the lesson with the writing of a five paragraph document-based question essay response utilizing and integrating a set of primary sources and researched outside information. The lesson is located within the larger unit encompassing the era leading up to the Civil War also known as the Antebellum Era. Students will have already studied and have knowledge of the beginnings and conditions of the institution of slavery in the United States.

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## **Ohio Academic Content Standards (Current)**

**Citizenship Rights and Responsibilities:** Student use knowledge of the rights and responsibilities of citizenship in order to examine and evaluate civic ideals and to participate in community life and the American democratic system.

**Benchmark A.** Analyze ways people achieve governmental change, including political action, social protest and revolution.

**Social Studies Skills and Methods:** Students collect, organize, evaluate and synthesize information from multiple sources to draw logical conclusions. Students communicate this information using appropriate social studies terminology in oral, written or multimedia form and apply what they have learned to societal issues in simulated or real-world settings.

**Benchmark A.** Evaluate the reliability and credibility of sources.

**Benchmark B:** Analyze one or more issues and present a persuasive argument to defend a position.

## **Revised Ohio Academic Content Strands**

### ***Topic: Historical Thinking and Skills***

Students apply skills by utilizing a variety of resources to construct theses and support or refute contentions made by others. Alternative explanations of historical events are analyzed and questions of historical inevitability are explored.

**Content Statement 1:** Historical events provide opportunities to examine alternative course of action.

**Content Statement 2:** The use of primary and secondary sources of information includes an examination of the credibility of each source.

**Content statement 3:** Historians develop theses and use evidence to support or refute positions.

## **College Board AP United States History Themes**

### **1. American Diversity**

The diversity of the American people and the relationships among different groups.

The roles of race, class, ethnicity, and gender in the history of the United States.

### **2. Politics and Citizenship**

Colonial and revolutionary legacies, American political traditions, growth of democracy, and the development of the modern state. Defining citizenship; struggles for civil rights.

### **3. Reform**

Diverse movements focusing on a broad range of issues, including anti-slavery, education, labor, temperance, women's rights, civil rights, gay rights, war, public health, and government.

## **College Board AP United States History Topics**

### **1. Transformation of the Economy and Society in Antebellum America**

Beginnings of industrialization and changes in social and class structures

Planters, yeoman farmers, and slaves in the cotton South

### **2. Religion, Reform, and Renaissance in Antebellum America**

Evangelical Protestant revivalism

Social reforms

Transcendentalism and utopian communities

American Renaissance: literary and artistic expressions

## Historical Background

The Antebellum period of U.S. History (1820-1860) was rife with political involvement and a reformist drive to change and improve society. By the end of the period the Abolitionist movement was at the forefront of reform movements. This era provides the stage for the political ideas of societal utopianism that marked an ever-changing and improving society. Literature, journalism, new social theories, and religious thought would combine to provide a setting for the temperance movement, the women's rights movement, the advancement and reform of public education, improvements in prisons and the creation of mental health facilities, and of course, abolition. Most importantly, the reforms of the antebellum period gave impetus to greater political action to achieve rights for all Americans.

Earlier political events, namely the American Revolution, had set the stage for progress toward the abolition of slavery. As Enlightenment ideas took hold and society began to explore new ideas of individual rights, among the debates was the issue of slavery. The Founding Fathers believed it to be such a contentious issue that they “agreed to disagree” and entered into the 3/5 Compromise, wherein a slave was counted as 3/5 of a person when calculating a state’s population, in order to gain acceptance of the Constitution by all states. When the Northwest Ordinance of 1787 banned slavery in this new territory, the stage was definitely set for a showdown between those for and against the institution.

Religious thinking, from the Puritans' idea of "A City Upon a Hill" to the Second Great Awakening has always had an impact on the need for Americans to better themselves and provide models for what they believed to be a utopian, "perfect" society. This moral and religious thinking led groups like the Quakers, otherwise known as the “Society of Friends,” to advocate for a continued attainment of human rights. As the Second Great Awakening opened the pathways to political involvement for many, so did the literary movements of Romanticism and Transcendentalism. Free thinkers such as Ralph Waldo Emerson and Henry David Thoreau would pave the way for new ideas on what it meant to be a part of a society and how, through the enactment of "civil disobedience," change and reform can happen.

Women such as Elizabeth Cady Stanton would utilize the new methodologies and calls for change through her work at the Seneca Falls Convention and its subsequent issuance of the "Declaration of the Rights of Women." Many of these early female reformers had a large part in increasing the public outcry for the rights for slaves.

It was a natural outcome of this era of new ideas and political activism than many of these same reformers would join with people such as Harriet Tubman, Frederick Douglass, William Lloyd Garrison, and Sarah and Angelina Grimke in putting their efforts for social activism and thoughts for an improved society into what would become the great issue for civil rights at the time: the abolition of slavery. The political activism of the antebellum reforms would lend itself to teaching future generations differing methods of civic involvement through writing, civil disobedience, and protest in order to change and improve society.

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## Enduring Understandings/ Essential Questions

### Enduring Understandings

People have the ability to change and improve society through governmental and political action.

People can develop unique alternate courses of political action through the study of historical sources.

### Essential Questions

How can people enact effective change in democratic societies?

What factors determine the reliability and credibility of historical sources?

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## Instructional Strategies

### Day 1

#### 1. Introduction to the Abolitionist Movement

##### Anticipatory Set/Daily Opener

<http://www.slaveryinamerica.org/scripts/sia/gallery.cgi?collection=politicsantislavery> (*Appendix A*)

After viewing the political cartoon, have students refer to "APParts" (*Appendix B*) for the purpose of breaking down the different components and meanings. Conduct a 10 minute discussion on the questions on the handout in order to allow students time to activate prior knowledge and question where the lesson is leading.

#### 2. Abolitionist Movement Webquest (*Refer to Appendix C*)

Step 1: Place students in mixed-ability groups of 3-4.

