Transforming AP® United States History

Issues in Social Studies Education
Implementing C3 Frameworks
Education Trenches * Forrest Gumpization
Rock Music * Generic Model of Genocide
Women, Development, and Terrorism

Teaching about Slavery
with Documents

Science & Social Studies * Immigration Debates
Book and Movie Reviews

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Why did the College Board redesign AP U.S. History? AP U.S. History teachers were the major motivating factor in the course redesign process that the College Board began in 2006. Many AP teachers expressed frustration that the previous course did not provide sufficient time to immerse students in the major ideas, events, people, and documents of U.S. history, and that they were instead required to race through topics. The redesign was aimed at addressing this concern, resulting in a course framework that teachers and students began using in fall 2014. The 2014 edition of the AP U.S. History Course and Exam Description (CED) sparked significant public conversations among students, educators, historians, policymakers, and others about the teaching of U.S. history. The College Board gathered feedback over the past year — including through a public review period — and on July 30, 2015, released a new edition of the CED that includes improvement to the language and structure of the course. We heard from and engaged with a wide range of stakeholders over the past year as part of our public review process. Teachers and historians, parents and students, and other concerned citizens and public officials from across the country all provided feedback. The College Board used the thoughtful feedback gathered to inform the 2015 edition. Every statement in the 2015 edition has been examined with great care based on the historical record and the principled feedback we received over the past year. The 2015 edition was developed by the College Board in partnership with the AP United States History Development Committee. The Development Committee is comprised of expert U.S. history teachers and professors who together represent diverse areas of expertise within the field of U.S. history.

What are the main changes in the 2015 edition? In response to feedback from teachers about the 2014 edition, the structure of the CED has been improved in the 2015 edition to better serve teachers as they move through the course. Key updates include: The concept outline has been reformatted to be easier for teachers to use. Learning objectives are now printed alongside the corresponding content in the outline, and more blank space makes it easier for teachers to write in examples of the historical individuals, events, topics, or sources they use in their classrooms. The 2015 edition streamlines and consolidates the learning objectives from 50 to just 19, making them broader in focus and ultimately more useful for teachers in structuring their courses. Content at all levels (Key Concept, Roman numeral, and A-B-C levels) has been refined and clarified. The degree of change varies across different components of the outline. Statements are clearer and more historically precise, written with particular attention to clarity and balance. Some key individuals (such as James Madison, Jane Addams, and Martin Luther King Jr.) and documents (such as the Gettysburg Address and the Federalist Papers) are now explicitly mentioned. A new section — AP U.S. History Instructional Approaches — provides recommendations and optional examples for teachers on how to implement the curriculum framework in practical ways in the classroom. Rubrics for the document-based question and long essay question have been updated in a new AP history rubrics document. To align with the changes to the rubrics, minor adjustments have been made to the language of the historical thinking skills, which are now presented in an easier-to-read table layout. Teachers will begin using the 2015 edition of the CED in their classrooms for the 2015-16 school year. The changes will not require AP U.S. History teachers to submit any new materials for the AP Course Audit. The College Board will be updating existing AP Course Audit resources to ensure alignment with the new curriculum framework. In the meantime, new teachers who have not yet received AP Course Audit authorization can use the existing sample syllabi and any samples of evidence from the syllabus development guide (available on the AP Course Audit website) to complete the AP Course Audit for 2015-16 authorization. Updated AP Course Audit resources will be available in advance of the 2016-17 school year.
Debate Over AP® United States History
by Alan Singer

Many historians and high school social studies teachers are furious over the latest announced changes in curriculum guidelines for Advanced Placement® United States History (APUSH) classes. They charge College Board, the not-for-profit organization that makes and markets AP® tests, succumbed to political pressure from the right. Before the revisions were announced, many conservative groups and historians made the same accusations about earlier proposed curriculum changes which they believed reflected left-wing bias. Lost in the latest round of history wars is any serious discussion over why secondary schools offer advanced placement classes and whether the program makes academic sense.

The 2012 APUSH framework that went into effect in 2014 emphasized debate rather than lists of names, places, and events and an increased emphasis on historical thinking. According to a statement issued by the American Historical Association, “The authors of the framework took seriously the obligation of our schools to create actively thinking and engaged citizens.” It stressed that the frameworks were guidelines and not a curriculum that limited academic choice. Conservatives, including the Republican National Committee, charged that the revisions in the Advanced Placement United States History curriculum overemphasized negative aspects of U.S. history, focusing on conflict rather than on commonalities and shared ideals. Moves were made to block APUSH classes and testing in Georgia, Oklahoma, and Colorado.

The 2015 revisions seem designed to promote patriotism and a belief in “American exceptionalism” rather than the critical examination of history. According to a review by the Atlantic Constitution, they emphasize national identity and unity, the ideals of liberty, citizenship, self-governance, the role of its founders in establish these principles, the sacrifices of military personnel during war, the importance of religious groups in shaping American society, and the productive role of free enterprise, entrepreneurship, and innovation in shaping U.S. history.

In defense of the latest revisions, a spokesperson for College Board reported “This new edition addresses the legitimate concerns expressed about the 2014 framework. Every statement in the 2015 edition has been examined with great care based on the historical record and the principled feedback the College Board received. The result is a clearer and more balanced approach to the teaching of American history that remains faithful to the requirements that colleges and universities set for academic credit.” Neither 2014 or 2015’s revision requires a change in textbooks. The spring 2016 APUSH test is already written. It is unclear how 2015 revisions will affect future exams.

