interact
Learn Through Experience

www.teachinteract.com

ADVOCATING FOR ABOLITION

Staging an Abolitionist Society Meeting

Advocating for Abolition

Staging an Abolitionist Society Meeting

About the authors

Joan Brodsky Schur is a teacher, consultant, and curriculum developer who holds a B.A. and M.A.T. from New York University. She is the author of *Eyewitness to the Past: Strategies for Teaching American History in Grades 5–12*. Joan's lesson plans appear on the Websites of the National Archives and PBS Online, for which she served on the TeacherSource Advisory Group. She and Andy Robinson were teaching colleagues for over ten years at the Village Community School where Joan is currently Social Studies Coordinator. It was at VCS that Andy first formulated the Abolitionist Society Meeting curriculum and where Joan implemented and further developed the idea with students at the school.

Andy Robinson is a teacher, a director, and an actor who holds a B.A. in English and Religion from Rhodes College, an M. Div. from Union Theological Seminary in New York City, and a Masters in Educational Theatre from the Steinhardt School at New York University. He learned to be a better teacher from both hallway chats and formal collaboration with Joan Brodsky Schur at Village Community School. He was a pioneering member of Shakespeare To Go, a program that brought productions of Shakespeare's plays to dozens of New York City schools. He is currently a faculty member at the Chicago Academy for the Arts, where he teaches drama and uses drama to teach.

Revised January, 2011
Product Code: INT856

10200 Jefferson Blvd. • P.O. Box 802 • Culver City, CA 90232
Phone: (800) 421-4246 • www.teachinteract.com
ISBN# 978-1-56004-648-6

Welcome to *Advocating for Abolition*!

Role-playing actual luminaries of the abolition movement, students write pamphlets putting forth various strategies for ending slavery (e.g., whether to work within the political system, pacifism vs. violence), form groups with the like-minded, and debate and vote on these positions as attendees of an Abolitionist Society meeting in 1855. In addition to the events leading to the Civil War, the standards-based unit addresses U.S. government and civics by raising constitutional issues including women's suffrage. Associated activities include writing a reflective essay and crafting a newspaper article on the debates. The teacher's guide provides complete procedures, objectives, materials lists, historical background and biographies, all handout masters, debrief, and assessments. The entire unit runs for six class periods; certain optional activities may stand alone.

Table of Contents

Table of Contents

Overview

The cast of historical characters who played a role in the abolitionist movement is an inspiring one. It included white men and women, as well as African Americans of both genders (born enslaved and free), all working together for a common cause: the immediate end of slavery. In *Advocating for Abolition,* each student role-plays one of these abolitionists. Unlike most role plays, this one puts all students on the antislavery side as they play a truly diverse cast of characters.

After learning about their own role and the historical personas of their classmates, students represent their abolitionist at an Abolitionist Society Meeting in 1855. They all agree on the ultimate goal they seek to accomplish: the immediate end of slavery in the United States. What they disagree about are the tactics best used to accomplish this goal. Following an Agenda (scripted in the Daily Directions for the teacher), students debate a variety of strategies.

Pre–role play assignments

Writing the pamphlet: preparing the role

Students research their assigned roles using easily available Web sites (and/or books). The information they find is used to fill in a **Self-Assessment Grid**, after which students write and "publish" a pamphlet about their work for the abolitionist cause.

The Ally Grid: learning about their fellow abolitionists

Students learn about each another's roles through sharing their pamphlets. As they do so, they fill in the **Ally Grid,** which helps them identify other classmates/abolitionists who agree with them on specific issues. Should the Abolitionist Society advocate pacifism? Should it condone the breaking of federal law to free slaves, or to withhold taxes as a protest against slavery? Should it support advocating the equal rights of women, or tabling that issue until after the emancipation of slaves? Should it work within the American legal system and run political candidates, or withdraw from political action—or even the Union itself? Should the Society advocate the use of violence as a means to end slavery in America?

Optional activities include an Abolitionist Tea Party held in advance of the Abolitionist Society Meeting, during which classmates meet informally and seek out their allies on specific issues.

The role play

The Abolitionist Society Meeting

The Abolitionist Society Meeting is run according to an Agenda that includes a set of proposals its members vote for or against. Each student must come prepared to speak on at least one of these issues, and to defend his or her position with facts garnered from the **Timeline of the Abolitionist Movement.** The meeting is "interrupted" by an urgent telegram that "unexpectedly" arrives asking the Society to support an armed rebellion. The meeting itself takes one or more 50-minute periods, depending upon how many issues you want to open for debate.

Post–role play

Debriefing and reflection

Following the Abolitionist Society Meeting, lead a discussion where students step out of role and reflect upon the experience and the lessons learned. Students are assigned to write a reflection on making the connections between what they experienced in the simulation and the larger philosophical issues that informed their abolitionist debates. Many of these have persisted in American history and will help students to understand both the struggle for women's rights and the civil rights movement of the 1960s.

Included is an optional newspaper writing assignment in which student-cum-reporters write about what happened at the Abolitionist Society Meeting. This can be assigned to all students or offered as an extra-credit assignment (especially to some students who may not have spoken up much at the meeting).

Purpose

Advocating for Abolition is designed to enhance student understanding of the events leading up to the Civil War. It also reinforces comprehension of U.S. government and civics. How did U.S. citizens and disenfranchised minorities (slaves and women) effect governmental change? What were the constitutional impediments to ending slavery prior to enactment of the 13th, 14th, and 15th Amendments? These are questions that the role play helps students to answer.

Knowledge

Preceding the enactment of the role play, students should have some understanding of the spread of slavery into new territories and states from 1803 to 1850. During the course of the role play, students will acquire knowledge about:

- famous leaders and foot soldiers of the abolitionist movement
- the Underground Railroad
- the beginning of the women's rights movement
- the Second Great Awakening and its effect on the abolitionist cause
- events immediately leading to Civil War such as "Bleeding Kansas" (1854) and John Brown's raid on Harpers Ferry (1859).

Skills

- Read and extract relevant information.
- Use graphic organizers to facilitate use of information.
- Write paragraphs that are sequenced chronologically (their autobiographical brochure).
- Use their artistic and design talents to enhance their brochures and to make posters.
- Work cooperatively with teammates who share their views.
- Formulate arguments for pro- and con-specific positions.
- Write speeches and/or speak extemporaneously.

Attitudes

- Empathy for the plight of enslaved Africans and those who fought to end injustice
- Interest in antebellum America and the moral dilemmas faced by Americans living then

- Awareness of the complexity of moral issues that have persisted throughout American history and that Americans still grapple with today. (When laws are unjust, how do you change them? Do the ends justify the means? Is it moral to use an immoral act such as violence to fight an immoral system?)
- How do ethnicity, race, religion, and gender color our perceptions and opinion of events?

Differentiation opportunities

Bodily-kinesthetic: Students have a number of opportunities to move around, including the "Vote With Your Feet" activity during debate, and the added challenge of moving physically like a Victorian and, more specifically, like their abolitionist might have.

Interpersonal: The activity has key components that emphasize interpersonal intelligence, such as the informal and formal interaction that happens as students play their roles, the collaboration and strategizing necessary for small-group work, and the debate and compromise needed to make the meeting successful.

Verbal-linguistic: Whether students are engaged in writing the pamphlet or speech, or speaking extemporaneously or from a manuscript, verbal-linguistic intelligence is essential for the simulation. Students engage higher-level thinking skills at nearly every moment of the activity, putting together why abolitionists had certain opinions. Throughout they learn how to analyze and debate an argument, distilling the essence of a specific conflict (antislavery). This enables students to make leaps to the more universal or abstract, recognizing similar patterns in other movements (women's rights, civil rights, rights of labor, and so forth).

Logical-mathematical: Assessing the logic of one's argument or of another's. (See above.)

Emotional: The empathetic world of the simulation is available to all students since they can identify with the abolitionist cause. The depth of research that the students do on their abolitionists, and the degree to which they are asked to understand and empathize with him or her, helps them understand how race, gender, social class, religious perspective, etc. affected their subject's viewpoint.

Visual-spatial: The creation and design of the pamphlet and the appreciation of the way that images were used in the actual abolitionist materials of the era all enhance the development of visual-spatial sensibility. Students can also create posters to publicize the meeting.

Musical: The simulation includes the option of using 19th-century hymns and singing songs associated with the Underground Railroad.

Standards

Educational Standards

National standards for history: National Center for History in the Schools

Era 4: Expansion and Reform (1801–1861)

2D. The student understands the rapid growth of the "peculiar institution" after 1800 and the varied experiences of African Americans under slavery.

- **5–12.** Identify the various ways in which African Americans resisted the conditions of their enslavement and analyze the consequences of violent uprisings.
- **7–12.** Evaluate how enslaved African Americans used religion and family to create viable culture and ameliorate the effects of slavery.

3B. The student understands how the debates over slavery influenced politics and sectionalism.

- **7–12.** Analyze how the debates over slavery—from agitation over the "gag rule" of the late 1830's through the war with Mexico—strained national cohesiveness and fostered rising sectionalism.

Standard 4. The sources and character of cultural, religious, and social reform movements in the antebellum period.

4A. The student understands the abolitionist movement.

- **7–12.** Analyze changing ideas about race and assess the reception of proslavery and antislavery ideologies in the North and the South.
- **5–12.** Explain the fundamental beliefs of abolitionism and compare the antislavery positions of the "immediatists" and the "gradualists" within the movement.
- **9–12.** Compare the positions of African American and white abolitionists on the the issue of the African American's place in society.

4B. The student understands how Americans strived to reform society and create a distinct culture.

- **5–12.** Explain the importance of the Second Great Awakening and the ideas of its principal leaders.
- **7–12.** Assess how the Second Great Awakening impinged on antebellum issues such as public education, temperance, women's suffrage, abolition, and commercialization.

4C. The student understands changing gender roles and the ideas and activities of women reformers.

- **5–12.** Analyze the activities of women of different racial and social groups in the reform movements for education, abolition, temperance, and women's suffrage.
- Compare and contrast the antebellum women's movement to equality and 20th-century feminism.

National standards for civics and government
Center for Civic Education

III. How does the Government established by the Constitution embody the purposes, values, and principles of American democracy? (Grades 5–8)

F. How does the American political system provide for choice and opportunities for participation?

4. Associations and Groups. Students should be able to explain how interest groups…provide opportunities for citizens to participate in the political process. To achieve this standard, students should be able to describe the historical roles of prominent associations and groups in local, state, or national politics, e.g., abolitionists, suffragists,…civil rights groups, religious organizations.

II. What are the Foundations of the American Political System? (Grades 9–12)

C. What is American political culture?

2. Character of American political conflict. Students should be able to describe the character of American political conflict and explain factors that usually tend to prevent it or lower its intensity. To achieve this standard, students should be able to describe political conflict in the United Sates both historically and at present, such as conflict about slavery, extending the franchise, extending civil rights to all Americans, the role of religion in American public life.

5. Disparities between ideals and reality in American politics and social life. To achieve this standard, students should be able to:

- describe historical and contemporary efforts to reduce discrepancies between ideals and reality in American public life, e.g. abolitionists; suffrage…and civil rights movements
- explain ways in which discrepancies between reality and the ideas of the American constitutional democracy can be reduced by individual action, social action, political action.

Expectations of excellence—curriculum standards for social studies: National Council for the Social Studies

Strand V—Individuals, Groups, and Institutions

f. Describe the role of institutions in furthering both continuity and change.

g. Apply knowledge of how groups and institutions work to meet individual needs and promote the common good.

Strand VI—Power, Authority, and Governance

a. Examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.

b. Describe the purpose of government and how its power are acquired, used, and justified.

Standards for the language arts: National Council for Teachers of English

Standard 6

Students apply knowledge of language structure, language conventions (e.g., spelling and punctuation), media techniques, figurative language, and genre to create, critique, and discuss print and non-print texts.

Standard 8

Students use a variety of technological and information resources (e.g., libraries, databases, computer networks, video) to gather and synthesize information and to create and communicate knowledge.

National standards for arts education: Consortium of National Arts Education Associations.

Theater NA—T.5–8.1

- Students individually and in groups, create characters, environments, and actions that create tension and suspense.

Visual Arts NA—VA.5–8.1

- Students select media, techniques, and processes; analyze what makes them effective or not effective in communicating ideas; and reflect upon the effectiveness of their choices.
- Students intentionally take advantage of the qualities and characteristics of art media, techniques, and processes to enhance communication of their experiences and ideas.

Setup Directions

Preparation reading

Read through the entire Teacher's Guide so that you can plan your time and adjust the unit to meet the needs of your students and curriculum.

Schedule

The schedule of this unit is flexible. It can vary depending on the abilities of your students, the time you allot for research, and the depth to which you want students to discuss the issues raised in the Abolitionist Society Meeting. The unit can be covered in one week, with options to extend it into a second week.

Assigning roles to students

Bright Idea

You can also distribute the complete list of abolitionists and ask students to choose their first, second, and third choices to role-play.

The **List of Abolitionists** reflects the diversity of the movement itself in terms of race, social class, religion, and gender. Assigning roles to students can be done several ways, and you can use different principles to guide you:

1. **Matching roles to students by race and gender**. What makes this activity so different from many other simulations is that students can actually portray figures from history with whom they can identify in terms of race and gender. This can help these students see themselves in history in a way that has not always been possible for those who are not male and Caucasian.
2. **Creating a diversity of attendees at the meeting**. If your school is not culturally diverse (or if it is a single-sex school), you will nonetheless want to make sure that students are assigned a diverse cross-section of roles. That way there can be a representation of the diversity of roles and perspectives at the meeting.

Teaching tip

The essential players to assign include William Lloyd Garrison, James Birney, John Brown, Frederick Douglass, Henry Highland Garnett, Angelina Grimke, Thomas Higginson, Lucretia Mott, Theodore Parker, Wendell Phillips, Harriet Beecher Stowe, Lewis Tappan, Henry Thoreau, Harriet Tubman, and Sojourner Truth.

3. **Ensuring that the essential players are present**. While the perspectives of all the abolitionists are valuable, there are some roles that should be among the first assigned because of their prominence in the movement and the essential experience and perspective they will bring to the debate.
4. **Ensuring that everyone speaks up.** There are two ways to ensure that everyone will speak up at the meeting. **Assignment Four: Writing a Short Speech** gives each student at least one scripted argument to add to the debate.

If you have a very large class, designate each student to speak up in reference to only *one* agenda item. The rest of the class will listen carefully to this smaller group debate, then *everyone* gets to vote on it.

For more about assigning roles, see "How to Use the Teacher's Reference Guide to the Abolitionists" on page 28.

Materials for the teacher

- **Background Essay:** "The Uphill Battle of the Abolitionists"
- **Making Connections to the Abolitionist Movement Throughout U.S. History** (useful in debriefing and year-long)
- **List of Abolitionists**
- **Teacher's Reference Guide to the Abolitionists**
- **Teacher Checklist of Student Work**
- **Assessment Chart for the Pamphlet**
- **Assessment Chart for Role-Play Simulation**

Duplication

To prepare in advance for the simulation you will need to duplicate the following materials:

One for every two students (or projected for all students to see:

- **Primary Source Document #1: "Outrage"** (anti-abolitionist handbill)
- **Primary Source Document #2: "Anti-Slavery Meetings!"** (handbill)

One for each student, best prepared in advance and given out as a packet on Day One.

- **Timeline of Abolitionism**
- **The Agenda**
- **Assignment One: Finding out About Your Role in the Abolitionist Movement**
- **Assignment Two: Filling in the Self-Assessment Grid**
- **Assignment Three: The Pamphlet**
- **Assignment Four: Writing a Short Speech**
- **Assignment Five: Filling in the Ally Grid**
- **Assignment Six: Debriefing Reflection**
- **Assignment Seven: Optional Newspaper Account of the Historic Meeting**

Teaching tip
The **Background Essay** will help you to prepare brief lectures.

Teaching tip
Using the **List of Abolitionists** and the **Reference Guide** to Abolitionists will help you assign roles.

Bright Idea
Both the **Background Essay** and **List of Abolitionists** can be photocopied for students to read and use as a reference.

Materials

Carefully note the materials you need to implement this role play:

- Computer and Internet access for student research
- Paper and downloaded images for making the brochure
- Poster board and markers for making posters announcing the meeting (optional)
- Name tags for each person or name plates for each desk

Teaching tip

Alternatively, you can create name plaques to place on the desk of each student, facing outwards for all to see.

Name tags

Prepare name tags ahead of time. Have students create a name tag which includes a *copy of the photograph of the person they are role-playing* on a 3" x 5" note card. Have string available so that they can wear it like any conventioneer. The photograph will help show students that these were real people, not just characters. Whenever possible use the word "role" instead of "character" to help reinforce this idea.

Costumes and props

Teaching tip

Glasses—even sunglasses with lenses popped out—will help students to feel like they are getting into their role.

Students should bring in some piece(s) of costume to help them get into role. Putting on these pieces will help to delineate when students are acting in role and when they are not; it will also help them to invest in the activity. Can your theater department provide any period pieces of clothing like bonnets and shawls? Even if students can simply put on dress clothes, this will add to the formality of the debate and make the day (and them) feel different. The age of your students shouldn't matter. Dress and/or costumes will help to enhance students' commitment to their roles.

The more students read about their roles, the more that they will learn about physical traits or characteristics that they will wish to re-create. Many of those who were older wore glasses and used canes. If you choose, students can create realistic costumes for their roles following the typical dress of the 1850s. Clothing among the abolitionists tended to be conservative and dark in color because many were Quakers.

Boys should consider white shirts with dark dress pants and vests. They can also add silk carves tied as ascots. Girls should find long dark skirts and long-sleeve blouses. Shawls and bonnets (or scarves on their heads) would have been prevalent, particularly for the Quaker women.

Playing your role as Chair of the meeting

We suggest you play Chair as one of the abolitionists. The easiest thing about overseeing this activity is that role-playing the Chair very much resembles your existing relationship with your students.

Committing to your role will help to set the example for the students of the value of working with this material in the first person. The more you can do in character (organizing, maintaining order and discipline) the better you can preserve the integrity of the simulation experience.

If you have a key costume piece—a hat, a pair of glasses, a scarf—that you can easily put on and take off, you can remind students that it is this piece that will indicate when the simulation begins.

The meeting itself is scripted in the Daily Directions to help you with nearly all the words you will need, along with other annotations like follow-up questions, points of the argument, key players, and connected ideas. However, you should trust yourself to go off-script when you feel comfortable managing the discourse. The **Teacher Reference Guide** for the abolitionists' perspectives will greatly assist you in knowing whom to encourage to speak up at key points of the debate; equally essential will be your knowledge of your students—especially their particular strengths and perspectives.