Step 2: As a group, have students read the *Declaration of the National Anti-Slavery Convention (1833)* (*Appendix D*) by William Lloyd Garrison at <http://fair-use.org/the-liberator/1833/12/14/declaration-of-the-national-anti-slavery-convention> and respond to the following questions:

1. How have the authors of this document called upon history to lend support to their movement?
2. For what purpose has this group gathered together in Philadelphia?
3. Like many of the Founding Fathers, what are members of this group willing to do in order to ultimately achieve the abolition of slavery?
4. Cite a minimum of 5 reasons as to why this group believes the institution of slavery is a crime within the United States.
5. Describe a minimum of 5 methods this group will utilize in order to achieve the abolition of slavery.

Step 3: You will be researching the following abolitionist leaders:

Sojourner Truth  
Harriet Tubman  
William Lloyd Garrison  
Frederick Douglass  
Harriet Beecher Stowe  
Arthur and Lewis Tappan  
Theodore Dwight Weld  
John Brown

For each of the leaders respond to the following:

- A. Who was the person (background information)?
- B. Where did they enact change?
- C. What was this person best known for doing?
- D. Why is this person significant to the movement?

Utilize the following websites in your research:

The Smithsonian Institution <http://www.si.edu/>

PBS <http://www.pbs.org>

American Abolitionism <http://americanabolitionist.liberalarts.iupui.edu/brief.htm>

## **Day 2**

1. Complete Webquest and research.
2. Conduct a Socratic Discussion Seminar on the information students have found and researched. For instructions on how to conduct a seminar, please see *Appendix E*.
3. Students should be given a copy of the documents (*Appendix F*) to be used in the next class's essay evaluation. Students should read and dissect the documents through the use of "APParts." (*Appendix B*) Dependent upon the ability level of the class, teachers may allow students to utilize notes and pre-writing of the introduction and thesis on the day of the essay examination.

## **Day 3**

1. Students will utilize the 90 minute block period to respond to the Document-Based Question in essay format. (See *Appendices F and G*)

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### **Classroom Materials**

Students will need access to computers in the classroom to access required Internet sources.

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### **Resources**

Abraham Lincoln. *The Collected Works of Abraham Lincoln*. R.P. Balser, ed. Brunswick, New Jersey: Rutgers University Press, 1953.

"'A Political Race' Political Cartoon." 1860. <http://www.indiana.edu/~liblilly/cartoon/race.html> (accessed March 16, 2011).

American Abolitionism. <http://americanabolitionist.liberalarts.iupui.edu/brief.htm>. (accessed march 5, 2011)

"Anthony Burns Political Cartoon" (1855).

<http://www.slaveryinamerica.org/scripts/sia/gallery.cgi?collection=politicsantislavery> (accessed March 11, 2011).

David M. Kennedy, Elizabeth Cohen and Thomas A. Bailey, *The American Pageant* (Houghton Mifflin Company, 2002).

Daniel Webster. "Speech on Abolition." *Congressional Globe*, 31st Congress, 1st session 22, no. 1 (1850): 275.

Frederick Douglass. *The Life and Times of Frederick Douglass*. Hartford, Connecticut: Park Publishing, 1882.

George Kimball. "Origin of the John Brown Song." *New England Magazine*, 1890, 374.

Harper's Ferry Insurrection, "Historic Photo Collection." 1859.  
[http://data2.itc.nps.gov/hafe/detail.cfm?Image\\_No=hf%2D0115](http://data2.itc.nps.gov/hafe/detail.cfm?Image_No=hf%2D0115) (accessed March 22, 2011).

John R. McKivigan, "A Brief History of the American Abolitionist Movement."  
<http://americanabolitionist.liberalarts.iupui.edu/brief.htm> (accessed April 4, 2011).

John Greenleaf Whittier. "Our Countrymen in Chains." 1837. <http://www.loc.gov/exhibits/african/afam006.html> (accessed March 11, 2011).

Joshua Giddings. "Speech on Abolition." Congressional Globe, 31st Congress, 2nd session 22, no. 1 (1850): 15.

Map of the Underground Railroad, [http://www.cityofelmira.net/history/pics/underground\\_map.jpg](http://www.cityofelmira.net/history/pics/underground_map.jpg) (accessed March 11, 2011).

PBS. <http://www.pbs.org>. (accessed march 5, 2011)

"Protest Poster on Behalf of a Fugitive Slave." 1855.  
<http://guides.library.cornell.edu/content.php?pid=23584&sid=169643> (accessed March 11, 2011).

Robert Leach and Augustine Caliguire, *Advanced Placement U.S. History I: The Evolving American Nation-State* (The Center for Learning, 1997).

Socratic Seminars. <http://www.wcs.edu/fhs/StaffDevelopment/socraticseminars.htm> (accessed April 13, 2011).

Susan B. Anthony. "Make the Slave's Case Our Own." 1859. <http://www.loc.gov/exhibits/african/afam006.html> (accessed March 11, 2011).

T.D. Weld. "American Slavery As It Is." New York: American Anti-Slavery Society, 1839.

Thomas Nast. "'Emancipation Proclamation' Political Cartoon." 1860.  
<http://cartoons.osu.edu/nast/emancipation.htm> (accessed March 11, 2011).

William Lloyd Garrison, *Declaration of the National Anti-Slavery Convention (1833)*  
<http://fair-use.org/the-liberator/1833/12/14/declaration-of-the-national-anti-slavery-convention> (accessed April 12, 2011).

William Wells Brown. "Letter to William Lloyd Garrison." *The Liberator*, January 12, 1849.

William L. Garrison. "Editorial." *The Liberator*, January 1, 1831.

William Wells Brown. "Letter to William Lloyd Garrison." *The Liberator*, January 12, 1849

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## Assessment

Students will complete analysis of primary sources through web-based research and a whole-class discussion seminar on the topic of the abolitionist movement and its leaders. The activity will culminate through the completion of a 5-paragraph document-based question essay assessment.

The essay question is (see *Appendix F*): How effective was the Abolitionist movement of the antebellum era? Your response should trace the history of the movement through an examination of the effectiveness of abolition, its methodologies and leaders.

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## Assessment or Answer Key

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## Assessment Rubric

See **Appendix G**.

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## Appendices

See below.



## Appendix A

### Anthony Burns



<http://www.slaveryinamerica.org/scripts/sia/gallery.cgi?collection=politicsantislavery>

Background: This political cartoon showcases the portrait of Anthony Burns, an escaped slave from the South that was put on trial in 1854 under the auspices of the Fugitive Slave Act (1850.) Burns was returned to his former owner in the South, but not before sparking a wide range of protest in the North.

Utilize “APParts” to help you dissect the cartoon and respond to the following questions.

1. What have we already learned about the institution of slavery that is shown in this political cartoon?
2. Incidents like the trial of Burns helped to grow what movement?
3. One of the leaders of the abolitionist movement, William Lloyd Garrison, burned a copy of the Constitution on Fourth of July. This trial also incited several riots, one of which resulted in the arrest and jailing of several people. Why did many people have such a strong response to the institution of slavery in the decades leading up to the Civil War?



## **Appendix B**

# **The College Board's "APPARTS"**

A Tool for Documentary Analysis

### **Author**

Who created the source?

What do you know about the author?

What is the author's point of view?

### **Place and time**

Where and when was the source produced?

How might this affect the meaning of the source?

### **Prior knowledge**

Beyond information about the author and the context of its creation, what do you know that would help you further understand the primary source? For example, do you recognize any symbols and recall what they represent?

### **Audience**

For whom was the source created and how might this affect the reliability of the source?

### **Reason**

Why was this source produced, and how might this affect the reliability of the source?

### **The main idea**

What point is the source is trying to convey?

### **Significance**

Why is this source important? Ask yourself "So what?" in relation to the question asked.

## *Appendix C*

### *Abolition Research and Webquest*

Step 1: Read the *Declaration of the National Anti-Slavery Convention (1833)* by William Lloyd Garrison at <http://fair-use.org/the-liberator/1833/12/14/declaration-of-the-national-anti-slavery-convention> (See **Appendix D**) and respond to the following questions:

1. How have the authors of this document called upon history to lend support to their movement?
2. For what purpose has this group gathered together in Philadelphia?
3. Like many of the Founding Fathers, what are members of this group willing to do in order to ultimately achieve the abolition of slavery?
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*Appendix D*  
***Declaration of the National Anti-Slavery Convention (1833)***  
**by William Lloyd Garrison**

The Convention, assembled in the City of Philadelphia to organize a National Anti-Slavery Society, promptly seize the opportunity to promulgate the following Declaration of Sentiments, as cherished by them in relation to the enslavement of one-sixth portion of the American people.

More than fifty-seven years have elapsed since a band of patriots convened in this place, to devise measures for the deliverance of this country from a foreign yoke. The corner-stone upon which is founded the Temple of Freedom was broadly this—"that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." At the sound of that trumpet-call, three millions of people rose up as from the sleep of death, and rushed to the strife of blood; deeming it more glorious to die instantly as freemen, than desirable to live one hour as slaves.—They were few in number—poor in resources; but the honest conviction that Truth, Justice, and Right were on their side, made them invincible.

We have met together for the achievement of an enterprise, without which, that of our fathers is incomplete, and which, for its magnitude, solemnity, and probable results upon the destiny of the world, as far transcends theirs, as moral truth does physical force.

In purity of motive, in earnestness of zeal, in decision of purpose, in intrepidity of action, in steadfastness of faith, in sincerity of spirit, we would not be inferior to them.

Their principles led them to wage war against their oppressors, and to spill human blood like water, in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage—relying solely upon those which are spiritual, and mighty through God to the pulling down of strong holds.

Their measures were physical resistance—the marshalling in arms—the hostile array—the mortal encounter. Ours are such only as the opposition of moral purity to moral corruption—the destruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.

Their grievances, great as they were, were trifling in comparison with the wrongs and sufferings of those for whom we plead. Our fathers were never slaves—never bought and sold like cattle—never shut out from the light of knowledge and religion—never subjected to the last of brutal taskmasters.

But those, for whose emancipation we are striving,—constituting at the present time at least one-sixth part of our countrymen,—are recognised by the laws, and treated by their fellow beings, as marketable commodities—as goods and chattels—as brute beasts;—are plundered daily of the fruits of their toil without redress;—really enjoy no constitutional nor legal protection from licentious and murderous outrages upon their persons;—are ruthlessly torn asunder—the tender babe from the arms of its frantic mother—the heart-broken wife from her weeping husband—at the caprice or pleasure of irresponsible tyrants;—and, for the crime of having a dark complexion, suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude. They are kept in heathenish darkness by laws expressly enacted to make their instruction a criminal offence.

These are the prominent circumstances in the condition of more than two millions of our people, the proof of which may be found in thousands of indisputable facts, and in the laws of the slaveholding States.

Hence we maintain—

That in view of the civil and religious privileges of this nation, the guilt of oppression is unequalled by any other on the face of the earth;—and, therefore,

That it is bound to repent instantly, to undo the heavy burden, to break every yoke, and to let the oppressed go free.

We further maintain—

That no man has a right to enslave or imbrute his brother—to hold or acknowledge him, for one moment, as a piece of merchandise—to keep back his hire by fraud—or to brutalize his mind by denying him the means of intellectual, social, and moral improvement.

The right to enjoy liberty is inalienable. To invade it, is to usurp the prerogative of Jehovah. Every man has a right to his own body—to the products of his own labor—to the protection of the law—and to the common advantages of society. It is piracy to buy or steal a native African, and subject him to servitude. Surely the sin is as great to enslave an American as an African.