Differentiated instruction: "vote with your feet"

Although this would be unorthodox for an actual meeting, you can use physical movement to encourage students to invest in their point of view and engage with each other by announcing, "Vote with your feet." This means that those who support one viewpoint go to one side of the room while those who disagree move to the opposite side. This is especially useful if debate is lagging; it gives students a visual representation of how they are dividing on the issue. It also gives you a chance to see how well students appreciate or understand their role's perspective. You can then help students to articulate their point of view, and challenge them to debate each other now that they see who their opponents are.

Adding outside agitators to the role play (optional)

The abolitionists faced all sorts of public harassment from both Southerners and Northerners when they spoke or met. If you can arrange for your student participants to cross through a group of hecklers as they enter the Society Meeting, it will immediately make them aware that all of their discussions will take place in the face of public animosity. If hecklers cannot meet students at the door as they enter, perhaps a teacher across the hall can briefly bring his or her class to the door (or even inside briefly) to interrupt the proceedings and harass the Society members.

Teaching tip
You can play the role of one abolitionist on the list: for example, Henry Stanton or William Goodell.

Teaching tip
Anything that gives the participants a feeling of a different place will raise the stakes for them and make them more invested in the world of the simulation.

Teaching tip
Suspend the rules of order if the class needs fewer restrictions to feel comfortable engaging with each other.

Teaching tip
Have hecklers use phrases such as *Pious agitators! Hypocrites! Delilahs! Immodest women! Secessionists!*

Teaching tip

Does your school have a conference room that would be different from your regular meeting place? If so, consider using it.

Teaching tip

Once you have identified a divide in student opinion, consider reseating the abolitionists according to their side of the issue. This way they can collaborate and "caucus" for their argument.

Room arrangements

For the role play

A typical classroom will work fine for all of the activities. However, if you can change the arrangement of desks or tables, or decorate the room with antislavery posters that students make, it will help give the class the feeling of being back in time in a different era. The arrangement should be such that students can all face the Chair (at a standing podium, or a desk podium if you can find one). Ideally, the room will have a door that can close out the noise of hecklers. If there is also space to move around, you can quickly move to "vote-with-your-feet" mode to keep things interesting.

For the optional Tea Party Social

Try to rearrange your room to make space for mixing (such as you would find at a party), or use a different space in the school such as the auditorium.

Debriefing

There is a Daily Directions sheet about debriefing the experience as well as **Assignment Seven: Optional Newspaper Account of the Historic Meeting**.

Bibliography of Teacher Resources

- *Challenging the Meaning of Freedom: Black Abolitionists in Antebellum America*, a lesson plan at http://www.cerritos.edu/soliver/American%20Identities/Black%20abolitionists/black_abolitionists.htm
- "Frederick Douglass, the Constitution, and Slavery: A Classroom Debate" by Vanessa Rodriguez. *Middle Level Learning* (NCSS). September 2008, p. 2–4.
- *The Revival and Anti-Slavery* at Teach U.S. History.org: http://www.teachushistory.org/second-great-awakening-age-reform/approaches/revival-anti-slavery
- "Was the Constitution Pro-Slavery? The Changing Views of Frederick Douglass" by Robert Cohen. *Social Education*. September 2008, Vol. 72 (5), p. 246–250.
- "*Uncle Tom's Cabin* and American Culture," which includes primary sources on colonization at the University of Virginia: http://utc.iath.virginia.edu/sitemap.html

Books for teachers and advanced high school students

- For an excellent online bibliography of the abolitionist movement, go to "Secondary Works on the History of the American Abolitionist Movement" (Indiana University). Compiled by Jack McKivigan, Rich Newman, and Stan Harrold. http://americanabolitionist.liberalarts.iupui.edu/secondary_works%20biblio.htm
- Aptheker, Herbert. *Abolitionism: A Revolutionary Movement*. Boston: Twayne, 1989.
- Bennett, Lerone. *Pioneers in Protest*. New York: Johnson Publishing Company, Inc. Fourth Edition (1968).
- Bennett, Michael. *Democratic Discourses: The Radical Abolition Movement and Antebellum American Literature.* New Brunswick: Rutgers UP, 2005.
- Davis, David Brion. *The Problem of Slavery in the Age of Revolution*. Ithaca, N.Y.: Cornell Univ. Press, 1975.
- Dillon, Merton. *The Abolitionists: Growth of a Dissenting Minority.* New York: Norton, 1974.
- Fogel, Robert W. *Without Consent or Contract: The Rise and Fall of American Slavery*. New York: Norton, 1989.
- Foner, Eric. *Nothing But Freedom: Emancipation and Its Legacy*. Baton Rouge: Louisiana State Univ. Press, 1983.

- Gerteis, Louis S. *Morality and Utility in American Antislavery Reform*. Chapel Hill: University of North Carolina Press, 1987.
- Goodman, Paul. *Of One Blood: Abolitionism and the Origins of Racial Equality*.Berkeley: The University of California Press, 1998.
- Harrold, Stanley. *The Rise of Aggressive Abolitionism: Addresses to the Slaves.* Lexington: UP of Kentucky, 2004.
- Hinks, Peter. *To Awaken My Afflicted Brethren*. University Park: Penn State University Press, 1997.
- Hodges, Graham. *Root and Branch*. Chapel Hill: University of North Carolina Press, 1999.
- Kraditor, Aileen. *Means and Ends in American Abolitionism: Garrison and his critics on Strategy and Tactics 1834–1850*. New York: Pantheon Books, 1969.
- Lesick, Lawrence T. *The Lane Rebels: Evangelicalism and Antislavery in Antebellum America*. Metuchen: Scarecrow, 1980.
- Lutz, Alma. *Crusade for Freedom; Women of the Antislavery Movement*. Boston: Beacon Press, 1968.
- McPherson, James M. *The Abolitionist Legacy: From Reconstruction to the NAACP.* Princeton, N.J.: Princeton University Press, 1975.
- Pease, Jane H. *Bound With Them in Chains: A Biographical History of the Antislavery Movement*. Westport, Conn.: Greenwood, 1972
- Perry, Lewis. *Radical Abolitionism: Anarchy and the Government of God in Antislavery Thought*. Knoxville: University of Tennessee Press, 1995.
- Quarles, Benjamin. *Black Abolitionists*. New York: Oxford University Press, 1969.
- Renehan, Edward J. Jr. *The Secret Six: The True Tale of the Men Who Conspired with John Brown*. New York: Crown, 1995.
- Sanchez-Eppler, Karen. *Touching Liberty: Abolition, Feminism and the Politics of the Body*. Berkeley: University of California Press, 1993.
- Yee, Shirley J. *Black Women Abolitionists: A Study in Activism, 1828–1860*. Knoxville: University of Tennessee Press, 1992.

Bibliography of Student Resources

Books for younger readers

- Coddon, Karin. *Black Abolitionists (Profiles in History)*. Farmington Hills, MI: Greenhaven, 2002.
- Currie, Stephen. *The Liberator: Voice of the Abolitionist Movement*. Farmington Hills, MI: Lucent Books, 2000.
- Edwards, Judith. *Abolitionists and Slave Resistance: Breaking the Chains of Slavery (Slavery in American History)* Berkeley Heights, NJ: Enslow 2004.
- Katz, William Loren. *The Westward Movement and Abolitionism 1815–1850*. Lancaster, CA: Steck-Vaughn, 1993.
- Landau, Elaine. *The Abolitionist Movement*. Danbury, CT: Children's Press, 2008.
- McNeese, Tim. *The Abolitionist Movement: Ending Slavery (Reform Movements in American History)*. New York: Chelsea House, 2007.
- White, Deborah Gray. *Let My People Go: African Americans 1804-1860* (The Young Oxford History of African Americans, Vol. 4). New York: Oxford University Press, 1996.

Online resources

- "A Brief History of the American Abolitionist Movement," Indiana University-Purdue University (http://americanabolitionist.liberalarts.iupui.edu/brief.htm)
- "Africans in America," PBS (http://www.pbs.org/wgbh/aia/home.html)
- "Remembered and Reclaimed," Black Past.Org: (http://www.blackpast.org/)
- "Famous Trials (The Trial of John Brown)," Doug Linder, University of Missouri-Kansas City School of Law (http://www.law.umkc.edu/faculty/projects/ftrials/ftrials.htm)
- "I Will Be Heard: Abolitionism in America," Cornell University (http://rmc.library.cornell.edu/abolitionism/)
- Samuel J. May Anti-Slavery Collection, Cornell University (http://dlxs.library.cornell.edu:80/m/mayantislavery/)
- "The African American Mosaic," Library of Congress (http://www.loc.gov/exhibits/african/afam005.html)
- "The Liberator Files" (http://www.theliberatorfiles.com/)

- "Thus Far by Faith," PBS (http://www.pbs.org/thisfarbyfaith/people/)
- "Timeline of Abolition," Digital History (http://www.digitalhistory.uh.edu/daybyday/daybyday.cfm?db=abolition)
- "Underground Railroad Resources in the United States: Theme Study," National Park Service (http://www.nps.gov/history/nr/travel/underground/themee.htm)
- "Women and Social Movements in the United States 1600–2000," Alexander Street Press (http://womhist.alexanderstreet.com/projectmap.htm)

Note: Wikipedia has an entry for every abolitionist on the list, along with photographs of each one.

Background Essay: The Uphill Battle of the Abolitionists

It is hard for us to imagine how radical the abolitionists seemed to people in 19th-century America. Without understanding this context, however, students will not be able to grasp the courage of the abolitionists and how many Americans responded to their actions. The abolitionist drive to end slavery challenged almost every aspect of antebellum life—economic, religious, social, and political.

Economically, the South became increasingly dependent on cash crops, especially tobacco, cotton, and sugar cane—all grown with slave labor. In the North, the thriving growth of the mills also relied on the products of slave labor. Cotton and other slave-grown products became major U.S. exports to Great Britain and elsewhere around the world. By 1860, cotton represented more than half of all U.S. exports. Many Americans preferred not to think about the life of the enslaved, whose toil made their own wealth possible.

The abolitionists also challenged the status quo in American churches. With the exception of the Quakers (and some members of other churches), American congregations were taught that the Bible sanctioned slavery. The abolitionist movement, inspired by the Great Awakening, challenged the pervading religious view of the day. In fact, the abolitionist movement and the Second Great Awakening seemed to merge in key places. Conversion from sin and from slavery seemed to go hand in hand, and abolitionist conventions took on the fervor and organization of revival meetings. The Second Great Awakening's message of equality before God lent credence to the abolitionist movement and led to a coalition of blacks and whites dedicated to ending slavery. The Presbyterians, Baptists, and Methodists regarded slavery as a sin, and consequently won African American converts by the thousands, radically changing the demographics of each denomination. Later, each of the mainline Protestant denominations split over the issue of slavery: the Presbyterians in 1838, the Methodists in 1844, and the Baptists in 1848. These divisions have endured long past the end of slavery: some either still exist or have only mended in the last decades.

Antebellum society was organized around the understanding that African Americans (both male and female) and white females were ordained to be in subservient roles. This understanding had profound repercussions that influenced every aspect of life. It was expressed in everyday social interactions and in the application of strict rules of etiquette. In terms of the propriety of the day, abolitionists broke all the rules. Whites and blacks, and men and women worked in public side by side. This scandalized a good part of the American public at the time.

Politically speaking, the abolitionists had to confront or work around the U.S. government. The Constitution acknowledged the existence of "such persons" (i.e., slaves) in Article I, Section 2, which said that slaves counted as three-fifths of a person when calculating how many seats Southern states would be granted in the House of Representatives. In Article IV, Section 2, the Constitution said that a "person held in service or labor" escaping from one state to another had to be remanded to the state from which he or she fled. To change these laws required a constitutional amendment, an unlikely scenario given the increasing power and numbers of the slaveholding states. Many Americans did not want to see a systematic challenge to the very basis of America's political system—especially if it led to unrest or violence.

Anti-abolitionists strike back


Elijah P. Lovejoy

The foes of abolitionism were myriad and they expressed themselves in both the North and the South. After Nat Turner's 1831 rebellion, in which more than 50 white people were killed, many Southern states passed legislation banning all abolitionist literature as incendiary. Southern postmasters refused to send abolitionist literature through the mail, and Congress initially acquiesced in this demand. In 1837, abolitionist Elijah P. Lovejoy was murdered defending his press from attack on the banks of the Mississippi River in Illinois, a free state.

In the U.S. House of Representatives, the "Gag Rule" was in effect from 1836 to 1844. During this time, the House refused to consider any petition concerning the abolition of slavery. Some Americans became abolitionists out of a recognition that the very right to free speech was at stake over the issue of slavery.

Mobs in the North intimidated abolitionists through the use of violence. In 1834, anti-abolitionists in Philadelphia burned 45 black homes. In Boston in 1835, a lynch mob dragged William Lloyd Garrison through the streets with a rope around his neck before he was saved by local authorities. Philadelphia Hall, where abolitionists spoke, was burned to the ground in 1838 while city officials sat by. It took courage to be an abolitionist in antebellum America; nonetheless, none of these tactics intimidated them. It is against this backdrop that students need to understand the rise of abolitionism and how it found its voice in America.

Slavery in America from 1790 to 1830

In the early years of the Republic, it was reasonable to believe that slavery would die a slow death. The years following the American Revolution showed evidence of this promise. Inspired by the rhetoric of the Revolution, most Northern states passed legislation that ended or gradually phased out slavery. On a national level, Congress passed the Northwest Ordinance of 1787, which prohibited slavery north of the Ohio River from the Appalachians to the Mississippi River. In 1808, Congress took the step of banning the further importation of enslaved people from Africa.

However by the early 1830s it became apparent that, far from dying out, slavery was spreading west into the region south of the Ohio River—the areas that would become the new slaveholding states of Alabama, Mississippi, Kentucky, and Tennessee. The Missouri Compromise of 1820 banned slavery north of the parallel 36°30' (with the exception of Missouri), but opened the doors to slavery south of 36°30'. At the time of the bill's passage, Thomas Jefferson wrote, "This momentous question like a fire bell in the night, awakened and filled me with terror. I considered it at once as the knell of the Union."

The spread of slavery was accompanied by an exponential growth in the number of enslaved Africans in America as well. In 1790, the U.S. Census counted 697,681 slaves in America; by 1830 that total had risen to approximately two million enslaved persons. Those who had always objected to slavery on moral grounds (especially the Quakers) were not heartened by these developments; slavery was not going to die out gradually, and abolitionists felt that something had to be done to end it immediately.

The abolitionist movement begins

There are several convergent reasons that help to explain why the American abolitionist movement found its voice by the early 1830s. One was the example of England, which banned slavery throughout most of the British Empire in1833. Another was the Second Great Awakening that swept through America's churches, convincing many of the inherent sin of slavery. Finally there was a growing sense of dismay that the slaveholding states, fearful of slave rebellions, were making it harder for slaveholders to emancipate their slaves while also worsening the living conditions of enslaved persons.

In 1829 the free-born African American David Walker issued his *Appeal to the Colored Citizens of the World*. Walker was both a writer and a public speaker, and in this respect many abolitionists followed in his wake. His position on how to end slavery was more radical, however, than the ones most abolitionists advocated. "I ask you, oh my brethren, are we MEN? Did our Creator make us to be slaves?" he wrote. "I speak, Americans, for your good. We must and shall be free I say, in spite of you. You may do your best to keep us in wretchedness and misery, to enrich you and your children; but God will deliver us from under you. They think nothing of murdering us in order to subject us to that wretched condition—therefore if there is an attempt made by us, kill or be killed." Walker died in 1830, but his impact endured. At the outset of the abolitionist movement he advocated the most radical tactic to end slavery: the use of violence. Although most abolitionists disagreed with the strategy he proposed, they were inspired by his goal. In 1830, there were 150,000 free blacks living in the North, many of them prosperous and well-educated. Their contribution to the abolitionist movement cannot be overstated, nor can the voices of escaped slaves who fled North and joined the abolitionist ranks, like Frederick Douglass.

William Lloyd Garrison and the founding of the American Anti-Slavery Society

William Lloyd Garrison was born in Massachusetts in 1805, the son of immigrants from Canada. At first he was drawn to the American Colonization Society, as were several of America's founding fathers. The Society's goal was to send enslaved Africans back to the west coast of Africa. It soon became apparent that most members who sponsored colonization did so as a way to rid America of the "race problem" altogether. Rather than emancipating slaves and granting them citizenship in America they preferred to transport them away.

Garrison rejected colonization as a solution to inequality and oppression in America. In 1831, he published his own newspaper, *The Liberator,* in which he urged the immediate emancipation of all slaves. By 1833, Garrison and Arthur Tappan helped to found the American Anti-Slavery Society. It also advocated for pacifism, temperance, and women's rights. The Garrisonians eschewed working through America's established institutions, either religious or governmental, believing that they were inherently tainted by acquiescence to a slave-based society. In fact, Garrison reached the conclusion that the North should secede from the Union altogether. By 1851, Garrison and Douglass split over their interpretations of the Constitution, as Douglass came to believe that abolitionists could work within its framework to fight slavery.

It was the issue of women's rights that caused an irrevocable split in the American Anti-Slavery Society. Women who had valiantly raised money and signed petitions on behalf of abolition found themselves heckled off the speaker's podium when speaking to mixed ("promiscuous") audiences. When abolitionists Elizabeth Cady Stanton and Lucretia Mott were refused seats at the World Anti-Slavery Convention in London in 1840, they vowed to initiate the fight for female

suffrage when they returned home. William Lloyd Garrison, Frederick Douglass, and other male members of the American Anti-Slavery Society believed that the fight for both racial and gender equality needed to go hand in hand. However, some male abolitionists were not ready to accept women as equals on religious grounds, while others were afraid that the vast majority of Americans would be scandalized by this joint effort. They felt fighting for women's rights would risk alienating the support of mainstream America for the antislavery cause; for the time being, they wanted to keep the focus strictly on abolitionism.

This schism led to the founding of a new organization, the American and Foreign Anti-Slavery Society, which did not admit women. It continued to proselytize for abolition within the framework of America's major religious denominations (which tended to be conservative in regards to women's rights) and it succeeded in winning many converts to the abolitionist cause. The Methodist, Baptist, and Presbyterian denominations all divided into Northern and Southern branches on the basis of their rejection of or support for slavery.


William Lloyd Garrison

Some politically minded abolitionists also broke off from the American Anti-Slavery Society. They rejected Garrison's stance that all ties to the government were inherently tainted by slavery. Some of these people formed their own party (the Liberty Party), and ran James G. Birney for president in 1840 and 1844. Unlike the subsequent Free Soil and Republican parties, the Liberty Party refused to acknowledge the legitimacy of the Fugitive Slave Clause of the Constitution and was prepared to demand not just an end to slavery but also equal rights for African Americans. Lincoln and other Republicans were dedicated to ending the spread of slavery, but acknowledged the current standing of slavery where it then existed under the Constitution.