Therefore we believe and affirm—

That there is no difference, in principle, between the African slave trade and American slavery;

That every American citizen, who retains a human being in involuntary bondage, is [according to Scripture] a man-stealer;

That the slaves ought instantly to be set free, and brought under the protection of law;

That if they had lived from the time of Pharaoh down to the present period, and had been entailed through successive generations, their right to be free could never have been alienated, but their claims would have constantly risen in solemnity;

That all those laws which are now in force, admitting the right of slavery, are therefore before God utterly null and void; being an audacious usurpation of the Divine prerogative, a daring infringement on the law of nature, a base overthrow of the very foundations of the social compact, a complete extinction of all the relations, endearments and obligations of mankind, and a presumptuous transgression of all the holy commandments—and that therefore they ought to be instantly abrogated.

We further believe and affirm—

That all persons of color who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others; and that the paths of preferment, of wealth, of intelligence, should be opened as widely to them as to persons of a white complexion.

We maintain that no compensation should be given to the planters emancipating their slaves—

Because it would be a surrender of the great fundamental principle that man cannot hold property in man;

Because Slavery is a crime, and therefore it is not an article to be sold;

Because the holders of slaves are not the just proprietors of what they claim;—freeing the slaves is not depriving them of property, but restoring it to the right owner;—it is not wronging the master, but righting the slave—restoring him to himself;

Because immediate and general emancipation would only destroy nominal, not real property: it would not amputate a limb or break a bone of the slaves, but by infusing motives into their breasts, would make them doubly valuable to the masters as free laborers; and

Because if compensation is to be given at all, it should be given to the outraged and guiltless slaves, and not to those who have plundered and abused them.

We regard, as delusive, cruel, and dangerous, any scheme of expatriation which pretends to aid, either directly or indirectly, in the emancipation of the slaves, or to be a substitute for the immediate and total abolition of slavery.

We fully and unanimously recognise the sovereignty of each State, to legislate exclusively on the subject of the slavery which is tolerated within its limits. We concede that Congress, under the present national compact, has no right to interfere with any of the slave States, in relation to this momentous subject.

But we maintain that Congress has a right, and is solemnly bound, to suppress the domestic slave trade between the several States, and to abolish slavery in those portions of our territory which the Constitution has placed under its exclusive jurisdiction.

We also maintain that there are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States. They are now living under a pledge of tremendous physical force to fasten the galling fetters of tyranny upon the limbs of millions in the southern States;—they are liable to be called at any moment to suppress a general insurrection of the slaves;—they authorise the slave owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression;—they support a standing army at the south for its protection;—and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or a brutal driver.

This relation to slavery is criminal and full of danger; it must be broken up.

These are our views and principles—these, our designs and measures. With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of Independence, and upon the truths of Divine Revelation, as upon everlasting rock.

We shall organize Anti-Slavery Societies, if possible, in every city, town and village of our land.

We shall send forth Agents to lift up the voice of remonstrance, of warning, of entreaty and rebuke.

We shall circulate, unsparingly and extensively, anti-slavery tracts and periodicals.

We shall enlist the pulpit and the press in the cause of the suffering and the dumb.

We shall aim at a purification of the churches from all participation in the guilt of slavery.

We shall encourage the labor of freemen over that of slaves, by giving a preference to their productions;—and

We shall spare no exertions nor means to bring the whole nation to speedy repentance.

Our trust for victory is solely in God. We may be personally defeated, but our principles never. Truth, Justice, Reason, Humanity, must and will gloriously triumph. Already a host is coming up to help the Lord against the mighty, and the prospect before us is full of encouragement.

Submitting this Declaration to the candid examination of people of this country, and of the friends of liberty all over the world, we hereby affix our signatures to it;—pledging ourselves that, under the guidance and by the help of Almighty God, we will do all that in us lies, consistently with this Declaration of our principles, to overthrow the most execrable system of slavery that has ever been witnessed upon earth—to deliver our land from its deadliest curse—to wipe out the foulest stain which rests upon our national escutcheon—and to secure to the colored population of the United States all the rights and privileges which belong to them as men and as Americans—come what may to our persons, our interests, or our reputations—whether we live to witness the triumph of Justice, Liberty, and Humanity, or perish untimely as martyrs in this great, benevolent and holy cause.



## Appendix E

### *Socratic Seminar Discussion Instructions*

<http://www.wcs.edu/fhs/StaffDevelopment/socraticseminars.htm>

What is a Socratic Seminar?

A Socratic Seminar is method to try to understand information by creating dialectic in class in regards to a specific text. In a Socratic Seminar, participants seek deeper understanding of complex ideas in the text through rigorously thoughtful dialogue, rather than by memorizing bits of information.

Guidelines for Participants in a Socratic Seminar

1. Refer to the text during the discussion. A seminar is not a test of memory. The goal is to understand the ideas, issues, and values reflected in the text.
2. Cite reasons and evidence for your statements.
3. Do not participate if you are not prepared. A seminar should not be a bull session.
4. Do not stay confused; ask for clarification.
5. Stick to the point currently under discussion; make notes about ideas you want to come back to.
6. Take turns speaking; you should not have to raise your hands, but if the need arises you may do so.
7. Listen carefully to all that is being said, and write down the ideas that are expressed.
8. Follow proper speaking techniques (make eye contact, sit up in your chair, speak to the group not the teacher, do not pile your desk with irrelevant materials...).
9. Avoid hostile exchanges. Question each other in a civil manner. Discuss ideas rather than each other's opinions.
10. You are responsible for the seminar, even if you don't know it or admit it.

Sample questions that demonstrate constructive participation in Socratic Seminars.

Here is my view and how I arrived at it. How does it sound to you?

Do you see gaps in my reasoning?

Do you have different data?

Do you have different conclusions?

How did you arrive at your view?

Are you taking into account something different from what I have considered?

Generic Socratic Seminar Questions

1. What are the assumptions (explicit or underlying) of this text?

2. Are there contradictions in the text?
3. What events would have changed the story?
4. What would you do (or say) if you were \_\_\_\_\_?
5. What might be some other good titles for this?
6. Does this text have a message to convey?
7. If \_\_\_\_\_ were writing (composing, painting, etc.) today, what would be different about this work?
8. What does the term \_\_\_\_\_ mean?
9. In what way would \_\_\_\_\_ change, if \_\_\_\_\_ happened differently?
10. How do you think \_\_\_\_\_ was viewed by (would be viewed by) \_\_\_\_\_?
11. What part of this work is most useful for dialogue? (Least?)
12. Why do you say that?
13. How do you support that position from this work?
14. To check on listening: Jane, what did Richard just say? What's your reaction to that idea?
15. Inference. Fill in missing information, based upon a reasonable extrapolation of evidence in the text.
16. Implications. Explain the consequences of information or ideas in the text.
17. Hypothesis. Predict and justify future developments.
18. Reflection. How do you know what you think you know? What are you left not knowing? What are you assuming?
19. Can you think of an example to illustrate this point?
20. Is the writer's example a good one? Why/why not?
21. How does this idea connect to \_\_\_\_\_? (Refer to another passage in the text or to another text.)

## Appendix F

AP United States History

Document-Based Question and Essay Assessment

Instructor: Jill Collet

### Abolition: The March Towards Freedom

#### ***Background and Instructions***

Although a relatively low percentage of Americans considered themselves to be abolitionists, it emerged as the most popular movement of the Antebellum Reform Period. Many prominent abolitionists made headlines as they employed varying methods to abolish the institution of slavery. Examine the following documents and respond to the following question. A successful essay will integrate both documentary and outside evidence in a well-written, exemplified essay. Your response should be a minimum of five paragraphs.

#### ***Question***

How effective was the abolitionist movement of the antebellum era? Your response should trace the history of the movement through an examination of the effectiveness of abolition, its methodologies and leaders.

#### **Document A**

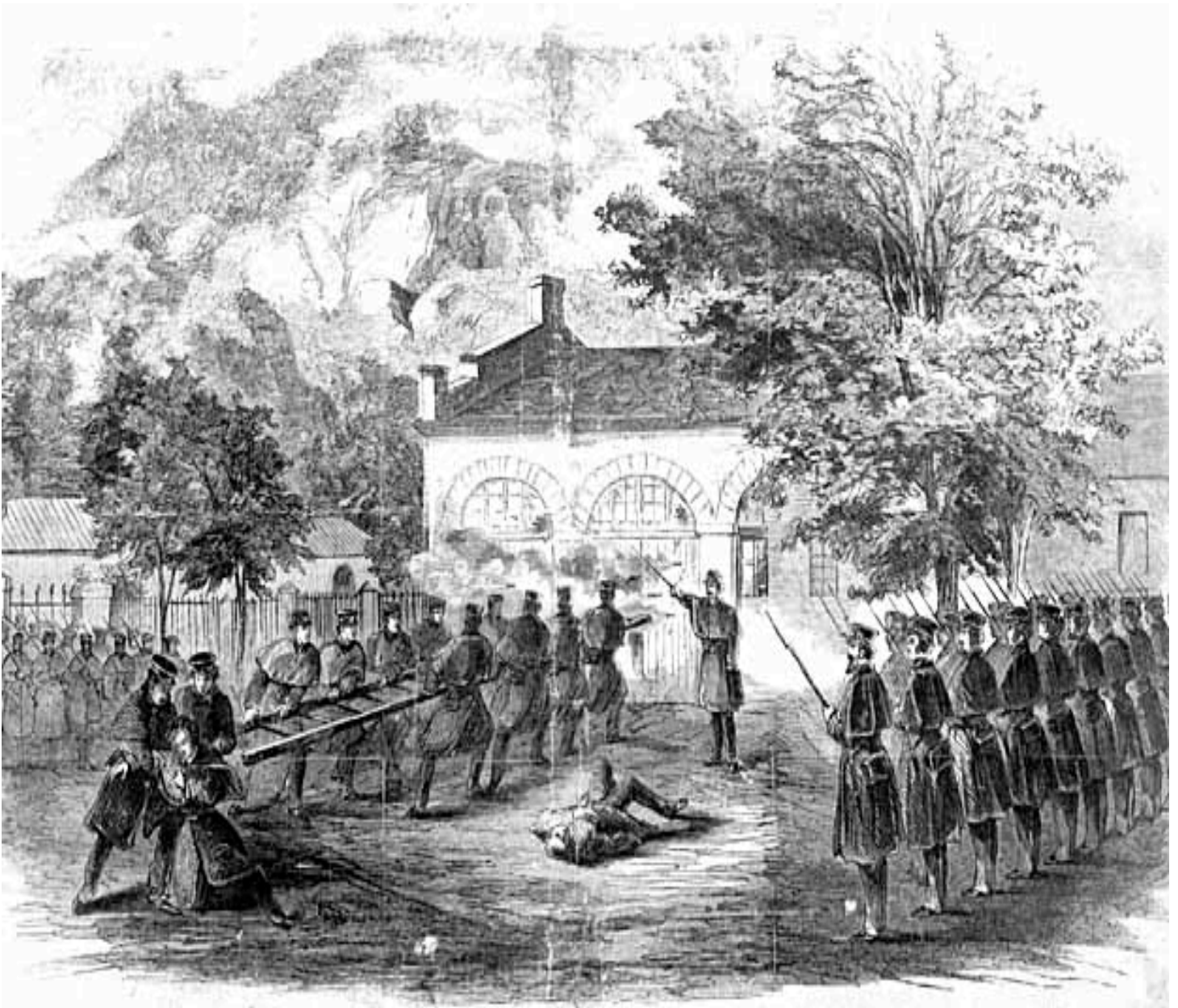
Excerpted from the first issue of *The Liberator*, published in Boston on January 1, 1831.

*The Liberator* (Boston), January 1, 1831.

During my recent tour for the purpose of exciting the minds of the people by a series of discourses on the subject of slavery, every place that I visited gave fresh evidence of the fact that a greater revolution in public sentiment was to be effected in the free states-and particularly in New England-than at the South. I found contempt more bitter, opposition more active, detraction more relentless, prejudice more stubborn, and apathy more frozen, than among slave owners themselves. Of course, there were individual exceptions to the contrary.