Thus, while the abolitionist movement had one goal—the immediate end of slavery—it was divided as to the best means to accomplish this goal. In order for students to participate effectively in the Abolitionist Society Convention they will need to feel passionately about their antislavery views and to know and understand the specific *means* by which the abolitionist they are representing wanted to effect momentous change in American society.

Making Connections to the Abolitionist Movement Throughout U.S. History

Event in U.S. history	Abolitionists' reactions
Lincoln and the coming of the Civil War	• Many abolitionists criticized Lincoln for not advocating for immediate emancipation. • Many abolitionists got on board only after 1863 when Lincoln issued the Emancipation Proclamation. • Many male African American abolitionists fought in the Civil War and/or became recruiters for the black 55th Massachusetts regiment.
Reconstruction	• Many former abolitionists became Radical Republicans, and some went south to work for the Freedman's Bureau. • Black men were emancipated while women of every race were denied the vote. • Some female abolitionists opposed the passage of the 15th Amendment because it did not give women the vote.
Progressive era	• Many former abolitionists also fought for temperance and other reform movements. • White women negotiated passage of the 19th Amendment in 1920, but won Southerners' support in Congress by agreeing *not* to press for civil rights for African Americans in the South. • Marcus Garvey revived the "back to Africa" movement.
Civil rights era	• Dr. Martin Luther King Jr. was inspired by abolitionist Henry David Thoreau to fight racism through nonviolence and civil disobedience. • Churches once again became the locus of the fight for civil rights. • Whites and blacks once again worked together for a common cause. • Women once again found themselves treated as second-class citizens within a movement dedicated to equal rights. Women (especially white women) launched the "second wave" of feminism. • Debates over the best means to end oppression grew divided, as black leaders like Dr. King stressed nonviolence, while Malcolm X and the Black Panthers advocated achieving equality "by any means necessary"—including violence.

List of Abolitionists

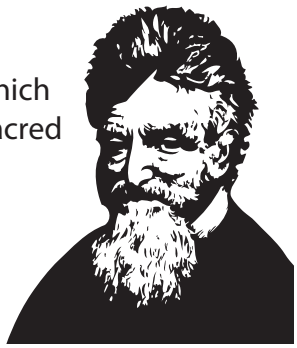
Gamaliel Bailey (1807–1859)

Gamaliel Bailey was a doctor who became a passionate abolitionist while teaching medicine at Lane Seminary in Ohio in 1834. He became the editor of major abolitionist newspapers, which were repeatedly threatened with mob violence. He was a supporter of the Free Soil movement and the Liberty Party.

James Gillespie Birney (1792–1857)

James Gillespie Birney was born in Kentucky to a slaveowning family. He originally favored colonization and gradual emancipation, but had changed his position by 1834, when he freed his slaves and endorsed abolitionism. He was executive secretary of the American Anti-Slavery Society and the Liberty Party's presidential candidate in 1840 and 1844.

John Brown (1800–1859)



Born in Connecticut, John Brown moved west to Ohio with his large family, which he struggled to support. He and his sons headed to Kansas, where they massacred proslavery men at Pottawatomie Creek in 1856. In 1857, he was introduced to abolitionists in Boston. He tried and failed to enlist the support of Frederick Douglass for his raid on Harpers Ferry in 1859, but won the backing of other leading abolitionists.

William Wells Brown (c. 1814–1884)

William Wells Brown was born a slave in Kentucky. In 1847 he published the widely-read *Narrative of William W. Brown, a Fugitive Slave, Written by Himself.* A prolific author who lectured for abolitionist societies, Brown also supported prison reform, temperance, and women's suffrage.

Maria Weston Chapman (1806–1885)

The daughter of wealthy Bostonians, Maria Weston Chapman dedicated her life to the cause of abolitionism after her husband died in 1842. She was a political organizer *par excellence* and a driving force of the American Anti-Slavery Society. Chapman was a prolific writer who edited Garrison's *The Liberator* in his absence.

Salmon Portland Chase (1808–1873)

As a lawyer, Salmon P. Chase defended fugitive slaves and later went into politics. Chase joined the Liberty Party in 1840 and was elected U.S. senator from Ohio. In the Senate, Chase was the most outspoken opponent of the Compromise of 1850 and the Kansas-Nebraska Bill of 1854. He was a member of President Lincoln's cabinet during the Civil War.

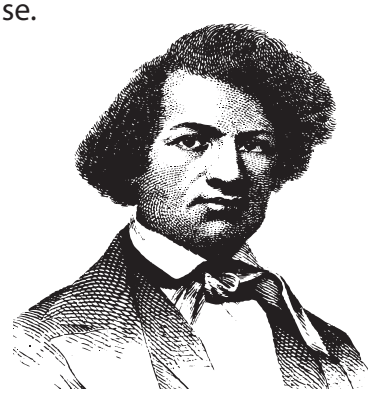
Lydia Maria Child (1802–1880)

Lydia Maria Child was a prolific writer before she joined the abolitionist movement, after which she began to write influential antislavery tracts. In 1839, Child, along with Lucretia Mott and Maria Weston Chapman, was elected to the executive committee of the American Anti-Slavery Society.

Samuel Eli Cornish (1795–1858)

Samuel Cornish was ordained a Presbyterian minister in 1822 and held high-ranking positions in the American Bible Society and the American Missionary Society. Cornish cofounded *Freedom's Journal*, the first black newspaper in the United States. He was one of the founding members of Garrison's American Anti-Slavery Society but left it for the Foreign Anti-Slavery Society over disputes about the role of religion in the abolitionist cause.

Frederick Douglass (c. 1818–1895)



Frederick Douglass wrote about his escape to freedom in his famed autobiography *Narrative of the Life of Frederick Douglass, an American Slave,* published in 1845. He also published his own abolitionist newspaper, *The North Star*. Douglass was an admirer of Garrison and a supporter of women's rights. He came close to supporting John Brown's raid on Harpers Ferry, but withdrew his support before the raid.

Henry Highland Garnett (1815–1882)

Henry Highland Garnet was born enslaved in Maryland and became a well-educated clergyman. Like Frederick Douglass, he was a master of oratory and a leading abolitionist; unlike Douglass and the Garrisonians, however, he advocated a violent "call to rebellion" of slaves. He was not opposed to the emigration of African Americans to Liberia and saw no contradiction between advocating emigration and abolition.

William Lloyd Garrison (1805–79)

William Lloyd Garrison was a printer and founder of the most prominent abolitionist journal, the *Liberator*. Garrison was a pacifist who believed that the government and the religious establishment were in essence proslavery. He therefore eschewed working through the ballot box to end slavery. Garrison championed the rights of women and under his leadership the American Anti-Slavery Society appointed women to its executive committee.

William Goodell (1792–1878)

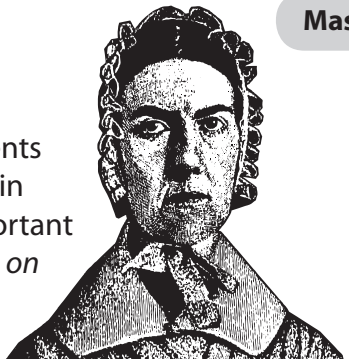
William Goodell was a political organizer and author. He helped to found both the American Anti-Slavery Society and the Liberty Party. Goodell believed that churches that remained neutral in the fight to end slavery were anti-Christian. He attacked slavery on both religious grounds and political grounds, and remained a pacifist.

Angelina Grimke (1805–1879)

Angelina Grimke was a great orator who stirred her supporters with her appeals on behalf of both women and enslaved African Americans. She published a widely read tract, *An Appeal to the Christian Women of the South.* In 1837, she became the first woman in the United States to address a legislative body (the Massachusetts State Legislature).

Sarah Grimke (1792–1873)

Sarah Grimke and her sister Angelina were born into a prominent slaveholding family in South Carolina. She moved north to Philadelphia, where she became a Quaker and an outspoken



critic of slavery. She and her sister were among the first women agents of the abolitionist movement, and among the first to dare to speak in public to mixed audiences of men and women. She wrote two important political tracts: *Epistle to the Clergy of the Southern States,* and *Letters on the Equality of the Sexes and the Condition of Women*.

Frances Ellen Watkins Harper (1825–1911)

Frances Ellen Watkins Harper was an African American born in Baltimore to free parents. She became a well-known poet and lecturer, working to promote abolition and women's rights. Following the passage in 1850 of the Fugitive Slave Law, she left the South and aided slaves on the Underground Railroad. Watkins knew John Brown, and, after his raid on Harpers Ferry and subsequent execution, comforted Brown's wife.

Lewis Hayden (1816–1889)

Lewis Hayden was born enslaved in 1816 in Lexington, Kentucky. After escaping, he settled in Boston where he became active in the abolitionist movement. His home became a safe haven for slaves escaping north and he was willing to use violence on their behalf. He recruited African Americans to fight in the Civil War. After the war, he served one term as a representative from Boston to the Massachusetts legislature.

Thomas Wentworth Higginson (1823–1911)

Thomas Higginson was a minister and graduate of Harvard College. He ran as a Free Soil candidate for the House. He supported ending the union between the free North and the slaveholding South. Higginson was among the "Secret Six" who supported John Brown's raid at Harpers Ferry.

Abby Kelley (1811–1887)

Abby Kelley was a Quaker and radical abolitionist who supported both the abolition of slavery and full civil rights for blacks and women. She was an effective organizer and fundraiser who rose to the position of general financial agent of the American Anti-Slavery Society.

James Mott (1788–1868)

James Mott was a Quaker merchant and advocate for antislavery and women's rights. He favored boycotting the products of slave labor and supported the sale of free-labor goods (wool instead of cotton, sugar beet instead of cane sugar, etc.). He chaired the first Women's Rights Convention held at Seneca Falls.

Lucretia Coffin Mott (1793–1880)

Lucretia Mott was a Quaker preacher who founded the Philadelphia Female Anti-Slavery Society. At the World Anti-Slavery Convention in London, she and other women were refused seats. Thereafter, she and Elizabeth Cady Stanton pledged to fight for equal rights for women. Together they were responsible for writing the Declaration of Sentiments issued at Seneca Falls in 1848.

Theodore Parker (1810–1860)

Theodore Parker was a Boston minister who supported women's rights and abolition. He formed a vigilance committee in order to fight for the freedom of fugitive slaves. At the time of

John Brown's attack on Harpers Ferry, Parker wrote, "One held against his will as a slave has a natural right to kill everyone who seeks to prevent his enjoyment of liberty."

Wendell Phillips (1811–1884)

Boston-born and Harvard-educated Wendell Phillips was one of the most gifted orators of the abolitionist movement. He boycotted products produced by slave labor, such as cotton and sugar. Like Garrison, Phillips believed that the Constitution was tainted by its acceptance of slavery and he argued that the North should withdraw from the Union.

Harriet Forten Purvis (1810–1875)

Harriet Forten Purvis was born to a free black family. She was a founding member of the Philadelphia Female Anti-Slavery Society and a leading member of the Philadelphia Female Vigilance Society, which aided runaway slaves. She and her husband Robert Purvis sheltered many runaway slaves in their home. She also supported women's suffrage.

Robert Purvis (1810–1898)

Purvis was born in South Carolina to a free woman of color and English father. In 1819, the Purvis family moved north, where he studied at Amherst College. He was a founding member of the American Anti-Slavery Society and the first vice-president of the Woman's Suffrage Society. Purvis chaired the General Vigilance Committee, which fought to ensure that escaped slaves were not returned to their owners.

Charles Lenox Remond (1810–1873)

Charles Lenox Remond was a free-born barber from Massachusetts of West Indian ancestry. He was an ardent supporter of the Garrisonians, and helped found the New England Anti-Slavery Society in 1833. He often appeared on the lecture podium with Frederick Douglass. He believed that withholding taxes was justified by the proslavery nature of the Constitution. He also fought to give women a strong voice in the abolitionist movement.

Franklin Sanborn (1831–1917)

Harvard-educated Franklin Sanborn was a member of the Free Soil Party and helped to provide John Brown with funds and weapons in his effort to keep Kansas a free state. He was one of six men who knew of John Brown's raid on Harpers Ferry in advance of the event.

Gerrit Smith (1797–1874)

Gerrit Smith was a member of the New York Anti-Slavery Society. In order to help 3000 blacks become landowners—which would make them eligible to vote—he divided his inheritance of more than 100,000 acres among them. Smith was a founder of the Liberty Party and won a seat in Congress in 1852. In 1859, he provided $700 to aid John Brown in his raid on Harpers Ferry.

Elizabeth Cady Stanton (1815–1902)

Elizabeth Cady Stanton was born in upstate New York, where she received a formal education. When she and Lucretia Mott were refused seats at the World Anti-Slavery Convention in London in 1840, they vowed to pursue the quest for equal rights of women in America. Stanton drafted the Declaration of Sentiments, which was read at the Seneca Falls Convention in 1848.

Henry Brewster Stanton (1805–1887)

Henry Stanton was born in Connecticut and became an abolitionist while studying at Lane Theological Seminary in Cincinnati. Stanton served on the Executive Committee of the American Anti-Slavery Society and favored the use of political means to achieve abolitionist goals. Unlike many of his male colleagues, Stanton favored giving women the right to hold office in the abolitionist movement and to speak on the lecture circuit.

George Luther Stearns (1809–1867)

George Luther Stearns was born in Massachusetts. On behalf of the abolitionist cause, he helped runaway slaves and supported the Free Soilers who moved to Kansas territory to ensure that it entered the Union as a free state. Stearns first met John Brown in Boston and supported his raid on Harpers Ferry with donations of both money and arms. He later played a role in establishing the Freedmen's Bureau.

Lucy Stone (1818–1893)

Lucy Stone and other abolitionist women were censured by the Congregational Church, which forbade them from using the pulpit to speak out against slavery. A leading advocate for women's rights, she believed it was hypocritical for men to fight for the rights of enslaved African Americans while keeping women in the "bonds of servitude."

Maria W. Stewart (1803–1879)

Maria Stewart was born in Connecticut and orphaned at a young age. During her early adulthood she finally received an education and eventually became a teacher. Stewart was the first black woman to write about women's rights, with a focus on the rights of black women. William Lloyd Garrison published her pamphlets in *The Liberator*. She also became a notable orator.

Harriet Beecher Stowe (1811–1896)

Harriet Beecher Stowe was born in Connecticut. She moved to Ohio when her father became president of Lane Theological Seminary. She and her husband housed runaway slaves fleeing across state lines from the South. After the Compromise of 1850, Stowe was inspired to write *Uncle Tom's Cabin*, which moved many Northerners to join the abolitionist cause. She urged women to gather signatures for antislavery petitions and spoke widely for the abolitionist cause in the America and Europe.

Lewis Tappan (1788–1873)

Lewis Tappan was a New York abolitionist who secured the help of lawyers to defend the Africans on board the *Amistad*. After the Africans won their freedom, Tappan helped them return to their homelands in Africa. He was an early supporter of Garrison but left the American Anti-Slavery Society when women were given prominent positions in the organization. He and his brother Arthur Tappan founded the rival American and Foreign Anti-Slavery Society in 1840.

Henry David Thoreau (1817–1862)

Henry David Thoreau was born in Massachusetts. He pioneered the philosophy of civil disobedience. He refused to pay his taxes as a form of protest against the Mexican-American War and slavery, and he was willing to go to jail for his beliefs. He was a passionate defender of John Brown's raid on Harpers Ferry.

Sojourner Truth (1797–1883)

Sojourner Truth was born enslaved in New York. Her journey to freedom was arduous because New York State enacted a gradual emancipation plan that freed her in 1827 but not her children. Truth worked with many abolitionists of her day and was well-known on the lecture circuit for her speeches on behalf of slaves and women. Her best-known speech, *Ain't I a Woman?,* was delivered in 1851, a year after Garrison privately published her memoir.

Harriet Tubman (1822–1913)

Harriet Tubman was born enslaved in Maryland. After escaping north, she returned to the South many times to help more than 70 slaves make their escape. Tubman was introduced to John Brown in 1858, and though no advocate of violence herself, she supported his plans. Brown valued her ability to recruit slaves to his cause and her intimate knowledge of the support networks along the border-states. After the Civil War, she turned her attention to winning rights for women.

Theodore Dwight Weld (1803–1895)

Theodore Weld was born in Connecticut and later became a professor at the Lane Theological Seminary in Ohio. He left Lane when it forbade further discussions of slavery. He was a key leader in the fight to end the "Gag Rule," which prohibited the discussion of antislavery petitions in Congress. He and his wife Angelina Grimke co-authored *American Slavery As It Is: Testimony of a Thousand Witnesses*, which countered arguments that abolitionists were exaggerating the evils of slavery.

How to Use the Teacher's Reference Guide to the Abolitionists

All 36 of the abolitionists in this activity are worth studying and very easy to research on the Web. You can use the Reference Guide to help you assign roles as well as to assess how well a student is representing his or her abolitionist. You and your students need to keep in mind that many abolitionists changed their views as the events leading up to the Civil War unfolded. Insofar as possible, students should try to represent their abolitionist's views around 1855, after the controversial Compromise of 1850 and the unrest in "Bleeding Kansas."

In most cases, it is unlikely that all of your students will be able to learn the exact position of their abolitionist on each and every issue. They will therefore need to use their own judgment as to whether a specific abolitionist would have been likely or unlikely to support a given view.

Within the following parameters students can figure out what their abolitionist *would have* thought and/or offer their own reasons pro and con.

Here are some guidelines to keep in mind.

- Was the abolitionist a Quaker? If so, he or she would not have supported violence under any circumstances whatsoever. Abolitionists of other religious backgrounds certainly advocated nonviolence as well, but they were likely to be persuaded as time went on to relent on that viewpoint.
- Was the abolitionist a member of Garrison's American Anti-Slavery Society? If so, did they break with Garrison or the organization at any point? If not, it is likely that Garrison's views remained persuasive to that abolitionist. The Garrisonians did not believe in working through the U.S. political framework or its mainstream churches. They believed in nonviolence, rights for women as well as slaves, and the withdrawal of the North from the Union.
- Almost all abolitionists supported the work of the Underground Railroad, although some believed this work should not take center focus, since by itself it could not end slavery everywhere. After the Fugitive Slave Act of 1850, many abolitionists worked to form what were known as Vigilance Committees to help keep runaway slaves out of the hands of slave catchers. The Vigilance Committees clearly broke the Fugitive Slave Law, which made it a crime anywhere in the U.S. to aid a runaway slave. Those who worked on the Underground Railroad and the Vigilance Committees therefore were willing to say that it was just to break an unjust law.
- Whether or not a given abolitionist supported withholding taxes is difficult to determine in many cases, but the issue is worth debating nonetheless. Henry David Thoreau wrote about this issue in "Civil Disobedience" and it is thus a seminal idea that came out of the abolitionist movement, and one that greatly influenced Dr. Martin Luther King Jr.
- Students should realize that most abolitionists supported the women's rights movement, but parted ways because some felt the fight over abolition was more urgent and should be waged first. Others were reluctant to support the equal rights of women on religious grounds,

believing that it was not sanctioned by the Bible. Harriet Beecher Stowe is an example of a woman who did not support the women's movement, so gender is not the only issue here.

- Many leading abolitionists were originally drawn to the American Colonization Society but later withdrew their support from it, believing that African Americans should have the right to American citizenship first and foremost. Many abolitionists were adamantly against colonization because the American Colonization Society had many white supporters who favored "back to Africa" as way to rid America of the "race problem." Still, some abolitionists continued to support this effort, believing that abolitionism and colonization were not mutually exclusive. Among these were African Americans such as Henry Highland Garnett.
- There may be key moments where a student's own perspective may emotionally overrule the perspective of their role. For a student to feel and argue passionately for a point of view in a history simulation is the kind of thing we as teachers hope for. The perspective of their role provides and entry for them into the historical situation, but it can also serve as a departure point for the student to have a deeper and more personal connection to the issue. The difference between a student's perspective and his or her role may create some tension. Students will have time to reflect on this tension in the Debriefing.

Teacher's Reference Guide to the Abolitionists

Robinson & Schur June 6, 2010

Name	M/F B/W	Active as…	Membership: AASS/other	Pro–political party	Pro-women now	Pro-colonization	Pacifist or Quaker	Pro–withholding taxes	Pro–secession of North	Pro-violence
Bailey	M.W.	Writer	Lane Seminary debates convince him to join cause	Yes, Liberty Party						
Birney	M.W.	Politician, writer	Founded American and Foreign Anti-Slavery Association	Yes, Liberty Party	No, left ASA over this issue	Formerly, but not now				
Brown, J.	M.W.	Fighter in Kansas settlement	No, introduced in 1857 to leaders of the movement				No.			Yes, led violence in Kansas
Brown, W.	M.B.	Writer, lecturer, conductor on the URR		No, wanted to work outside of political power	Yes	Supported settlement of Haiti by U.S. blacks	Pacifist, but views evolve more towards action			
Chapman	F.W.	Editor, organizer of petition campaigns	AAAS: Executive Board	Not in favor			Pacifist		In favor	
Chase	M.W.	Lawyer, politician		Yes, Liberty Party, later Free Soil						
Child	F.W.	Writer, organizer	Executive member of AAAS; writer		Wanted to focus on slaves first but fought to get women into ASA		Pacifist, but admitted the need for self-protection			Opposed, but admired those who took a role

Name	M/F B/W	Active as…	Membership: AASS/other	Pro–political party	Pro-women now	Pro-colonization	Pacifist or Quaker	Pro–withholding taxes	Pro–secession of North	Pro-violence
Cornish	M.B., freeborn	Minister, publisher	Founding member of AAAS, but left over role of religion, which he favored		Not in favor	Not in favor				
Douglass	M.B.	Speaker, writer	Member of AASS	After 1851 he does support working through political parties	Yes, attended Seneca Falls	No			At first agreed with Garrison; later sees the Constitution as an antislavery document	Admired Brown, but stopped short of full support
Garrison	M.W.	Writer, editor, organizer	Cofounded the AASS	No, he believes the Constitution is a slavery document	Yes	At first supported it, but left	Believes in non-violence		Yes	No
Garnett	M.B.	Clergyman, orator	AASS member	Yes, helped found Liberty Party		Yes	No			Yes
Goodell	M.W.	Pastor, journalist	AASS leadership; tried to organize abolitionist churches without regard to denomination	Yes, Liberty Party leader			Believes in non-violence			No
Grimke, A.	F.W.	Orator, author	Encouraged by Garrison and AASS to speak in public	First woman to address a legislative body	Yes		Yes			No
Grimke, S.	F.W.	Author, orator	AASS published her writings		Yes		Yes			No
Harper	F.B.	Lecturer, writer, teacher	AASS member	Urges boycotting of products of slave labor	Yes					Some support for violence

Name	M/F B/W	Active as…	Membership: AASS/other	Pro–political Party	Pro-women now	Pro-colonization	Pacifist or Quaker	Pro–withholding taxes	Pro–secession of North	Pro-violence
Hayden	M.B.	Agent on the URR	Boston Vigilance Committee	Yes, runs for office in Massachusetts			No			Ready to fight slave catchers
Higginson	M.W.	Vigilance committees, pastor	Vigilance Committees, Kansas Aid	Runs for political office after 1854	Yes				Yes	Supporter of slave uprisings
Mott, J.	W.M.	Chair of Seneca Falls Convention, member of AASS	Free Produce Society to eschew things grown by slave labor		Yes		Quaker			No
Mott, L.	W.W.	Preacher, organizer	Leadership role in AASS		Yes		Quaker			No
Parker	M.W	Minister, forms vigilance committee			Yes		No			Yes, member of the Secret Six supporters of John Brown
Phillips	M.W.	Great orator, led boycott of slave goods	Worked closely with Garrison	No	Yes		No		Yes	
Purvis, H. F.	W.B.	Lecturer, aided runaways			Yes					
Purvis, R.	M.B.	Chaired vigilance committee	Founder of AASS		Yes					
Remond	M.B.	Orator	Leadership in AASS		Yes		No	Yes		Against violence, but after 1855 condones it
Sanborn	M.W.	Writer, fundraiser for Kansas Free Soilers		Yes						Yes, member of the Secret Six

Name	M/F B/W	Active as…	Membership: AASS/other	Pro–political party	Pro-women now	Pro-colonization	Pacifist or Quaker	Pro–withholding taxes	Pro–secession of North	Pro-violence
Smith	M.W.	Politician	NY Antislavery Society	Founder of the Liberty Party	Yes					Supported Brown with money
Stanton, E.C.	F.W.	Orator, organizer		Yes	Yes, founder, Seneca Falls					
Stanton, H.	M.W.	Orator, writer	AASS member until 1840 when he helped found its rival organization AAFS. Withdrew from Lane Seminary in protest	Recruited for the Liberty Party	Yes, but questions whether it will dilute the abolitionist cause				No, believed slavery could be ended within U.S. law	
Stearns	M.W.	Supports Emigrant Aid Society for settlement in Kansas.		Liberty Party supporter						Supporter of John Brown, one of the Secret Six
Stone	F.W.	Orator Organizer.	Speaker for AASS		Yes, most outspoken on the women's issue					
Stowe	F.W.	Novelist.	Non-affiliated, not a public speaker		Not in favor; did not participate in struggle for women's rights	Ending of *Uncle Tom's Cabin*, supports colonization efforts in Liberia				
Tappan, L.	M.W.	Organizer, fundraiser for *Amistad* case, supporter of runaways	Left AASS over the issue of women and founded a rival organization		Not in favor on religious grounds	For a time supported it, then withdrew				

Name	M/F B/W	Active as…	Membership: AASS/other	Pro–political party	Pro-women now	Pro-colonization	Pacifist or Quaker	Pro–withholding taxes	Pro–secession of North	Pro-violence
Thoreau	M.W.	Writer, lecturer	Not affiliated with specific group					The main proponent of "Civil Disobedience"		Leading supporter of John Brown
Tubman	F.B.	Organizer of URR, speaker, organizer			Worked for both					Not in favor of violence in principle, but did support Brown
Truth	F.B.	Speaker, memoirist	Knew leading abolitionists, Garrison publishes her memoir				Deeply religious, pacifist up until 1863			
Weld	W.M.	Organizer, speaker, writer, editor	Left Lane Seminary in protest over slavery, worked with AASS	Led fight with J.Q. Adams against the Gag Rule	No, puts abolition first		Yes, becomes a Quaker when he marries A. Grimke			

Teacher Checklist of Student Work

Student name	Assigned abolitionist	Self-assessment	Finished brochure	Ally Grid	Written speech on one issue	Role play participation and debriefing
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						
13.						
14.						
15.						
16.						
17.						
18.						
19.						
20.						
21.						
22.						
23.						
24.						
25.						
26.						
27.						
28.						
29.						
30.						
31.						
32.						
33.						
34.						
35.						
36.						

Assessment Chart for the Pamphlet

	Exceeds expectations	Meets expectations	Meets some expectations	Falls below expectations
Autobiographical content	Supplies a wealth of factual information about the subject's life; fully shows how this information is relevant to the subject's mission as an abolitionist **20 points**	Supplies a solid basis of factual information about the subject's life; relates this information to the subject's mission as an abolitionist **15 points**	Supplies some information about the subject's life, but leaves out relevant information; may or may not relate this information to the subject's mission as an abolitionist **10 points**	Supplies too little information about the subject's life; does not relate the autobiographical facts to the subject's mission as an abolitionist **5 points**
Defense of strategies used	Makes a strong case for the anti-slavery strategies the subject supported, both morally and practically; uses relevant facts and persuasive reasons **15 points**	Makes a clear case for the anti-slavery strategies the subject supported, both morally and practically; uses relevant facts and reasons **12 points**	Shows some of the reasons the subject supported certain anti-slavery strategies; does not fully explore the moral and practical implications of those strategies **8 points**	Does not include or is unclear about the strategies the subject used to support antislavery. **4 points**
Writing (technical)	Spelling, grammar, punctuation, and paragraph construction are all excellent. **15 points**	Spelling, grammar, punctuation, and paragraph construction are very good. **12 points**	Spelling, grammar, punctuation, and paragraph construction are good overall but lack consistency. **8 points**	Spelling, grammar, punctuation, and paragraph construction make it difficult for the reader to assess the meaning of what is written. **4 points**
Writing (style)	Writes with flair and flourish in the first person; consistently and correctly uses vocabulary and sentence construction relevant to the time period; makes excellent transitions **15 points**	Writes effectively in the first person; uses some vocabulary and sentence construction relevant to the time period; makes very good transitions **12 points**	Forgets to write in the first person or does so inconsistently; uses contemporary language most of the time; makes few good transitions **8 points**	Does not write in the first person; uses contemporary language and modern slang; unable to make transitions **4 points**

Photograph or sketch included	Includes a photograph or sketch from the time period; places it in the flyer to excellent effect; writes a relevant and lively caption **10 points**	Includes a photograph or sketch from the time period; places it in the flyer effectively; writes a relevant caption **7 points**	Includes a photograph or sketch from the time period; does not place it to good effect in the brochure, fails to write a caption **5 points**	Does not include a photograph or sketch **2 points**
Quotation included	Finds and includes a stirring and apt quotation and uses it to excellent effect in the flyer; if a quotation is not available on the Web, has written one with flair that captures the essence of the subject's views **10 points**	Finds and includes an apt quotation and uses to it to good effect in the flyer; if a quotation is not available on the Web, has written one that expresses the ideas of the subject **7 points**	Finds and includes a quotation, but the quotation is not relevant to the subject's views on abolition; if a quotation is not available on the Web, has either not written one or writes one that is off-point **5 points**	Does not include a quotation **2 points**
Overall design of pamphlet	Original presentation with excellent graphic design and original flourish; this might include decorated borders, fold-over design, use of fonts appropriate to the time period, addition of hand drawings, and so forth **15 points**	Strong presentation with good graphic design and original flourish; this might include decorated borders, fold-over design, use of fonts appropriate to the time period, addition of hand drawings, and so forth **12 points**	Design of pamphlet is clear and helps to make its meaning accessible; little further effort has gone into making the flyer appealing. **8 points**	The pamphlet is not organized visually, but looks instead like any other kind of homework. **4 points**

Assessment Rubrics for the Abolitionist Society Meeting and Related Activities

	Exceeds expectations	Meets expectations	Meets some expectations	Falls below expectations
Ally-sharing and/or Tea Party Social	Seamlessly blends preparation with improvisation; interacts comfortably in role **25 points**	Answers questions with confidence and demonstrates some comfort with interacting in role **22 points**	Answers basic questions; reads written statements; shares basic biographical knowledge **18 points**	Does not answer questions **10 points**
Society Meeting	Is able to portray and represent the point of view of role while arguing persuasively; largely speaks improvisationally **25 points**	Participates in discussion, often reflecting the point of view of the role; reads several prepared speeches **22 points**	Reads prepared speeches, but does not participate improvisationally; sharing sometimes reflects the appropriate point of view of role **18 points**	Little investment in the proceedings and no verbal participation **10 points**
Costume and role-portrayal	Thoughtfully and creatively prepared costume; played role with aplomb, confidence, and attention to detail **25 points**	Prepared costume; stayed in role for simulation work **22 points**	Prepared at least one costume item; engaged in role some of the time **18 points**	Prepared no costume; made no effort to play role **10 points**
Debriefing discussion	Makes frequent connections in discussion between the simulation and greater issues of empathy and history **25 points**	Makes some connections in discussion between the simulation and greater issues of empathy and history **22 points**	Reads prepared answers to debriefing assignment aloud in discussion when asked **18 points**	Seems uninterested and/or does not pay attention **10 points**

Unit Time Chart

Day 1

- Cover historical background to the abolitionist movement using the **Background Essay.**
- Analyze two primary source documents, distribute to class.
- Assign roles.
- Distribute all handouts in a packet.
- Distribute or post on a Web site a list of resources for research.
- Review **Finding out About Your Role**, **Self-Assessment Grid.**
- *Homework:* Research assigned abolitionist.

Day 2

- Brainstorm: How might abolitionists fight slavery?
- Historical background
  - Different factions of the abolitionist movement
- *Homework:* Research assigned abolitionist.

Day 3

- In-class research time on assigned abolitionist
- Review the **Pamphlet Assignment.**
- Go over the **Agenda.**
- *Homework:* Complete **Pamphlet.**
- Note: Time Day 3 to fall on a Friday, giving students the weekend to complete their **Pamphlet**, or provide another class period in which they can work if necessary.

Optional day

- Give students more in-class work time complete their brochures and speeches.

Day 4

- Use the **Ally Grid.**
- Roundtable share to fill in **Ally Grids**
- *Homework:* Prepare props, costumes, posters. Complete **Writing a Short Speech** on one issue on the agenda.

Optional day

- Tea Party share

Day 5

- Hold Abolitionist Society Meeting.
- Prepare students how to role-play.
- Follow the **Agenda** and consider and vote on proposals.

Optional day(s)

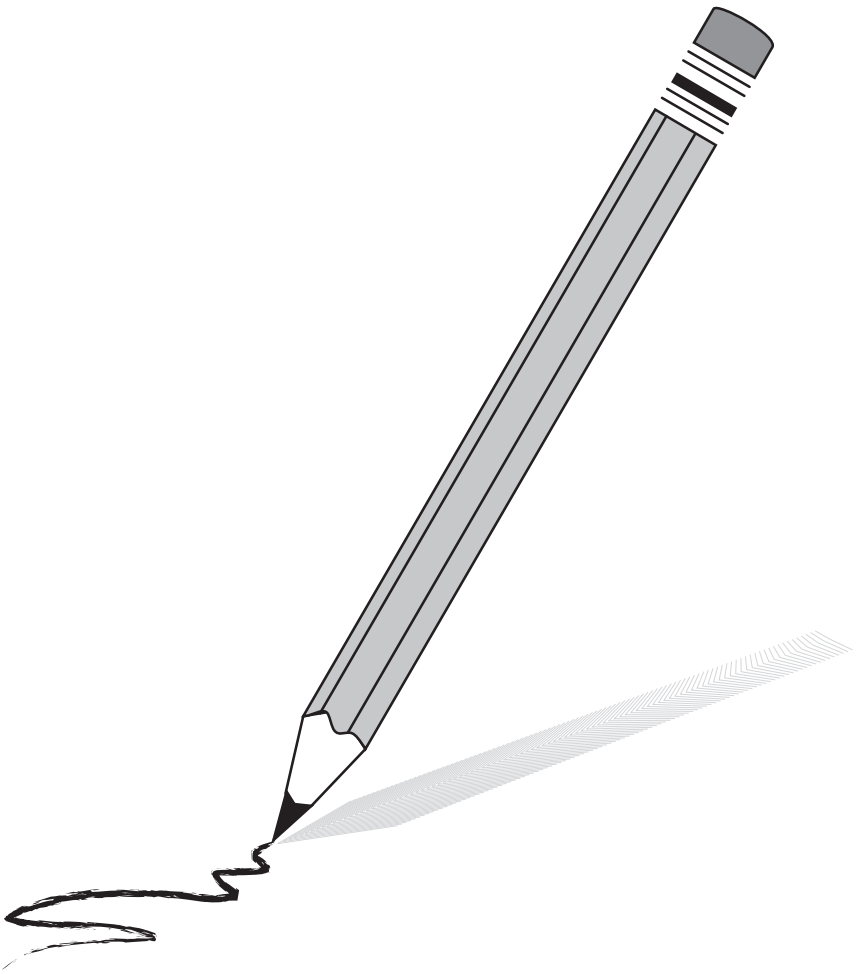
- Continue the Abolitionist Society Meeting.

⬅ On the last day of your Society Meeting, introduce the **Unexpected Telegram** from the Sword of the Lord Army and continue debate.

- Distribute **Debriefing Reflection.**

Day 6

- Debriefing
- Review the work of the Society and summarize what it accomplished.
- Students share what they have written in their **Debriefing Reflection.**
- Connections are made to other events in U.S. history and today.
- Optional Assignment: Newspaper Account of the Historic Meeting



Daily Directions

Day 1

Objectives

- Introduce the topic of the abolitionist movement.
- Help students learn why it was deeply unpopular at the time.
- Prepare students to assess the obstacles the abolitionists faced.
- Introduce the Abolitionist Society Convention and assign roles.

Materials

- **Background Essay**—*for the teacher*
- **Primary Source Document #1: "Outrage"** handbill—*one for every two students to look at in class, or projected for the entire class to see*
- **Primary Source Document #2: "Anti-Slavery Meetings!"**—*one for every two students to look at in class, or projected for the entire class to see*
- **List of Abolitionists**—*cut out the paragraphs so that each student gets a statement about his or her abolitionist.*
- All assignments, the **Timeline,** and the **Agenda** in a packet—*one for each student*
- **Bibliographies** of the abolitionist movement—*one for each student or posted on the school Web site*

Bright Idea
You may want to assign students to read the **Background Essay** themselves.

Bright Idea
Alternatively, distribute entire list and let students choose who they want to be.

Procedure

1. Ask students what they know about the abolitionist movement in America in the 19th century.
2. Explain that an abolitionist was a person who wanted to abolish slavery immediately throughout America. What distinguished the movement from previous efforts to curtail slavery was a new sense of urgency.
3. Was slavery dying a slow death in 1830? Ask students to debate this question using information in the **Background Essay**.