This state of things afflicted but did not dishearten me. I determined, at every hazard, to lift up the standard of emancipation in the eyes of the nation, within sight of Bunker Hill and in the birthplace of liberty. That standard is now unfurled; and long may it float, unhurt by the spoliations of time or the missiles of a desperate foe-yea, till every chain be broken, and every bondmen set free! Let Southern oppressors tremble-let their secret abettors tremble-let their Northern apologist tremble-let all the enemies of the persecuted blacks tremble...

## Document B



*"The Harper's Ferry Insurrection.--The U.S. Marines storming the Engine-House.--Insurgents firing through holes in the wall."*

Year: 1859

Image Credit: Historic Photo Collection, Harpers Ferry NHP.

Harper's Weekly Illustration of U.S. Marines attacking the firehouse which John Brown used as a fort during his raid on Harper's Ferry.

[http://data2.itc.nps.gov/hafe/detail.cfm?Image\\_No=hf%2D0115](http://data2.itc.nps.gov/hafe/detail.cfm?Image_No=hf%2D0115)

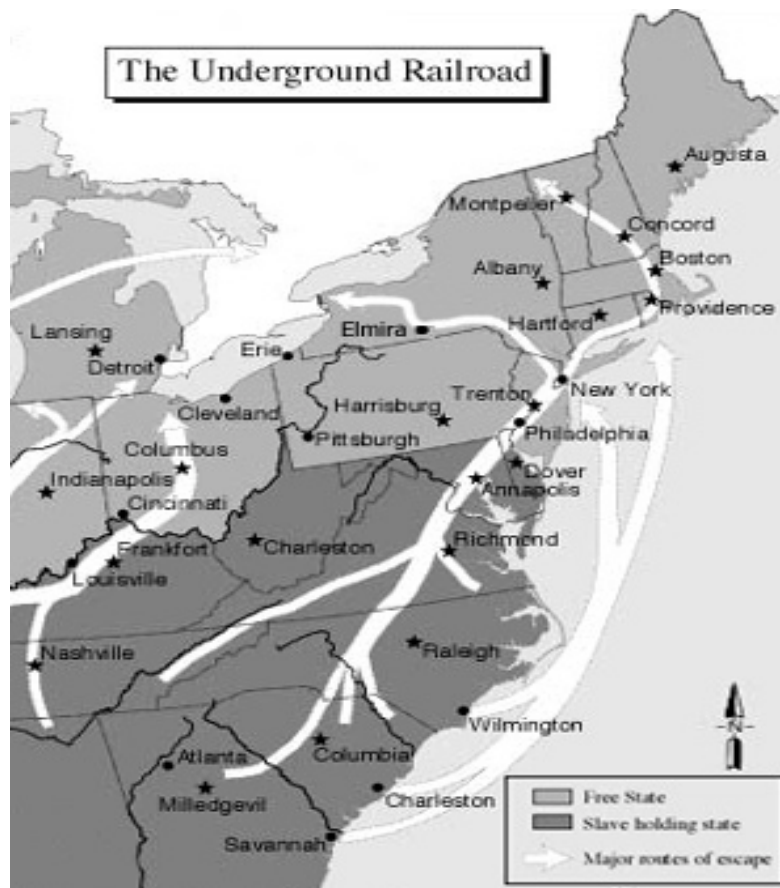
## Document C

Excerpted from T.D. Weld, *American Slavery As It Is* (New York: American Anti-Slavery Society, 1839), p. 9.

We will prove that the slaves in the United States are treated with barbarous inhumanity; that they are overworked, underfed, wretchedly clad and lodged, and have insufficient sleep; that they are often made to wear round their necks iron collars armed with prongs, to drag heavy chains and weights at their feet while working the field, and to wear yokes, and bells, and iron horns; that they are often kept confined in the stocks day and night for weeks together, made to wear gags in their mouths for hours or days, have some of their front teeth torn out or broken off, that they may be easily detected when they run away; that they are frequently flogged with terrible severity...

All these things, and more, and worse, we shall prove... We shall show, not merely that such deeds are committed, but that they are frequent; not done in corners, but before the sun; not in one of the slave states, but in all of them; not perpetrated by brutal overseers and drivers merely, but by magistrates, by legislators, by professors of religion, by preachers of the Gospel, by governors of states, by "gentlemen of property and standing," and by delicate females moving in the "highest circles of society."

## Document D



[http://www.cityofelmira.net/history/pics/underground\\_map.jpg](http://www.cityofelmira.net/history/pics/underground_map.jpg)

Retrieved March 11, 2011

## Document E

Excerpted from a speech given by Daniel Webster to Congress in 1850

*Congressional Globe*, 31<sup>st</sup> Congress, 1<sup>st</sup> session, Appendix, vol. 22, part I, p. 275.

Then, sir, there are these abolition societies, of which I am unwilling to speak, but in regard to which I have very clear notions and opinions. I do not think them useful. I think their operations for the last twenty years have produced nothing good or valuable.

At the same time, I know thousands of them are honest and good men; perfectly well-meaning men. They have excited feelings; they think they must do something for the cause of liberty. And in their sphere of action, they do not see what else than can do than to contribute to an abolition press, or an abolition society, or to pay an abolition lecturer.

I do not mean to impute gross motives even to the leaders of these societies, but I am not blind to the consequences. I cannot but see what mischiefs their interference with the South has produced.

## Document F

The following is excerpted from a speech given by Representative Joshua Giddings from Ohio to the 31<sup>st</sup> Congress on December 9, 1850.

*Congressional Globe*, 31<sup>st</sup> Congress, 2<sup>nd</sup> session (December 9, 1850), p. 15.

Sir, what protection does this law lend to the poor, weak, oppressed, degraded slave, whose flesh has often quivered under the lash of the his inhuman owner? Whose youth has been spent in labor for another? whose intellect has been nearly blotted out? When he seeks an asylum in a land of freedom, this worse than barbarous law sends the officers of government to chase him down. The people are constrained to become his pursuers. Famishing, fainting, and benumbed with the cold, he drags his weary limbs forward, while the whole power of the government under the President's command, the army and navy, and all the freemen of the land, organized into a constabulary force, are on his track to drag him back to bondage, under this law...