   Yes, slavery was on the wane:

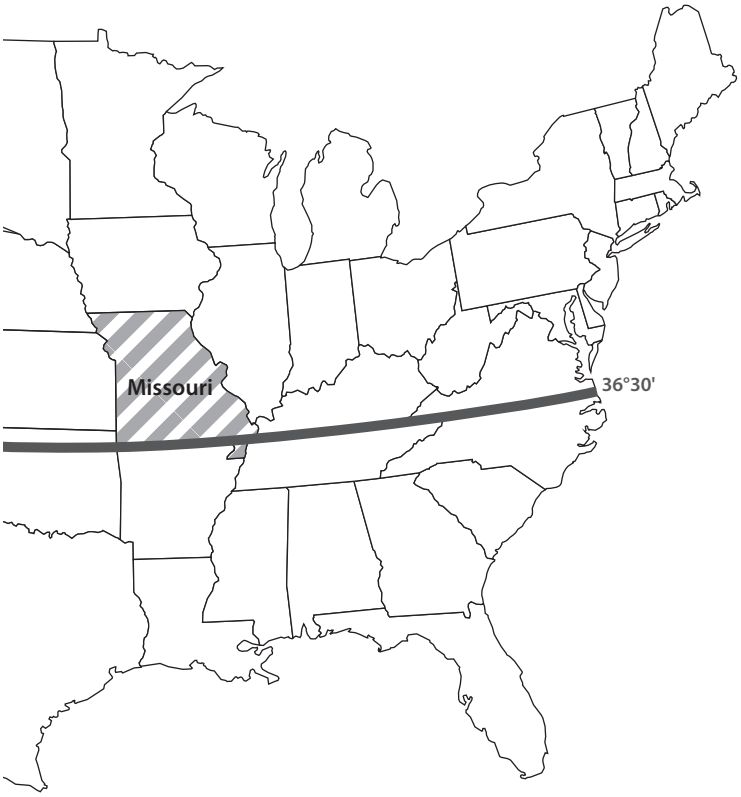
   - After the Revolution, many Northern states ended slavery.
   - 1787: The Northwest Ordinance banned slavery from spreading into the Northwest.

Teaching tip
Write a list on the board.

Teaching tip
Model for students how to take notes on a graphic organizer like a T-chart for pros and cons.

Present as a lecture using the **Background Essay** for information, or let advanced students read this themselves.

- 1820: The Missouri Compromise banned slavery north of 36°30', except for the state of Missouri.



Teaching tip
Have students organize their notes on a T-chart or other graphic organizer in order to show cause and effect.

- After 1808, slaves could no longer be imported into the U.S. from Africa.

<u>No, slavery only expanded more and more:</u>

- Slavery spread west into Alabama, Mississippi, Kentucky, and Tennessee.
- The Missouri Compromise opened slavery to areas south of 36°30'.
- The number of enslaved persons grew exponentially.

4. Ask the class whether they think abolitionists had a just cause. If so, do they think abolitionists had great support in the South or in the North? Have them give reasons for their conclusions.

Teaching tip
Primary Source Documents: Explain that the two documents are just examples and not representative of all abolitionist or anti-abolitionist viewpoints.

5. Distribute the **Primary Source #1: "Outrage"** handout or project it for everyone to see.
6. What seems to be the purpose of this handbill? (To obstruct an abolitionist meeting.)
7. Ask students to identify the adjectives and phrases used in the handbill to describe the abolitionists and their cause (e.g., revolting character, seditious, evil, fanatic).

8. What values did the author of the handbill want to protect? (The Union and the rights of the states.) What remains unstated about the author's position? (He supported slavery.)

9. Ask students to imagine the scene that took place on the evening of February 27th, 1837. How could the meeting be "put down" and "silenced" by peaceable means?

10. Why did the abolitionists, even in the North, elicit such extreme reactions? Using information from the **Background Essay** "The Uphill Battle," explain why ending slavery was a threat to the status quo in each of these categories: economic, religious, social, political.

Teaching tip
Create a chart with these headings and add in info on the board under each one.

11. Distribute the **Primary Source #2: "Anti-Slavery Meetings!"** handout, which has a source from the 1850s. Ask students if the abolitionists were intimidated by their opponents. (Evidently not: 22 years after the first handbill, they were far from silenced.) Based on the handbill, how did the abolitionists organize themselves? Why did the handbill include blank spaces for the time and date? (The handbill was printed and widely distributed to encourage many mass meetings in many different locations. Evidently, agents would fill in this information.) What was the religious appeal of this flyer? ("Learn your duty to God.") What does "Union with Freemen—No Union with Slaveholders" imply? What outcome do students think the creators of this handbill wanted to effect? (Answers may vary.)

Now, tell students that they are going to role-play a meeting of abolitionists in 1855. Present the class with an overview of the Abolitionist Society Meeting role play. Assign each student a role, and go over how they will use the following:

Teaching tip
Cut out the blurbs from the list.

1. The **blurb** on his or her abolitionist
2. **Assignment One: Finding Out About Your Role in the Abolitionist Movement**
3. **Timeline of the Abolitionist Movement**

12. Homework—Tell students to:
    1. locate at least two sources of information about their abolitionist
    2. start reading about their abolitionist in order to answer the questions in **Finding Out About Your Role**
    3. bring research materials to class the following day.

Daily Directions

Day 2

Objectives

- Familiarize students with how the abolitionist movement got started.
- Help students understand that while all abolitionists agreed that slavery had to end immediately, they disagreed on the best means to achieve their goal.
- Get students to analyze the views of their own abolitionist within the spectrum of all abolitionist viewpoints.

Materials

Teaching tip
The **Background Essay** may also be assigned for students to read.

- **Background Essay**—*for the teacher*
- **Assignment 2: Self-Assessment Grid**—*one for each student*
- **Assignment 3: The Pamphlet**—*one for each student*
- The **Agenda**
- The **Timeline**

Procedure

Bright Idea
Ask students to review methods of protest used during the American Revolution such as the boycott, organizational strategies (Sons of Liberty), and so forth.

1. Ask students to brainstorm all of the methods the abolitionists might have used to further their ends, such as petitioning the government, boycotting the products of slave labor, working on the Underground Railroad, running candidates for political office, encouraging slave rebellions, etc. Write a list of their suggestions on the board.
2. Using information from the **Background Essay,** help students to understand why the abolitionist movement got started in the 1830s (inspiration from Great Britain, the Great Awakening, a growing sense of urgency, etc.).

Discussion Point
When, if ever, is violence justified?

3. Discuss with the class the solution proposed by abolitionist David Walker and how he justified his position.

Discussion Point
What are the pros and cons of colonization? For whom?

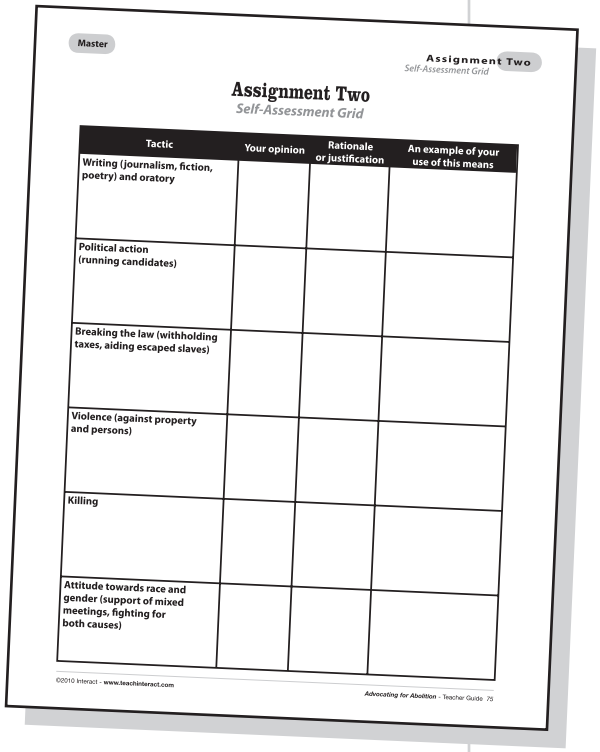
4. William Lloyd Garrison started off as supporter of the American Colonization Society but eventually left it. Why?

5. All students need to understand the viewpoint of Garrison and the American Anti-Slavery Society, which supported pacifism, women's rights, non-participation in the U.S. government as a means to end slavery, non-participation in mainstream churches, and eventual support for the secession of the North.
6. Many abolitionists were members of Garrison's AASS; some left.
7. Which methods sponsored by the Garrisonians or other abolitionists do students think were more likely to be effective than others? Do students see some morally justifiable while others are not? Would all abolitionists have agreed to use all of these means? Why or why not?
8. Go over the **Agenda**'s contents and purpose. Ask students to think about where their own abolitionist fell in terms of the questions they will debate on the **Agenda.**
9. Review how to use the **Self-Assessment Grid**.
10. Review the **Pamphlet Assignment**.
11. Ask students to bring in all their research materials to class the following day, including their **Self-Assessment Grid**.
12. Homework: Have students continue to research their abolitionists and to fill out and complete the **Self-Assessment Grid**.

Discussion Point
Ask students to take out their **Timeline** to see if abolitionist policy was making a difference.

Teaching tip
Make sure that students understand that the **Pamphlet** is written in the first person.

Teaching tip
Give students tips on downloading photographs and using them in their **Pamphlet**.


Master

Assignment Two
Self-Assessment Grid

Assignment Two
Self-Assessment Grid

Tactic	Your opinion	Rationale or justification	An example of your use of this means
Writing (journalism, fiction, poetry) and oratory			
Political action (running candidates)			
Breaking the law (withholding taxes, aiding escaped slaves)			
Violence (against property and persons)			
Killing			
Attitude towards race and gender (support of mixed meetings, fighting for both causes)			

Daily Directions

Day 3

Objectives

- Assess student progress as they write their pamphlets.
- Help students use their **Self-Assessment Grid** in order to write their brochures.

Materials

- Research materials for in-class work, brought in by the students, including all handouts already distributed to them
- **Teacher Checklist of Class Abolitionists**—*for the teacher*
- **List of Abolitionists** with blurbs—*for use by the teacher*
- **Teacher's Reference Guide to Abolitionists** (lists the position of each abolitionist regarding the issues)

Procedure

Ask students to take out all their materials and written work. Explain that this is a quiet work time where you will check on their progress and give them help.

1. Divide the minutes of class time by the number of students so that you can figure out approximately how much time you have to spend with each student.
2. Circulate around the room. Assess how each student has filled in their **Self-Assessment Grid** by using your own **Reference Guide.** If students have not done well at figuring out their abolitionist's position from the source material (or where an abolitionist's view is not easy to find through research), help them make deductions from what they *do* know.
3. Make sure each student gets a good start on writing the pamphlet. Make sure students write in the first person from the point of view of the abolitionist, that they write with clarity and passion, and that they use language appropriate to the 19th century (for advanced students).

Teaching tip
Praise students publicly; keep criticism private.

Teaching tip
When you find an example of work well done, share it with the whole class.

4. Homework:

    1. Have students complete the pamphlet.

    2. Tell students to prepare a short oral report based on their pamphlet, which they will present in the first person as their abolitionist. Ask them the following questions: Why did you become an abolitionist? What work have you accomplished for the cause? What are your key positions on the issues?

Teaching tip
Divide the number of minutes in your teaching period by the number of students to arrive at the number of minutes each student has to speak.

Daily Directions

Day 4

Objectives

- Have students learn about the views of all abolitionists represented by sharing biographies and pamphlets.
- Help students understand the diversity of strategies that different abolitionists supported.
- Get students to identify abolitionists who supported their views (their allies), or opposed them.
- Prepare the class for the Abolitionist Society Meeting, encouraging students to think in role.

Materials

- Completed pamphlets from all students
- **Ally Grid**—*one for each student*
- Sample props and costumes to show students

Procedure

1. Distribute the **Ally Grid** to aid students in taking notes.
2. Call students to the front of the class to present a short presentation *in the first person*.
3. Present yourself in your role as William Goodell or Henry Stanton.
4. Ask students to fill in their **Ally Grids** as they hear one another speak.
5. At the end ask students if they can identify their allies.
6. Pose these questions at the end: Are any of these abolitionists related to one another? Have any of them crossed paths in their work as abolitionists?
7. Discuss with students appropriate props or pieces of costume to use for the final role play.
8. Homework: Assign students to prepare props, costumes, and posters (optional).

Teaching tip

Interact with the speaker and the class to clarify each abolitionist's views. For example, "So because you are a Quaker you support nonviolence?," or, "I see you once supported colonization but then changed your mind. Is this right?"

Bright Idea

Post all of the pamphlets on the bulletin board.

Bright Idea

Post all pamphlets on a class Web site. Students can learn about each other's roles through reading the Web site Then set up a blog where students can interact with their allies online.

Ask students to complete **Assignment 4: Writing a Short Speech** on one issue. If you have a large class, you may want to divide debate such that only one portion of the class debates a proposition at a time in front of the rest of the class, after which the whole class votes yes or no on the proposition. Using the **Teacher's Reference Guide to the Abolitionists**, make sure you have one strong supporter of each position in each subgroup.

Teaching tip
Some students will profit from designing a visually effective poster based on the primary source documents. Such posters will also enhance the "stage set" of your meeting.

HARRIET TUBMAN.

Daily Directions

Day 5: Opening the Society Meeting

Objectives

- Familiarize students with the procedures for debate and voting.
- Establish the simulation environment clearly and dramatically.
- Begin debate.

Materials

- Gavel for conducting the meeting
- The following documents will be called "Meeting Materials" from this point on, and students will need them for each day of the meeting:
    1. **Agendas**
    2. **Ally Grids**
    3. Pamphlets
    4. **Timeline of Abolitionism**
    5. Each of the student's prepared arguments

Procedure

- Hopefully, you can arrange for your students to have to cross a hecklers' line in order to enter the meeting room.
- Generally, the lines you should read out loud are indented and in large print. These are just suggestions, and while they have been thoughtfully crafted to reflect language of the abolitionist movement, you should feel welcome to paraphrase and go off book whenever you feel comfortable.
- You should keep your **Teacher's Reference Guide to Abolitionism** as a resource for use during the debates.

Read or say

> Welcome one and all, to this our annual meeting of the United Abolitionist Society. We are in Philadelphia, Pennsylvania, the "cradle of American Democracy," where our country first declared that freedom was a cause worth dying for. Here, we gather again to fight for the liberty of our enslaved brethren.

Note
This is a fictional organization.

- At this point, if students did not cross a hecklers' line, have a fellow teacher knock on the door or break in to harass your students.

  We must try to ignore the chanting of the protesters outside. I am proud that so many of us have braved their harsh words to continue in this fight against the scourge of our land: the enslavement of our brothers and sisters.

- **Calling of the roll.** You may call the roll of the names of the delegates present, or you can have a student act as Secretary of the Society and do it for you. It's also possible to have students introduce themselves in role.

  Resolved: that all persons present, who are friendly to the cause of immediate emancipation, be invited to enroll their names as members of this Society.

- **Jeremiah Calder and Daniel Robinson**. These are characters who will be key in the final issue to debate: the **Telegram From the "Sword of the Lord Army."** To set up that event later in the drama, you should add these lines:

  Is Jeremiah Calder here? What about Daniel Robinson? These two fellow brother abolitionists were supposed to be here. I'm worried about them. They've been speaking a lot lately about the need to take retribution on slaveholders, which makes me nervous.

You should ask John Brown directly if he's seen or heard from them lately, and you can imply that he keeps closer ties with them than most of the other delegates.

- **Optional hymn.** The language and culture of the abolitionist movement was immersed in that of Christianity. Meetings often opened with hymns and prayers. If you can, arrange for a student with musical talent to lead the hymn or perhaps play it on piano.

  Shall we sing a hymn? May I suggest a chorus of "Amazing Grace" or "Go Down Moses"? These are favorites of our movement, and it always inspires me and reminds me that God is with us in this difficult struggle.

Read or say

Bright Idea
You can choose a student who may be unlikely to speak much in the debate to be your Secretary, so that he or she will have a way to get involved in the discussion. The Secretary can read agenda items and count and record votes.

Read or say

Read or say

Bright Idea
All religious aspects of the meeting are optional, but if you implement them in a public school be certain that students understand that is part of the role play and not an enactment of actual worship. Go to The First Amendment Center's "A Teacher's Guide to Religion in the Public School" for clear guidelines: http://www.firstamendmentcenter.org/

Factoid
"Amazing Grace" was written c. 1770 by a John Newton, who had previously been involved in the English slave trade; "Go Down Moses" is a Negro spiritual. Lyrics to both can be easily found online.

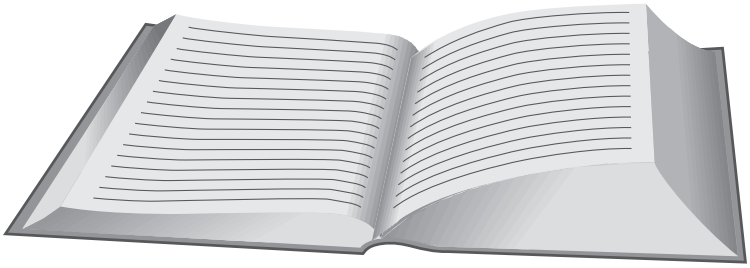
Read or say

Factoid
Quaker worship was silent until members were moved to speak.

Read or say

- **Optional moment of silence:** This would have been the kind of prayer held at the beginning of every event.

  We shall now observe a Season of Silence.



Teaching tip
Consider a verse such as the Gospel of Luke, Chapter 4, verse 18: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Read or say

- **Optional Bible reading:** This was standard for abolitionist societies, but is not necessary.
- We recommend that you use a modified version of Parliamentary Procedure to help keep the debate focused. It's possible to use a strict version of Parliamentary Procedure if your students are already familiar with it, but it can be very limiting in discussion.

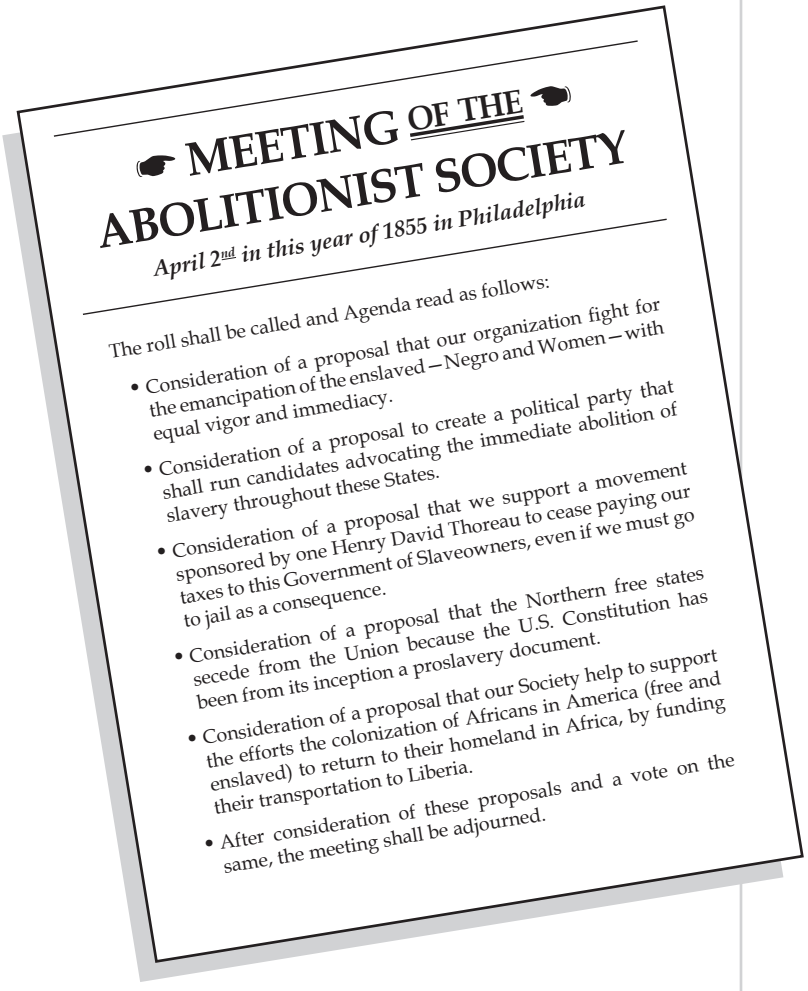
  Before we begin, let us remind ourselves of the way that we conduct our meeting: We will follow Parliamentary Procedure in a civilized and disciplined manner, and in this way we show that we can maintain our composure and civility despite the deep and dramatic disagreements we might have about how to rid our country of the sin of slavery.

  1. Anyone who wishes to speak must raise a hand and be recognized by the Chair (me).
  2. Once recognized by the Chair, the delegate will share his or her opinion about the issue at hand. If possible, I will then call on a delegate with an opposing opinion. That will allow for ongoing debate on the proposition.
  3. At a certain point, I will end the debate and take a vote. Our votes will first be by voice (aye in favor, nay for opposed). If votes are not unanimous, we will vote by a hand-count.

4. We will proceed through the Agenda that you were given ahead of time. At this point, please get out your papers for the meeting, which should include the Agenda, your Ally Grid, your Timeline of our movement, and any argument you have prepared for any of our agenda items.

I want to remind you that our Society has limited time, effort, energy, and financial resources to use in our work to abolish this scourge of our nation. This is our chance to make the key decisions about how to use those resources to best effect.

- From this point on the meeting will follow the **Agenda** items you choose to debate.



☛ MEETING OF THE ☚
ABOLITIONIST SOCIETY
April 2nd in this year of 1855 in Philadelphia

The roll shall be called and Agenda read as follows:

- Consideration of a proposal that our organization fight for the emancipation of the enslaved—Negro and Women—with equal vigor and immediacy.
- Consideration of a proposal to create a political party that shall run candidates advocating the immediate abolition of slavery throughout these States.
- Consideration of a proposal that we support a movement sponsored by one Henry David Thoreau to cease paying our taxes to this Government of Slaveowners, even if we must go to jail as a consequence.
- Consideration of a proposal that the Northern free states secede from the Union because the U.S. Constitution has been from its inception a proslavery document.
- Consideration of a proposal that our Society help to support the efforts the colonization of Africans in America (free and enslaved) to return to their homeland in Africa, by funding their transportation to Liberia.
- After consideration of these proposals and a vote on the same, the meeting shall be adjourned.

Daily Directions: Agenda Item

Aligning Our Fight With the Women's Movement

Objective

- Explore the complex relationship between the struggle for women's rights (including suffrage) and the abolitionist struggle for emancipating African Americans.

Materials

- Meeting Materials (see Day 5)

Procedure

- Read or ask a student to read the next **Agenda** item aloud:

Read or say

> Consideration of a proposal that our organization fight for the emancipation of the enslaved—Negro and Women—with equal vigor and immediacy.

Teaching tip

Hopefully, many of your female students have written in support of this topic.

- Encourage one of the delegates to begin the debate by reading their argument.
- If possible, follow this delegate with one who has an opposing position.

Factoid

In most cases, the male abolitionists supported the rights of women, but they thought it untimely to bring this even more controversial issue into an already complex one.

- Quakers, because of their belief in the equality of all souls, were the first Christian denomination to recognize women as equals to men in the participation in and leadership of their church. Quakers will likely, though not necessarily, support such a juncture of movements.
- Use the following "Arguments For and Arguments Against" list to help stir up debate if necessary. Be sure to remain neutral in the debate yourself.

Arguments for the alignment of the fights

- Mainstream Christian ministers tell us that the Bible places women in a subservient role, as it does slaves. We cannot listen to them on either issue.
- Our God-given equality can never be an issue for compromise. Fights for equality are naturally connected like colors of the rainbow.
- We need women's effort—and indeed their leadership—on behalf of abolition. It is counterproductive to our cause to silence them in public.
- Once liberated, women could do so much more on behalf of the fight against slavery, including speaking in public, petitioning, and eventually voting against slavery.

- We cannot alienate half of our "manpower" and divide this movement by excluding women.

Arguments against the alignment of the fights

- Most Americans believe that the Bible clearly indicates that women should be subservient to men as part of their religious duty. Therefore, fighting for the rights of women will alienate too many Americans from the cause of abolition.
- Splitting our energy weakens both fights. It's a distraction from the goal at hand.
- The fact that women are speaking out against slavery (making speeches in public, writing, etc.) already advocates for the full rights of women by example; therefore we do not need to do more on their behalf.
- Fighting for women's equality will be easier once abolition is achieved and free African American men can support women's suffrage.

Factoid
Some abolitionist women as well as men agreed with this position for religious or strategic reasons.

Optional extension activity

- The options for how to address the rights of women within your convention really depend on how much time you have and how you believe your students will respond to the different options.
- The standard set-up gives your female delegates automatic membership in the body. This allows them full participation in the debate from the beginning.
- To be more historically accurate, you can begin your meeting (after the roll call, which should exclude the girls) with a proposal to allow the women delegates membership in the body. The women will have to sit on the sidelines and watch and listen as the men debate, though you could give them the opportunity to present their case.

Teaching tip
If you take this option, do not prepare the girls ahead of time that they will not be able to speak.

> We have a number of women present who technically do not have voting or speaking rights in this body. We admire the work that they have done for our cause, but giving them the right to speak and vote in this society would be a huge step. The first step on our agenda is to entertain a proposal to make them voting members of our body.

Read or say

- The male Quakers and the Garrisonians would likely lead such a movement. The delegate could then ask you as chair for permission to yield the floor to the female delegates to make their presentations, all of which you can prompt.

Teaching tip
See the **Background Essay** for how the movement actually did split over this issue.

Read or say

Is there a male delegate who would like to yield the floor to our sisters so that they can present their case?

- At this point, the women could be allowed to present a few arguments. This is a more specific issue than whether or not the rights of women should be fought for along with abolition. It's about whether women should play a role in the abolitionist movement, which men often fought against.
- In the case the boys do not vote to include the women in the meeting, you can choose to override their vote as the chair and move forward, although it is possible to encourage the girls to do what they often did historically, which was to walk out and hold their own meeting.

Factoid

In 1840, the abolitionist movement split. Male members of the American Anti-Slavery Society who were not in favor of giving leadership roles to women walked out and formed a new organization, the American and Foreign Anti-Slavery Society.

Daily Directions: Agenda Item

Proposals Regarding the Corrupt Constitution

Objective

- Explore with students the various responses to the U.S. Constitution and government of the United States that abolitionists espoused, including political action, civil disobedience, and secession.

Materials

- Students' arguments about the proposals
- Meeting Materials

Procedure

- Read or ask a student to read the following agenda items.

Whereas our Constitution and U. S. Government—a beacon of Liberty and Justice for all—is corrupted and tainted by the abomination of slavery, a consideration of several proposals have been made in response:

1. A proposal to create a political party that shall run candidates advocating the immediate abolition of slavery throughout these States

2. A proposal that we support a movement sponsored by one Henry David Thoreau to cease paying our taxes to this Government of Slaveowners, even if we must go to jail as a consequence

3. A proposal that the Northern free states secede from the Union because the U.S. Constitution has been from its inception a proslavery document

We need to consider if it is possible to stay loyal citizens of the U.S. government but *not* support it. Can we do this, or do we have a moral obligation to withdraw our support by not paying taxes, or even by seceding? Are we guilty by association if we participate in a slaveholding government? Does a commitment to nonviolence limit our ability to respond to a corrupt system and take real action?

Read or say

Teaching tip
An initial round of "Vote With Your Feet" will place the kids in a good physical location to start debate.

- These three items may best be addressed as a set of options that students can discuss all at once. There would have been consensus among all the participants that the U. S. Constitution was a flawed document because of its inclusion and implicit approval of slavery. Each of these proposals offers a way of responding to what the abolitionists saw as a broken system. Each also offers a different degree of involvement in the mechanics of the federal system.
- Use the following "Arguments For and Arguments Against" list to help stir up debate if necessary. Be sure to remain neutral in the debate yourself.
- The choice to withhold taxes is a basic form of civil disobedience. By refusing to support the federal government with taxes, people symbolically withdrew their support from a system that supported slavery. This represents active non-participation in what they saw as an oppressive system of government.
    - **Arguments for** such an action stressed that to contribute taxes to a system that supports an evil practice implicates a person in that practice. Withholding taxes is a form of protest that is nonviolent, but makes its point.
    - **Arguments against** withholding taxes emphasized that such an action breaks the law. People taking this side argued that abolitionists who did not pay taxes would end up in jail; and in jail they could not act to further their cause.
- The choice to run abolitionist candidates for government office was obviously an attempt to try to fix the government by changing its leadership. Advocates of this tactic wanted more participation in the government rather than withdrawing support and involvement.
    - **Arguments for** portrayed the U.S. Constitution as a document that allows the people to effect change through their elected representatives. Running candidates for office to oppose what was bad in the Constitution was therefore a just and useful action.
    - **Arguments against** viewed trying to change the system from within as a wasted and foolish effort because the overwhelming numbers of voters were nowhere near willing to support an abolitionist candidate. Furthermore, opponents of this tactic claimed that it would compromise the integrity of successful abolitionist candidates if they sat side-by-side in Congress with slaveholders.

- The choice to secede obviously represents the active extreme of non-participation. Advocates of this tactic suggested that the current system was broken beyond repair, and that it deserved to come to an end for the sake of all of the citizens and slaves trapped within in it. The opportunity to debate these as options allows students to sort out how far they are willing to go in rejecting a corrupt system. How far does a moral obligation to fight slavery take them? Are they obligated to fight to change yet still preserve the system, or is that a hopeless, impractical tactic that they should reject?

    - **Arguments for** secession asserted that events unfolding in the U.S. indicated that while abolitionists could perhaps stop the spread of slavery, the slaveholding Southern states would never give up their slaves. If abolitionists wasted their time trying to fix the Union, they would actually be propping up an oppressive and morally reprehensible government.

    - **Arguments against** secession claimed that withdrawing from the Union would do nothing to free the slaves held in bondage in the South.

Teaching tip
By letting students debate the idea of secession, which was sponsored by many Northern abolitionists as well as Southern secessionists, you are preparing them to better understand the coming of the Civil War.

Daily Directions: Agenda Item

Supporting Back-to-Africa Recolonization

Objectives

- Explore the question of what the logistical consequences would be of freeing enslaved African Americans.
- Consider the complex identity of African Americans within a country that did not recognize them as citizens.
- Analyze colonization as an alternative or a complement to abolition.

Materials

- Students' arguments for the proposal
- Meeting Materials

Procedure

- Read or ask a student to read the next agenda item aloud.

Read or say

> Consideration of a proposal from the American Colonization Society that our organization support their effort to return those enslaved to their homeland in Africa.
>
> What do members of our Society think of this proposal? I would like to remind you that the slave trade from Africa was banned by Congress in 1808; some enslaved Africans living today were stolen from their homelands, but many more were born in the United States of America. And what of those Negroes who, since the founding of our nation, were born free?

- Elicit from students why they think this arguably might have been a more popular or appealing solution instead of abolition.
- Use the following "Arguments For and Arguments Against" list to help stir up debate if necessary. Be sure to remain neutral in the debate yourself.

Arguments for colonization

- It is a generous and benevolent action to return slaves whose ancestors had been stolen from Africa back to their homeland.

- Racism against free-born and freed African Americans is so profound and detrimental that they could never be accepted by Caucasians into American society. Colonization solves the "race problem" that the United States would be facing if emancipation occurred.
- When emancipation does happen; how will it play out? How will our government handle the integration of millions of former slaves into the workforce, educate them about democracy, and so forth? Colonization solves this problem.
- Many of the characters in Harriet Beecher Stowe's influential *Uncle Tom's Cabin* return to Africa as part of the book's "happy ending." Stowe said that she supported "the colored race, whether in Canada, the West Indies, or Liberia," but her ending reflects how most white Americans feel about this issue.

Arguments against colonization

- There are many within the colonization movement who are racist and simply do not want African Americans, free or slave, to corrupt the culture of the United States. To them, it is a lesser evil to organize and pay for the deportation of blacks than to face American society with them in it. How can we support this vile viewpoint?
- African Americans who grew up here and whose blood, sweat, and labor helped to make the country deserve citizenship.
- Exporting people who grew up in the United States to a country where they know nothing of the culture and the language is not the way to make their lives better.
- Frederick Douglass has called colonization a red herring and an insult to those African Americans who want to live freely in the U.S. as citizens.

Teaching tip
Remind students that many proponents of colonization were in fact virulently racist and opposed to abolition. How often is it that people who are ideologically opposed to one another can share a political agenda?

Factoid
Note that some black abolitionists continued to support abolition and colonization.

Daily Directions: The Agenda

Interrupting Telegram: "Sword of the Lord Army"

Objectives

- Explore the issue of the justification of violence in the abolitionist movement.

Materials

Teaching tip
If another teacher or student is actually able to interrupt your meeting, it will add to the immediacy of the drama.

- Copies of the **Telegram From the "Sword of the Lord Army"**
- Meeting Materials

Procedure

1. At a point when the discussion seems to be lagging (or at an appointed time of your choice) briefly leave the room to answer a "knock at the door." Return in much distress with copies of the telegram to pass out.

Read or say

We have a received a telegram of the most disturbing kind. It appears that Jeremiah Calder and Daniel Robinson—working under the name "Sword of the Lord Army"—have been involved in a violent slave uprising in Virginia. Would one of our delegates please read the telegram aloud for us?

Factoid
Note that this is a fictional uprising loosely based on Harpers Ferry (but do not tell students this until the end of the role play).

2. Call on a student who has not yet been involved in the discussion to read the telegram.

TELEGRAM

SWORD OF THE LORD VICTORIOUS IN LIBERATION OF 200 BROTHERS AND SISTERS IN ORANGE COUNTY, VA STOP THE BLOOD OF 40 OF THE SINFUL IS SMALL PRICE STOP CALLING UPON OUR FAITHFUL FRIENDS FOR HELP IN OUR BATTLE STOP WILL YOU SPEAK LOUDLY IN SUPPORTING OUR WORK STOP NEWLY FREED NEED GUIDANCE TO THE LINES NORTH STOP NEED MONEY AND SOLDIERS TO TAKE JERICHO OUR NEXT TARGET IN OUR JUST WAR STOP

Teaching tip
This builds investment in the drama. Explain that the word "stop" is substituting for a period.

3. See if students can decode the message of the telegram on their own first.

Nearly 40 whites have been killed and 200 slaves may have been involved. As you know, Jeremiah Calder is our friend—a Methodist pastor and the son of slaveowners who joined forces with Daniel Robinson, one of his family's own freed slaves, to form the "Sword of the Lord." These two abolitionists have claimed that a sword in the hand of a slave is the just response to the violence of the system of slavery. They have appealed to this group here for several kinds of help:

1. A public acclamation of support for their attack
2. A rallying to our connections on the Underground Railroad to aid the escaping slaves
3. Financial help in their proposed attack on Jericho, their code name for the federal arsenal of weapons at Jericho, VA
4. A call for all willing and able men to join their attack on the arsenal

Now, address the different levels of support that the Sword of the Lord army asks for. This debate will likely be the most controversial as you help to isolate the ethical issue that is actually under consideration. You could solicit a response from students as to which of the requests the Society should support.

Can we publicly support this action that claimed so many lives? How will this affect our cause? Will it help it or hurt it?

Quakers should publicly condemn such violence because to them, killing any person is a violation and injury to the actual light of God that they believe is present in every person. However, several other abolitionists at the meeting perpetrated acts of violence themselves or led similar rebellions. Others might privately support violent rebellions while believing it inadvisable to publicly support them.

How many here believe that we should give money and aid to the army and their escaped slaves?

Read or say

Details
25 men were killed, along with 12 women and three children.

Jeremiah and Daniel are en route to Jericho now.

Teaching tip
Reminding the students that Jeremiah and Daniel are friends and colleagues to those present should help to bring the issue closer to home. Were they not taking part in this action, they would likely be at the meeting.

Teaching tip
Call upon the student playing John Brown to explain his rationale for violence.

Read or say

Read or say

Here, the students must grapple once again with the question of breaking the law (by aiding free slaves or financially supporting terrorists who plan to attack a federal military arsenal—akin to attacking a U.S. naval base today).

- What is the difference between supporting an uprising against slaveholders and attacking the federal arsenal?
- Is the violence used to free slaves unprovoked or can it be justified as a type of self-defense?
- Are wives and children of slaveholding families really innocent victims, or are they guilty because they benefit from it?
- Are innocent victims an inevitable outcome of any kind of war? Is this a reason to be a pacifist? Can it be justified?

Read or say

Who here is willing to leave now and go and fight?

Conclude the Society Meeting.

I want to thank you all for coming today. Some of you have come from far away and your friends and family have sacrificed to have you here with us.

Here you can review what the Society has voted to do.

Read or say

We have accomplished a great deal. Even if we have not always agreed with one another, our common purpose has kept us working for a just cause. This is what we all should continue to do until we meet again next year.

Teaching tip
If you appointed a Secretary, let him or her read the minutes.

Daily Directions

Final Day: Debriefing

Objectives

- Help students reflect on the overall experience of the role play, and on the particular experience of representing the perspective of their role.
- Identify points of similarity between the world of the role play to other events in U.S. history.
- Distill the core issues from the debates and help students to see their relevance to life as a citizen in contemporary America.
- Lead students to look at the debate among abolitionists as a paradigm of the way other debates in U.S. history have unfolded.

Materials

- Students should come prepared with their completed **Assignment 6: Debriefing Reflection Meeting Materials**

Teaching tip
For students less comfortable with speaking, the prepared answers will give them something to say.