Let no man tell me there is no higher law than this fugitive bill. We feel there is a law of right, of justice, of freedom, implanted in the breast of every intelligent human being, that bids him look with scorn upon this libel upon all that is called law.



## Document G



### A POLITICAL RACE

Text from left to right:

**John Bell:** Bless my soul I give up.

**John C. Breckinridge:** That long legged Abolitionist is getting ahead of us after all.

**Stephen Douglas:** I never run so far in my life.

Published by Rickey, Mallory & Company, Cincinnati, 1860.

<http://www.indiana.edu/~liblilly/cartoon/race.html> retrieved March 16, 2011

By Thomas Nast, Harpers Weekly (1860)  
<http://cartoons.osu.edu/nast/emancipation.htm>

## Document I

The following is excerpted from a speech presented by Abraham Lincoln in Peoria, Illinois in 1854.

R.P. Balser, ed., *The Collected Works of Abraham Lincoln* (Brunswick, N.J.; Rutgers University Press, 1953), vol. 2, pp. 255-256.

Before proceeding, let me say that I have no prejudice against the Southern people. They are just what we would be in their situation. If slavery did not now exist among them, they would not introduce it. If it did now exist amongst us, we should not instantly give it up. This I believe of the masses North and South.

Doubtless there are individuals, on both sides, who would not hold slaves under any circumstances, and others who would gladly introduce slavery anew, if it were out of existence. We know that some Southern men do free their slaves, go North, and become tiptop abolitionists while some Northern ones go South and become most cruel slave-masters.

When Southern people tell us they are no more responsible for the origin of slavery than we, I acknowledge the fact. When it is said that the institution exists, and that it is very difficult to get rid of it in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I should not know how to do myself...

It does seem to me that systems of gradual emancipation might be adopted; but for their tardiness in this I will not undertake to judge our brethren of the South.

When they remind us of their constitutional rights, I acknowledge them, not grudgingly but fully and fairly. And I would give them any legislation for the reclaiming of their fugitives which should not, in its stringency, be more likely to carry a free man into slavery than our ordinary criminal laws are to hang an innocent one.

## Document J

Excerpted from a piece written by Frederick Douglass in 1882.

*The Life and Times of Frederick Douglass* (Hartford, Conn.: Park, 1882), p607.

The abolitionists of this country have been charged with bringing on the war between the North and South, and in one sense this is true. Had there been no anti-slavery agitation at the North, there would have been no active anti-slavery anywhere to resist the demands of the Slave Power at the South, and where there is no resistance there can be no war. Slavery would then have been nationalized, and the whole country would then have been subjected to its power. Resistance to slavery and the extension of slavery invited and provoked secession and war to perpetuate and extend the slave system,.

Thus, in the same sense, England is responsible for our Civil War. The abolition of slavery in the West Indies gave life and vigor to the abolition movement in America. Clarkson of England gave us Garrison of America; Granville Sharpe of England gave us Wendell Phillips; and Wilberforce of England gave us our peerless Charles Sumner...

Document K

We are assembled here, this evening, for the purpose of discussing the question of American Slavery: — — The startling fact that there are in these United States, under the sanction of this professedly Christian, Republican Government, nearly Four Millions of human beings now clanking the chains of Slavery. — Four Millions of men and women and children, who are owned like horses and cattle, — and bought and sold in the Market. — Four Millions of thinking, acting, conscious beings, like ourselves, driven to unpaid toil, from the rising to the setting of the sun, through the weary

"Make the Slave's Case Our Own," 1859 Susan B. Anthony, Author Holograph [Manuscript Division](http://www.loc.gov/exhibits/african/afam006.html) (55)  
<http://www.loc.gov/exhibits/african/afam006.html> retrieved March 11, 2011



## Document L



"Our Countrymen in Chains" John Greenleaf Whittier, Author New York: Anti-Slavery Office, 1837  
Broadside [Rare Book and Special Collections Division](http://www.loc.gov/exhibits/african/afam006.html) (54)

<http://www.loc.gov/exhibits/african/afam006.html> Retrieved March 11, 2011

**JOHN BROWN SONG!**

John Brown's body lies a mouldering in the grave,  
John Brown's body lies a mouldering in the grave,  
John Brown's body lies a mouldering in the grave,  
His soul's marching on!

Chorus.  
Glory Hally, Hallelujah! Glory Hally Hallelujah! Glory Hally Hallelujah!  
His soul's marching on!

He's gone to be a soldier in the army of the Lord,  
He's gone, &c.  
He's gone, &c.  
His soul's marching on!

Chorus.  
Glory Hally, Hallelujah! &c.  
His soul's marching on!

John Brown's knapsack is strapped upon his back—  
John Brown's, &c.  
John Brown's, &c.  
His soul's marching on!

Chorus.  
Glory Hally, Hallelujah! &c.  
His soul's marching on!

His pet lambs will meet him on the way—  
His pet lambs, &c.  
His pet lambs, &c.  
They go marching on!

Chorus.  
Glory Hally, Hallelujah! &c.  
They go marching on!

They will hang Jeff Davis to a tree!  
They will hang, &c.  
They will hang, &c.  
As they march along!

Chorus.  
Glory, Hally, Hallelujah! &c.  
As they march along!

Now, three rousing cheers for the Union!  
Now, &c.  
Now, &c.  
As we are marching on!

Chorus.  
Glory Hally, Hallelujah! Glory Hally, Hallelujah! Glory, Hally, Hallelujah!  
Hip, Hip, Hip, Hip, Hurrah!

Published at No. 256 Main Street,  
CHARLESTOWN, MASS.

The First Printed Copy of the Song. From an Original in the Possession of Mr. Abram E. Cutter of Charlestown.

The original publication of the text of the "John Brown Song", "From an Original in the Possession of Mr. Abram E. Cutter of Charlestown", according to George Kimball and as re-published in George Kimball, "Origin of the John Brown Song", New England Magazine, new series 1 (1890):374.