Procedure

1. Begin the discussion by asking students to get out their homework in order to share their answers. Tell them that you will be discussing a lot more than is on their paper, but that these questions will help them to prepare for the discussion today.
2. Use the questions they answered in the **Debriefing Reflection** as a starting point for discussion, then move on to the additional questions listed below.

   How hard was it to identify with or take on the perspective of your abolitionist? With which of that person's opinion did you most agree? With which did you most disagree?

   - What differences between you and your abolitionist role accounted for your difference of opinion?
   - What was it like taking on the identity and ideas of a historical figure for this activity?

   Forgetting for a moment that you were portraying a role, were there issues that you felt very strongly about?

Read or say

Teaching tip
Start by talking about the overall experience of the role play. This will let students think about how the device of the role play creates empathy and allows participants to live out history in a physical, immediate way.

Read or say

- Was there something you wished you could have said as "you" but couldn't because of your role?

Read or say

For your abolitionist, what characteristic seemed most to inspire the strategies they supported? What role did race, gender, religion, or social class play in their perspective? What role did you observe these things played in the perspective of others?

Teaching tip

The next questions ask the students to think about how their abolitionist's social station conditioned or limited the role they would/could play in the movement.

- Generally, which of the above characteristics most seemed to determine the kind of action that an abolitionist favored? Did any of them appear to trump the other?

Read or say

How far was your abolitionist willing to go in terms of personal risk to their freedom and safety to fight against slavery?

- What did the abolitionists risk for their cause?
- Did you assume that free blacks would go further in their work to abolish slavery than whites would? Did this turn out to be true?
- Were there examples of whites who were willing to risk more than free blacks?
- Were there situations where whites were able to do more than blacks? What powers did white women have that free blacks did not? What powers did free African American men have that women (white or otherwise) did not?
- What consequences did each group face for taking part in the movement?
- Who had the most to gain?
- Who had the most to lose?
- What moved you most about the way this group of historical people worked together, despite their differences?

Read or say

How well do you think you did in advocating for abolition at our meeting?

Are there any issues in our political world right now where people agree on the goal but not the means to get there?

Improving our healthcare system or the environment might be good examples to discuss.

Are there any laws today that you feel are morally wrong? If so, what are they? What means can you justify using to change these laws?

Examples students offer might range from topics like abortion to gay rights.

Using the teacher's chart **Making Connections to the Abolitionist Movement Throughout U.S. History**, prepare students for some of the issues that come next in U.S. history—as they relate to the role play.

Teaching tip
These next questions ask the students to make connections about the core issues of contention in the abolitionist movement and see patterns of the same kind in contemporary politics.

Read or say

Optional extension activity

- Assign the **Newspaper Assignment**. You can offer this for extra credit, or as a way to give students who might not have participated effectively in the meeting another chance to shine.

Timeline of Abolitionism

1829–1855

Date	Event	Consequences for abolitionist movement
1829	**Appeal to the Colored Citizens of the World**	
	In his *Appeal*, David Walker, a free-born African American in Boston, advocated the use of violence to overthrow slavery, if necessary.	• Walker got copies into the South, where it inspired hope in slaves but horrified white Southerners who consequently banned antislavery literature. • Laws were initiated or reinforced forbidding slaves to learn to read.
1831	**The Liberator**	
	William Lloyd Garrison's first issue of *The Liberator* proclaimed: "I do not wish to think, or speak, or write, with moderation… I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD."	• Garrison reached a wide audience within several years, including free African Americans—his main subscribers.
1831	***Nat Turner's revolt***	
	Nat Turner, a slave born in Virginia, led the most successful slave revolt in American history. His followers murdered more than 50 white people in Virginia.	• The myth of the "happy slave" was dispelled by the rebellion. Turner's followers were hanged and many more innocent slaves were also executed. • The state of Virginia came close to abolishing slavery but did not. • Throughout the South, repressive measures were put in place that further oppressed both slaves and free blacks.
1831	***The New England Anti-Slavery Society***	
	William Lloyd Garrison spearheaded the organization, founded in Boston. In 1833, African American antislavery organizations petitioned to join it and were accepted.	• The New England Anti-Slavery Society created a system in which abolitionist agents toured New England, spoke at public gatherings, and sold *The Liberator*. They thereby encouraged the formation of local societies. • By 1833, there were 47 local societies in ten Northern states. In 1835, the organization changed its name to the Massachusetts Anti-Slavery Society.
1832	***Female Anti-Slavery Society***	
	The first women's antislavery society was founded by African American women in Massachusetts.	• The organization provided a network of support to help slaves run away, find jobs, and gain an education. It opposed racial segregation in the North. • In 1834, it accepted white females into its membership and renamed itself the Salem Female Anti-Slavery Society. The society raised money to support Garrison's *The Liberator*.

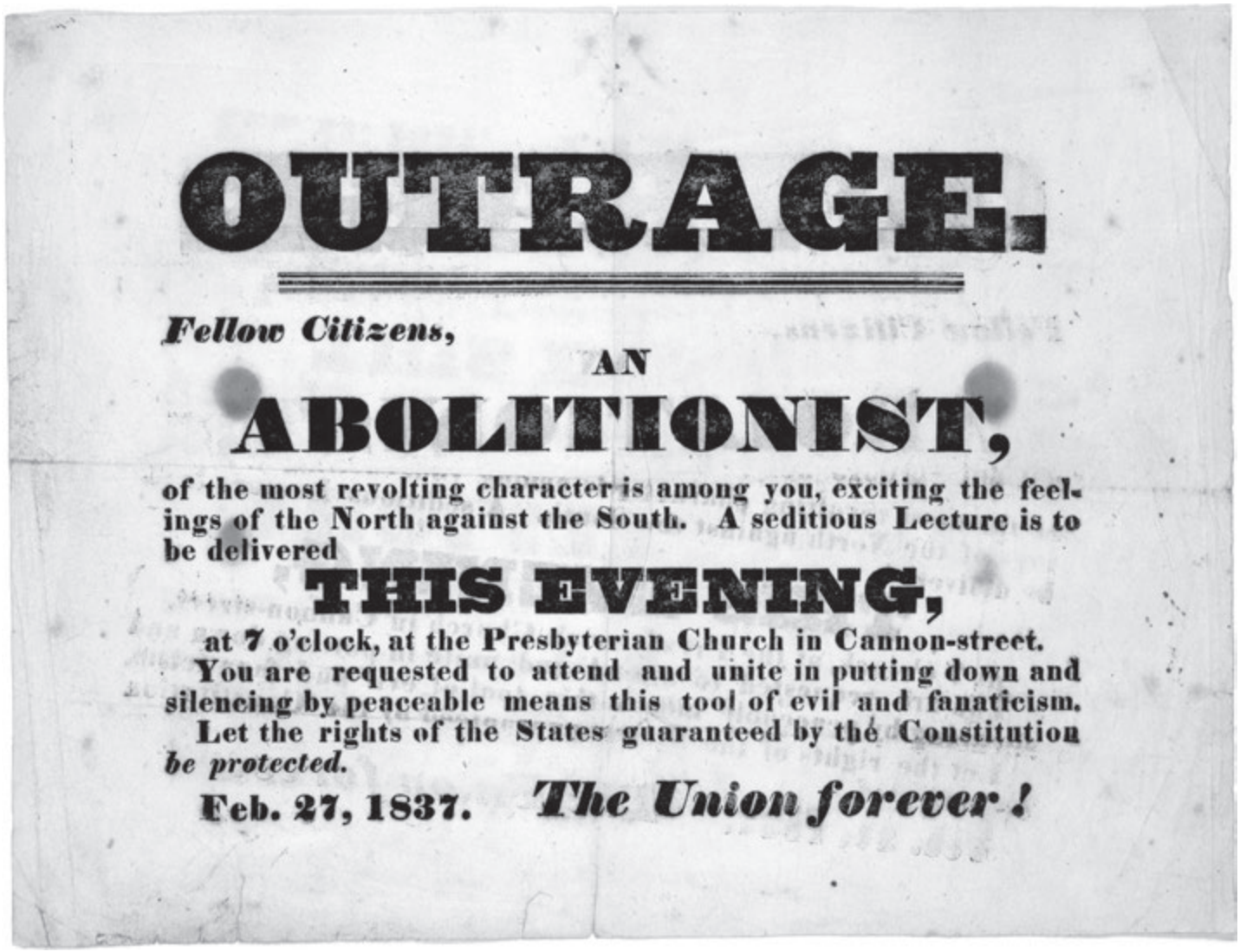
1832	***Nullification Crisis***	
	South Carolina issued its Ordinance of Nullification and declared the federal Tariff of 1832 null and void. Congress issued the Force Bill, which authorized President Jackson to uphold U.S. law by military force. The tariff was lowered by Congress and South Carolina subsequently repealed the ordinance of nullification.	• The doctrine of states' rights began to solidify Southern resistance to any antislavery laws imposed by Congress. • Antislavery opinion in the North grew apace.
1833	***American Anti-Slavery Society***	
	William Lloyd Garrison and Arthur Tappan founded an umbrella organization in New York City, which took the lead in spearheading the abolitionist movement. Garrison was a dedicated pacifist who opposed working within the framework of the U.S. government or established churches. He supported equal rights for African Americans as well as women.	• Within five years, the society had gained 1350 local chapters and approximately 250,000 supporters. • The radicalism of the organization made it a target for proslavery violence; in 1835, Garrison was nearly killed by a lynch mob.
1836	***"Gag Rule"***	
	In response to abolitionists flooding Congress with petitions to end slavery and the slave trade in Washington, D.C. (over which Congress has jurisdiction), the House passed the so-called Gag Rule. Congress tabled all motions on slavery so that none would even get read.	• Abolitionist societies organized to circulate antislavery petitions and get ever-growing numbers of Americans to sign them. Women were active in this endeavor: signing petitions was one of the only legal rights guaranteed to them under the Constitution. • Congressman John Q. Adams kept submitting petitions to Congress despite the Gag Rule. The Gag Rule was repealed in 1844.
1837	***Elijah Lovejoy murdered***	
	Abolitionist publisher Elijah Lovejoy was murdered by anti-abolitionists in Alton, Illinois, as he defended his printing press, which the killers threw into the Mississippi River.	• More Americans were drawn to the abolitionist cause when they realized that First Amendment rights (free speech, freedom to petition) were at stake in the face of proslavery forces.
1837	***Women gain ground under Garrison***	
	The Liberator expanded its mission "to redeem woman as well as man from a servile to an equal Condition."	• Garrison's American Anti-Slavery Society opened its doors to female leadership. The Grimke sisters took the podium at mixed meetings. Lydia Maria Child, Lucretia Mott, and Maria Weston Chapman were elected to the executive committee.
1838	***Pennsylvania Hall burns***	
	Pennsylvania Hall in Philadelphia, a frequent site of abolitionist meetings, was burned to the ground by a proslavery mob.	• Law enforcement officers in Philadelphia did little to halt the damage, pointing to the fact that many Northerners had yet to be won to the cause of abolition.

1840	***The American and Foreign Anti-Slavery Society***	
	This organization was founded by abolitionists who broke away from Garrison's ASA when women were given prominent roles. It worked within America's mainstream churches, unlike Garrison's organization.	• The abolitionist movements fractured into different camps, but despite working under different auspices all abolitionists continued to petition the government to end slavery, aided runaway slaves through vigilance committees, and wrote and spoke in public for the antislavery cause.
1840	***The World Anti-Slavery Convention***	
	Elizabeth Cady Stanton, Lucretia Mott, and other women in attendance at the convention in London were forbidden from taking seats.	• Stanton and Mott returned to the U.S. and vowed to fight for the rights of women.
1844	***Texas enters the Union***	
	Texas entered the Union as a slave state, despite the fact that many Northerners objected. President Polk appeased them by negotiating with Great Britain to gain control of the Oregon Territory.	• Abolitionists fought hard to prevent the annexation of Texas, a slaveholding republic. The fact that the "slave power" in the U.S. was gaining won the movement more adherents.
1846–1848	***War with Mexico***	
	Abolitionists, along with many members of the Whig Party, objected to the war with Mexico on moral grounds. They also feared that the land taken from Mexico was destined to become slave territory.	• Henry David Thoreau refused to pay his poll tax as a protest against the war with Mexico. He justified his actions as civil disobedience and willingly went to jail.
1847	***Liberia becomes a republic***	
	Liberia was founded as a colony by the American Colonization Society (1817), an organization dedicated to resettling blacks in their "homeland" of Africa, even though many had been in the U.S. for generations. James Madison and other prominent Americans supported colonization. By the Civil War, 13,000 blacks had emigrated to Liberia.	• Since its inception, many abolitionists (black and white) rejected the idea of helping to send blacks back to Africa. Instead, they wanted full citizenship rights for African Americans within the United States. • However, some black abolitionists continued to support colonization and found no contradiction between abolitionism and colonization.
1848	***Seneca Falls Convention***	
	Three hundred people, including 40 men, attended the convention in upstate New York. Elizabeth Cady Stanton's "Declaration of Sentiments" demanded suffrage for women and was signed by 100 participants, including Frederick Douglass and Lucretia Mott.	• Men and women continued to work together for the cause of abolitionism through Garrison's American Anti-Slavery Society.
1848	***The Free Soil Party***	
	In the elections of 1848 and 1852, the Free Soil Party ran candidates who opposed the expansion of slavery into the West, and who fought for equality for freed slaves.	• The Free Soil Party made headway in appealing to moderate Americans who opposed the spread of slavery, and the issue gained national attention with their help. • The Garrisonians, however, opposed the Free Soil Party because it avoided proclaiming the moral imperative to end slavery throughout the nation.

1850	***Compromise of 1850 and the Fugitive Slave Act***	
	The compromise governed the future of slavery in the land gained from the war with Mexico. California was to enter the Union a free state; the rest of the Mexican Cession would be open to popular sovereignty—leaving it up to the settlers to decide if each territory would become a free or slave state. The sale of slaves, but not slavery itself, was prohibited in D.C. A harsh new fugitive slave act was enacted as part of the compromise, requiring law enforcement officers throughout the nation to aid in returning escaped slaves. Anyone aiding a runaway slave was subject to imprisonment.	• Approximately 1500 slaves escaped to free states in the 1840s and 1850s, many with the aid of abolitionists. After 1850, the movement helped many slaves escape all the way to Canada. • Black organizations took the lead in forming vigilance committees, which worked to prevent slavecatchers from kidnapping Northern free blacks. • Even those previously unmoved by the issue of slavery became more active in aiding runaways after passage of the Fugitive Slave Act.
1852	***Publication of* Uncle Tom's Cabin**	
	Harriet Beecher Stowe published her novel, which became the best-selling book in America after the Bible. It depicted the unjust suffering of slaves, even those with "nice" masters.	• The Northern attitude towards slavery changed with the publication of *Uncle Tom's Cabin*. • Through creating empathy for the plight of the enslaved, the novel made an enormous impact in gaining adherents to the abolitionist cause.
1854	***Kansas-Nebraska Act***	
	Under the theory of popular sovereignty, the Kansas-Nebraska Act let settlers decide whether Kansas and Nebraska would enter the Union free or slave. It thus opened the door to slavery in territory above 36°30' north, which the Missouri Compromise of 1820 had forbidden.	• Antislavery groups rushed to claim land in Kansas, and so did proslavery groups. The proslavery election results were contested, resulting in two governments within Kansas territory. • "Bleeding Kansas" refers to the violence that erupted soon after. John Brown and his sons led the antislavery forces and clashed with proslavery settlers. At least 60 people lost their lives. • The Garrisonians moved closer to believing that the North should secede from the Union.
1854	***Republican Party founded***	
	The Republican Party included former members of the Free Soil Party as well as Whigs and Democrats who opposed the extension of slavery west. It also dedicated itself to economic development. It was not in favor of trying to end slavery throughout the United States.	• Abolitionists remained critical of the Republican Party, which they thought was more concerned with the economic success of white workers than with the moral imperative to end slavery.

Primary Source Document #1: "Outrage"

Anti-Abolitionist Handbill



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.*

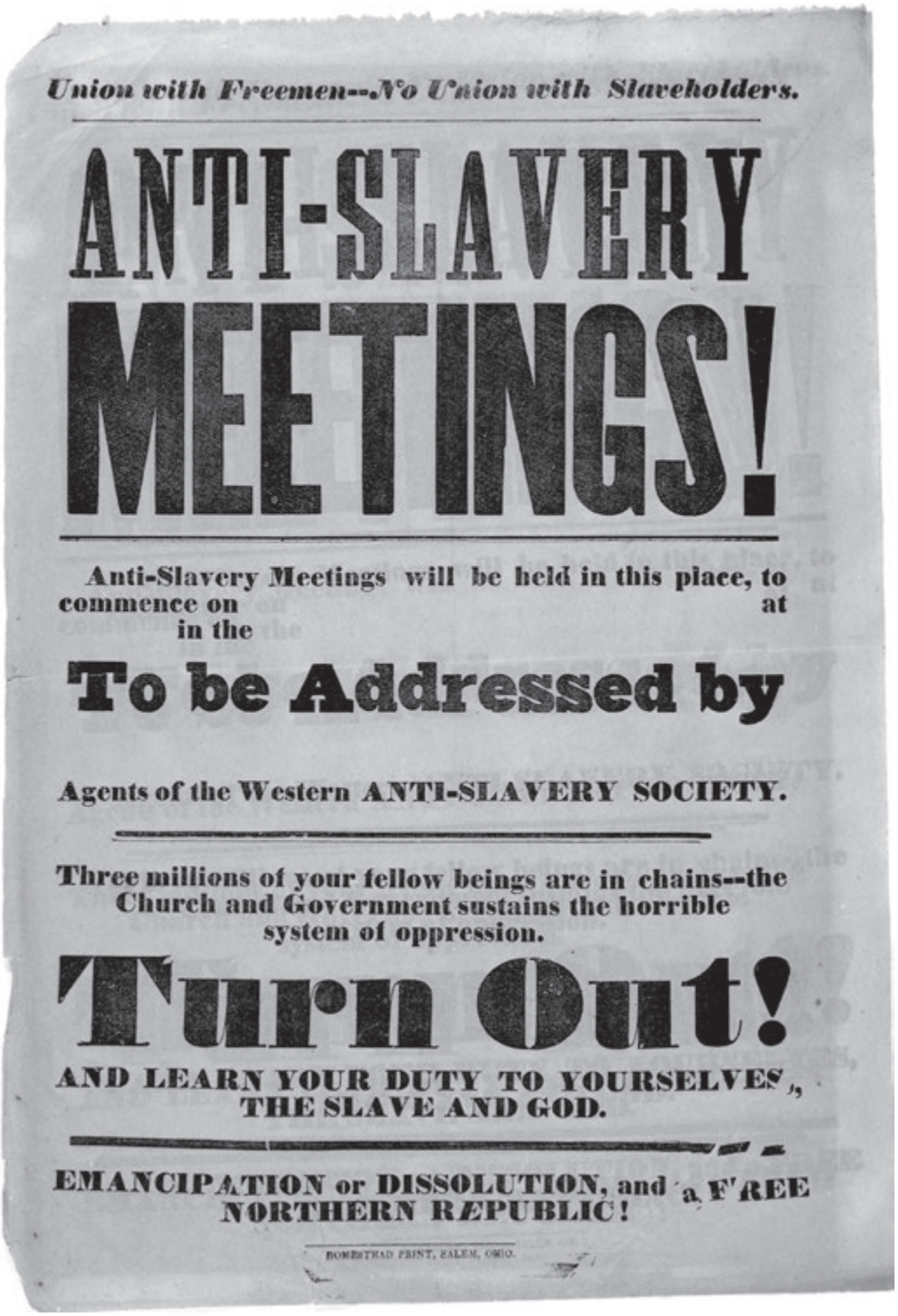
Feb. 27, 1837. *The Union forever!*

Created/published 1837.
Library of Congress, American Memory. Printed Ephemera Collection; Portfolio 118, Folder 30.
http://hdl.loc.gov/loc.rbc/rbpe.11803000

This handbill urging opponents of abolitions to obstruct an antislavery meeting demonstrates the depth of proslavery feeling. Although the handbill advocates peaceful means, violence sometimes erupted between the two factions. An emotion-laden handbill was a factor in the well-known Boston riot of October 21st, 1835. In that incident, a mob broke into the hall where the Boston Female Anti-Slavery Society was meeting, and threatened William Lloyd Garrison's life.

Primary Source Document #2: "Anti-Slavery Meetings!"

Handbill



Union with Freemen--No Union with Slaveholders.

ANTI-SLAVERY

MEETINGS!

Anti-Slavery Meetings will be held in this place, to commence on at in the

To be Addressed by

Agents of the Western ANTI-SLAVERY SOCIETY.

Three millions of your fellow beings are in chains--the Church and Government sustains the horrible system of oppression.

Turn Out!

AND LEARN YOUR DUTY TO YOURSELVES, THE SLAVE AND GOD.

EMANCIPATION or DISSOLUTION, and a FREE NORTHERN REPUBLIC!

HOMESTEAD PRINT, SALEM, OHIO.

Created/published Salem, Ohio, 1850.
Library of Congress, American Memory. Printed Ephemera Collection; Portfolio 137, Folder 4.
http://hdl.loc.gov/loc.rbc/rbpe.13700400

Assignment One

Finding out About Your Role in the Abolitionist Movement

You will be assigned one of the leaders of the abolitionist movement to research for our upcoming Abolitionist Society Convention. All the information that you gather will help you when you portray the abolitionist in the drama of the convention. All information about your abolitionist will help you to create your character; the more anecdotes you can learn to share, the fuller your portrayal of your role will be.

You must seek out answers to the following questions and take notes on the information you find:

1. Describe your upbringing and the way in which it relates to how and why you became an abolitionist. Where were you born (North or South)? What was your social status at birth (enslaved, free, upper class, etc.)?
2. Describe your education and religious tradition as they relate to your fight against slavery.
3. By what primary means did you work for the cause? What other strategies did you support?
4. For which publications did you write, publish, or contribute?
5. What antislavery organizations did you found or work for?
6. What difficulties did you face from *outside* the movement (heckling, social isolation, violence, etc.)?
7. What difficulties did you face *within* the movement (disagreements, leadership style)?
8. What kind of impact did you make on ending slavery, or people's opinions about how imperative it was to end slavery?
9. What other reforms or movements did you support (temperance, women's rights, public education, etc.)?
10. Look at the list of other abolitionists in our class. Do any of them figure in your biography? When and where did you encounter them? Did you agree with them at all times or did you part ways on certain issues?

Assignment Two

Self-Assessment Grid

Tactic	Your opinion	Rationale or justification	An example of your use of this means
Writing (journalism, fiction, poetry) and oratory			
Political action (running candidates)			
Breaking the law (withholding taxes, aiding escaped slaves)			
Violence (against property and persons)			
Killing			
Attitude towards race and gender (support of mixed meetings, fighting for both causes)			

Assignment Three

The Pamphlet

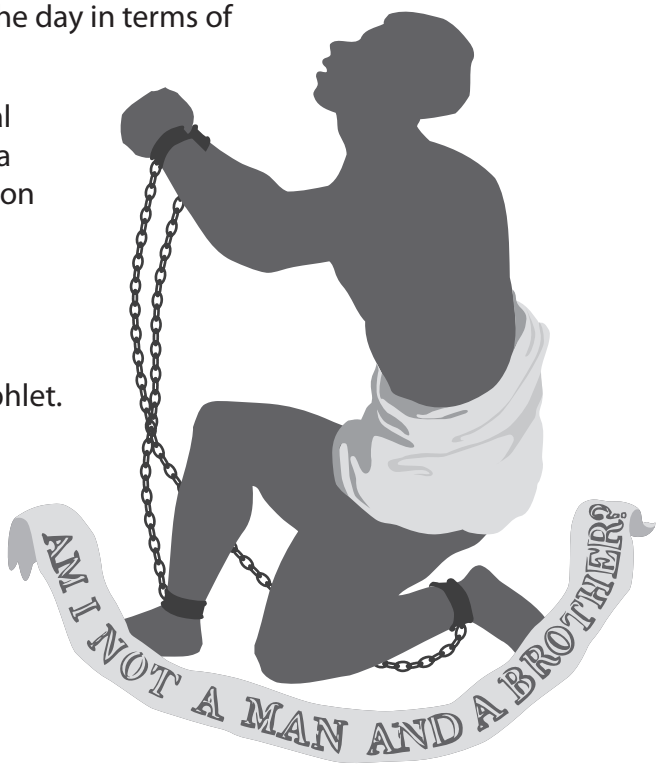
Now, use the information that you gathered to create a brochure that your abolitionist might have written advocating the abolition of slavery. *Write it in the first person,* in the voice of your abolitionist. Once your pamphlet is finished, it will be photocopied and distributed (or posted online) so that all the other abolitionists in our class can read it. In turn, you will use everyone else's pamphlets to get to know the other figures in the movement and to gather information about who agrees with you on key issues.

Include the following:

- An autobiographical sketch of your life thus far and what brought you to advocate the abolition of slavery
- Your educational background, the organizations to which you belong, your publications, and your public appearances as a speaker (as applicable)
- A defense of the primary strategies you used to fight against slavery, and an assessment of their effectiveness in achieving your goal
- An actual photograph or portrait of your figure (downloaded from Web or drawn by hand)

Be sure to:

- write in the first person using the language of the day in terms of vocabulary, rhetorical flourish, etc.
- include a primary source quotation of the actual words your abolitionist wrote about slavery (in a few cases you may need to make this up based on available information)
- use other illustrations and slogans that will be persuasive to your audience
- create an effective design format for your pamphlet.



Assignment Four

Writing a Speech

What you will need to complete this assignment:

- The Agenda
- Self-Assessment Grid
- Timeline

Look over the Agenda for the Abolitionist Society Meeting. Considering the proposals that will be debated tomorrow, which one(s) do you think your abolitionist felt strongly about? Use your self-assessment chart to decide. Which side do you think you should take on each one in the role play? Why?

Alternatively, your teacher may assign you to write a speech about one of these proposals.

For *this one issue*, prepare a short speech in which you take a strong stance for or against it. To support your argument, *use at least one or two facts* from the Timeline Handout. What events can you find on the timeline to support your abolitionist's point of view? For example, do some events show that violence is necessary, or counterproductive?

What kind of language will you want to use to be persuasive?

Write your speech. Practice saying it aloud.

The Agenda

☛ MEETING OF THE ☚
ABOLITIONIST SOCIETY

April 2nd in this year of 1855 in Philadelphia

The roll shall be called and Agenda read as follows:

- Consideration of a proposal that our organization fight for the emancipation of the enslaved—Negro and Women—with equal vigor and immediacy
- Consideration of a proposal to create a political party that shall run candidates advocating the immediate abolition of slavery throughout these States
- Consideration of a proposal that we support a movement sponsored by one Henry David Thoreau to cease paying our taxes to this Government of Slaveowners, even if we must go to jail as a consequence
- Consideration of a proposal that the Northern free states secede from the Union because the U.S. Constitution has been from its inception a proslavery document
- Consideration of a proposal that our Society help to support the efforts the colonization of Africans in America (free and enslaved) to return to their homeland in Africa, by funding their transportation to Liberia
- After consideration of these proposals and a vote on the same, the meeting shall be adjourned.

Assignment Five

Ally Grid

This reference guide is designed to help you to keep track of how your abolitionist felt about the use of various tactics in the abolitionist movement. As you read about your abolitionist, fill out the information you gather on this grid. State your abolitionist's opinion about each tactic, his or her justification for or argument against the tactic, and an example of how "you" used it.

Abolitionist	Advocate's use of writing and oratory	Did they attend the Seneca Falls Convention?	How did they view women's rights? Will they fight for both gender equality along with abolition?	Are they a Quaker?	Do they believe in working through traditional political means, like electing candidates?	Would they justify breaking the law (e.g., withholding taxes, aiding escaped slaves)	Would they justify the use of violence?	Would they justify the taking of life?
Bailey, Gamaliel								
Birney, James Gillespie								
Brown, John								
Brown, William Wells								
Chapman, Maria Weston								
Chase, Salmon Portland								
Child, Lydia Maria								
Cornish, Samuel Eli								

Douglass, Frederick														
Garnett, Henry Highland														
Garrison, William Lloyd														
Goodell, William														
Grimke, Angelina														
Grimke, Sarah														
Harper, Frances Ellen Watkins														
Hayden, Lewis														
Higginson, Thomas Wentworth														
Kelley, Abby														
Mott, James														
Mott, Lucretia Coffin														
Parker, Theodore														
Phillips, Wendell														
Purvis, Harriet Forten														

Assignment Five 3

Ally Grid

Purvis, Robert														
Remond, Charles Lenox														
Sanborn, Franklin														
Smith, Gerrit														
Stanton, Elizabeth Cady														
Stanton, Henry Brewster														
Stearns, George Luther.														
Stewart, Maria W.														
Stone, Lucy														
Stowe, Harriet Beecher														
Tappan, Lewis														
Thoreau, Henry David														
Truth, Sojourner														
Tubman, Harriet														
Weld, Theodore Dwight														

Telegram From the "Sword of the Lord Army"

TELEGRAM

SWORD OF THE LORD VICTORIOUS IN LIBERATION OF 200 BROTHERS AND SISTERS IN ORANGE COUNTY, VA STOP THE BLOOD OF 40 OF THE SINFUL IS SMALL PRICE STOP CALLING UPON OUR FAITHFUL FRIENDS FOR HELP IN OUR BATTLE STOP WILL YOU SPEAK LOUDLY IN SUPPORTING OUR WORK STOP NEWLY FREED NEED GUIDANCE TO THE LINES NORTH STOP NEED MONEY AND SOLDIERS TO TAKE JERICHO OUR NEXT TARGET IN OUR JUST WAR STOP

TELEGRAM

SWORD OF THE LORD VICTORIOUS IN LIBERATION OF 200 BROTHERS AND SISTERS IN ORANGE COUNTY, VA STOP THE BLOOD OF 40 OF THE SINFUL IS SMALL PRICE STOP CALLING UPON OUR FAITHFUL FRIENDS FOR HELP IN OUR BATTLE STOP WILL YOU SPEAK LOUDLY IN SUPPORTING OUR WORK STOP NEWLY FREED NEED GUIDANCE TO THE LINES NORTH STOP NEED MONEY AND SOLDIERS TO TAKE JERICHO OUR NEXT TARGET IN OUR JUST WAR STOP

TELEGRAM

SWORD OF THE LORD VICTORIOUS IN LIBERATION OF 200 BROTHERS AND SISTERS IN ORANGE COUNTY, VA STOP THE BLOOD OF 40 OF THE SINFUL IS SMALL PRICE STOP CALLING UPON OUR FAITHFUL FRIENDS FOR HELP IN OUR BATTLE STOP WILL YOU SPEAK LOUDLY IN SUPPORTING OUR WORK STOP NEWLY FREED NEED GUIDANCE TO THE LINES NORTH STOP NEED MONEY AND SOLDIERS TO TAKE JERICHO OUR NEXT TARGET IN OUR JUST WAR STOP

Assignment Six
Debriefing Reflection

Directions: Take time to reflect on what you learned from participating in the Abolitionist Society Convention. The answers you write down for this assignment will help you to participate effectively in the Debriefing Session tomorrow.

1. How hard was it to identify with or take on the perspective of your abolitionist? With which opinion did you most agree? With which opinion did you most disagree?

2. Forgetting for a moment that you were portraying a role, were there issues that you felt very strongly about?

3. What characteristics of your abolitionist seemed to inspire the strategies they supported? What role did race, gender, religion, or social class play in formulating their perspective? What motivated other abolitionists to develop other points of views?

4. How far was your abolitionist willing to go in terms of personal risk to their freedom and safety to fight against slavery?

5. How well do you think you did in advocating for abolition at the Meeting?

6. Are there any issues in our political world today where people agree on the *goal* but not on the *means* to achieve that goal?

7. Are there any laws today that you feel are morally wrong? If so, what are they? What means can you justify using to change these laws?

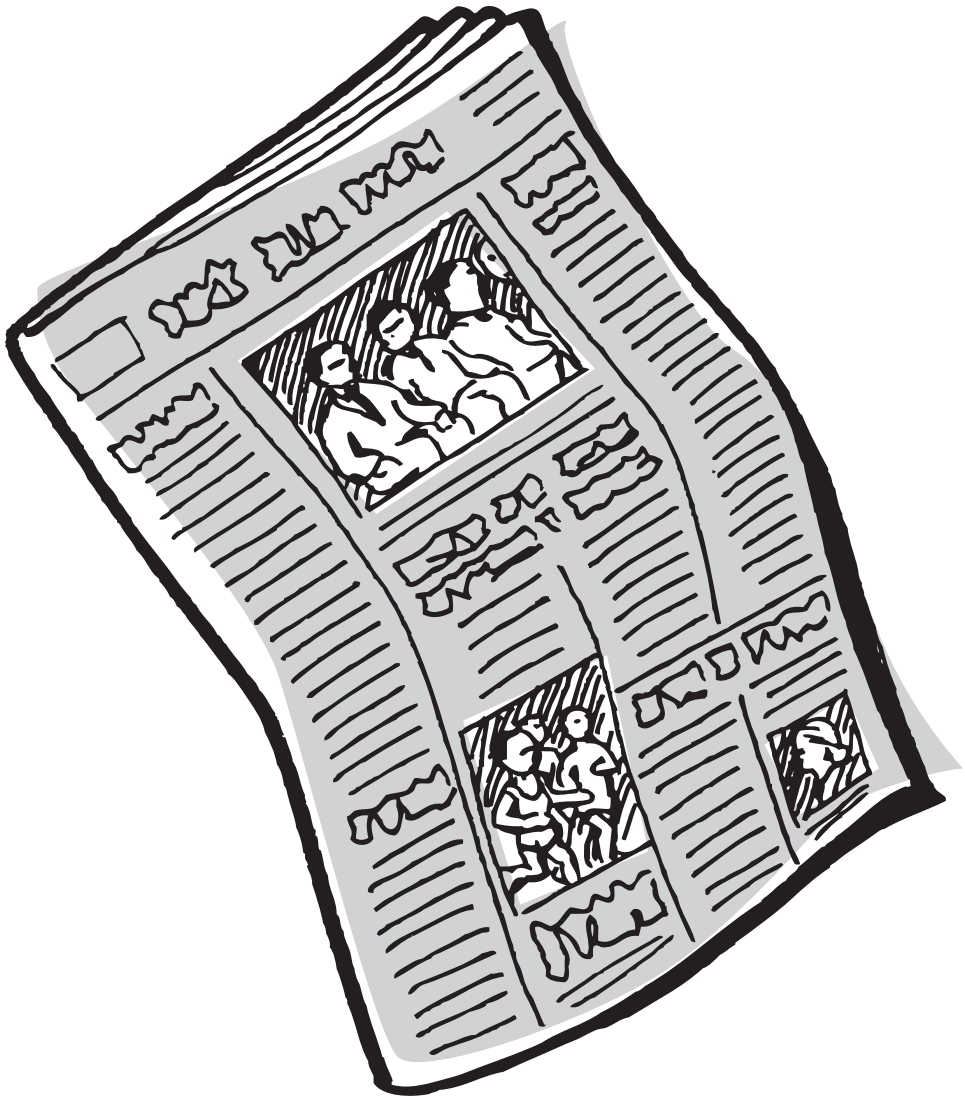
Assignment Seven—Optional

Newspaper Account of the Historic Meeting

Now that the Abolitionist Society Meeting is over, write a newspaper account of the day's proceedings. Decide first what newspaper you work for and whether its readers are primarily abolitionists, uncommitted, or anti-abolitionists.

Begin by recounting the five W's: who, what, when, where and why. Describe the setting and attendees, the tone of the proceedings, and what did or did not get accomplished on this historic day.

If you can, set the news article in columns and include photographs of the abolitionists in attendance.



Teacher Feedback Form

At Interact, we constantly strive to make our units the best they can be. We always appreciate feedback from you—our customer—to facilitate this process. With your input, we can continue to provide high-quality, interactive, and meaningful instructional materials to enhance your curriculum and engage your students. Please take a few moments to complete this feedback form and drop it in the mail. Address it to:

Interact • Attn: Editorial
10200 Jefferson Blvd. • P.O. Box 802
Culver City, CA 90232-0802

or fax it to us at **(800) 944-5432**
or e-mail it to us at **access@teachinteract.com**

We enjoy receiving photos or videos of our units in action!
Please use the release form on the following page.

Your Name: _____

Address: _____

_____

E-mail: _____

Interact Unit: _____

Comments: _____

_____

_____

_____

_____

_____

_____

_____

_____

Release Form for Photographic Images

To Teachers:

To help illustrate to others the experiential activities involved and to promote the use of simulations, we like to get photographs and videos of classes participating in the simulation. Please send photos of students actively engaged so we can publish them in our promotional material. Be aware that we can only use images of students for whom a release form has been submitted.

To Parents:

I give permission for photographs or videos of my child to appear in catalogs of educational materials published by Interact.

Name of Student: _____ (print)

Age of Student: _____ (print)

Parent or Guardian: _____ (print)

Signature: _____ Date: _____

Address:

_____

_____

_____

_____

Phone: _____

Interact
10200 Jefferson Blvd.
Culver City, CA 90232-0802
310-839-2436