**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.**

<http://guides.library.cornell.edu/content.php?pid=23584&sid=169643>

## Document O

The following appeared in a letter written by a fugitive slave and abolitionist William Wells Brown.

**FROM *The Liberator*, 12 January 1849.**

PINEVILLE, (Pa.) Jan. 4, 1849.

DEAR FRIEND GARRISON:

One of the most interesting cases of the escape of fugitives from American slavery that have ever come before the American people, has just occurred, under the following circumstances:—William and Ellen Crapt [sic], man and wife, lived with different masters in the State of Georgia. Ellen is so near white, that she can pass without suspicion for a white woman. Her husband is much darker. He is a mechanic, and by working nights and Sundays, he laid up money enough to bring himself and his wife out of slavery. Their plan was without precedent; and though novel, was the means of getting them their freedom. Ellen dressed in man's clothing, and passed as the *master*, while her husband passed as the *servant*. In this way they travelled from Georgia to Philadelphia. They are now out of the reach of the blood-hounds of the South. On their journey, they put up at the best hotels where they stopped. Neither of them can read or write. And Ellen, knowing that she would be called upon to write her name at the hotels, &c., tied her right hand up as though it was lame, which proved of some service to her, as she was called upon several times at hotels to 'register' her name. In Charleston, S. C., they put up at the hotel which Gov. M'Duffie and John C. Calhoun generally make their home, yet these distinguished advocates of the 'peculiar institution' say that the slaves cannot take care of themselves. They arrived in Philadelphia, in four days from the time they started. Their history, especially that of their escape, is replete with interest. They will be at the meeting of the Massachusetts Anti-Slavery Society, in Boston, in the latter part of this month, where I know the history of their escape will be listened to with great interest. They are very intelligent. They are young, Ellen 22, and Wm. 24 years of age. Ellen is truly a heroine.

Yours, truly,

WM. W. BROWN.

P.S. They are now hid away within 25 miles of Philadelphia, where they will remain until the 6th when they will leave me for New England. Will you please say in the *Liberator* that I will lecture, in connection with them, as follows:—

At Norwich, Ct., Thursday evening, Jan. 18.

At Worcester, Mass., Friday evening, 19.

At Pawtucket, Mass., Saturday evening, 20.

At New Bedford, Mass., Sunday afternoon and evening, 28.

## *Appendix G*

### DBQ Assessment Rubric

**AP Essay Raw Score (0-9):** \_\_\_\_

**Class Grade (% of 100):** \_\_\_\_

**Superior Essay: AP Score of 8-9**

- \_\_\_\_ Superior thesis
- \_\_\_\_ Excellent use of documents (only 1-2 documents not utilized)
- \_\_\_\_ Excellent use of outside information
- \_\_\_\_ Excellent analysis of key issues
- \_\_\_\_ Excellent use of concrete facts
- \_\_\_\_ Extremely well-organized essay
- \_\_\_\_ Addresses all areas of the prompt
- \_\_\_\_ Extremely well-written essay

**Strong Essay: AP Score of 6-7**

- \_\_\_\_ Strong thesis (general analysis)
- \_\_\_\_ Good use of documents (at least 2 more than half)
- \_\_\_\_ Good use of outside information (needs more)
- \_\_\_\_ Good analysis of key issues (needs more)
- \_\_\_\_ Well-organized essay
- \_\_\_\_ Addresses all areas of the prompt; may
- \_\_\_\_ Lack some balance between major areas
- \_\_\_\_ Well-written essay

**Adequate Essay: AP Score of 5**

- \_\_\_\_ Clear thesis-needs more analysis
- \_\_\_\_ Adequate use of documents
- \_\_\_\_ Fairly well-organized essay
- \_\_\_\_ Addresses all areas of the prompt but essay may lack balance.
- \_\_\_\_ Includes some outside information
- \_\_\_\_ Needs more analysis of key issues
- \_\_\_\_ Contains some evidence; more needed
- \_\_\_\_ May contain some historical errors
- \_\_\_\_ Contains fact irrelevant to the time period

**Essay: AP Score of 2-4**

- \_\_\_\_ Undeveloped thesis
- \_\_\_\_ Thesis does not fully address question
- \_\_\_\_ Poor use of documents
- \_\_\_\_ Documents CONTROL the essay
- \_\_\_\_ Weak organization
- \_\_\_\_ Lacks outside information
- \_\_\_\_ Essay does not address one or more aspects of the question: \_\_\_\_\_
- \_\_\_\_ Lacks analysis of key issues
- \_\_\_\_ Lacks evidence to support main ideas
- \_\_\_\_ Contains major historical errors
- \_\_\_\_ Much irrelevant information to time period

**Essay: AP Score of 1**

- \_\_\_\_ No documents used
- \_\_\_\_ No thesis
- \_\_\_\_ Facts not specific, accurate, or relevant
- \_\_\_\_ Poor or no analysis of key issues

**Essay: AP Score of 0**

\_\_\_\_\_ Did not do the questions

**Comments:**

\_\_\_\_\_ Too much information irrelevant to the question  
\_\_\_\_\_ Contains vague statements or generalizations not supported by facts  
\_\_\_\_\_ Use more documents  
\_\_\_\_\_ Document quotes are too long  
\_\_\_\_\_ Do not explain the documents  
\_\_\_\_\_ Improper citation of documents  
\_\_\_\_\_ Strong conclusion  
\_\_\_\_\_ Weak conclusion  
\_\_\_\_\_ No conclusion  
\_\_\_\_\_ Strong topic sentences  
\_\_\_\_\_ Weak topic sentences  
\_\_\_\_\_ Strong linking sentences  
\_\_\_\_\_ Do NOT use first or second person  
\_\_\_\_\_ Do not connect issues to “today” unless specifically asked  
\_\_\_\_\_ Poor spelling and grammar  
\_\_\_\_\_ Poor penmanship makes essay difficult to read