Jon Butler, a retired professor of History and Religious Studies at Yale University and current president of the Organization of American Historians, has tried to take a conciliatory position. Butler described the 2014 APUSH framework as a “running long jump in a positive direction” and the 2015 revision as “another positive step. It takes everything that was good and makes it better.”

Much of the right is still not satisfied with the 2015 revisions. Stanley Kurtz, a senior fellow at the Ethics and Public Policy Center, charged, “The College Board continues to be under the influence of leftist historians.” Peter Wood, president of the National Association of Scholars, threatened that his group would work with conservatives to replace the College Board APUSH program with their own curriculum.

Although I lean left, my concern as a history teacher is less with the battle over the AP frameworks, which allow districts, schools, and teachers some leeway to shape a curriculum, than with the big push to expand AP® classes and testing. In 2010, almost 30% of graduating seniors in United States public high school took an AP® exam and the numbers keep growing. In New York City, School Chancellor Carmen Fariña bragged that in 2013-2014 ten percent more students took advanced placement exams than the previous year.

These are my observations about advanced placement classes based on my experience as a high school teacher and a professor in a School of Education.

• Too often schools push unqualified students into AP classes so they can advertise that the classes are being offered without regard for the academic needs of the students.
• Politicians, career-minded educators, and real estate interests use AP results to brag about the selling points of a community and its schools at the same time that budget cuts and freezes are undermining other school-based programs.
• In some states and districts schools are evaluated based on how many students register for AP classes rather than on the quality of the classes or student performance. This seems to be the case in Ohio and New York.
• AP® programs are often used to track students academically and can contribute to racial segregation. A big problem is self-segregation. Academically weak White students choose AP classes because that is where the other White students are. Academically strong Black and Latino students avoid AP because that is not where their friends are.
• Students from middle-class families and their parents see AP classes as resume items in applications for elite colleges. Students take classes that do not interest them and just cram for the AP® tests.
• AP® classes are frequently used by students as a way to avoid taking subjects in college that do not interest them rather than as a way to pursue more advanced study in a field.
• Despite all the talk about analysis, AP® lessons tend to be “chalk and talk” lectures designed to convince students and parents that they are being taught at a higher “college” level. Memorizing long lists of facts is not the way that historians understand the world or the way history is taught in colleges but that is too often the experience in APUSH classrooms.

David Coleman, President and Chief Executive Officer of College Board has been a major promoter of national Common Core Standards, which immediately makes me suspicious about all of the APUSH revisions. According to the Washington Post, Coleman met with the right-wing critics of the initial APUSH revisions just before the new guidelines were released. He also issued an open letter in which he skirted responsibility for the initial revisions because they were developed before he joined College Board. In what can only be described as an embarrassing cave, Coleman thanked “critics for their vigilance” and praised them as “patriots who care deeply about what students learn.” Apparently, Coleman was unaware of the vitriolic, anti-feminist, and borderline racist comments, these helpful “patriots” made in debate over the 2012/2014 frameworks in Georgia, Texas, Colorado, and Oklahoma. Among other things, as a result of right-wing complaints, the latest version of the revised standards takes a “softer tone” on the history of race and racism in the United States. Terms like “racist” and “xenophobia” have been dropped.

AP and My Own Teaching Journey
by Greg Ahlquist

One winter day, a former student plunked himself down on a desk across from mine. “Mr. Ahlquist,” he said, “the history courses in college are a lot different than the social studies classes we took in high school.” That simple statement and the conversation that followed flung me into a professional crisis of conscience. I realized that my classes revolved around facts and minutia, rather than around my craft as a historian. There was a disconnect between my sincere desire to prepare my high school students for college and the actual work they did in my class.

The road to resolving this crisis was multi-faceted. To be clear, I am still in the process of revamping and refining my teaching practice. An initial step in this journey began when I first learned of the Common Core State Standards from our district’s director of social studies. I was intrigued by the emphasis on a close reading of the texts, using text-dependent questions and learning from primary sources. I began to teach with a different focus. The emphasis on a careful and close reading of a primary document was particularly liberating because it freed me to teach the skills of a historian, which I had grown to love in college and graduate school. This coincided wonderfully with the redesign of AP history courses. While grading AP World History exams at Colorado State University, I was pleased to see a focus on Historical Thinking Skills. When placed alongside the Core Standards, the two complimented each other perfectly. The path out of my crisis became more clear, though like any process of change or journey it has been neither direct, comfortable, nor easy. Implicit in the AP curriculum is an understanding that while learning is hard work, the hardest work is the most rewarding. My lessons have increasingly included more primary sources, and my students have become primary investigators of history. We interpret and understand the historical record as partners.

While some of my own personal teaching journey has been recorded in short video segments posted on the Engageny.org website that seem to make the teaching and planning process both seamless and easily
implemented, social studies teachers shifting their instructional practice to be more student-centered know that the work is challenging and anything but seamless. In the recent past, my students read Kipling’s “White Man’s Burden,” and the class just could not understand the voice of the poem and frankly misread the text in front of current U.S. Secretary of Education, John King. I literally and figuratively sweated out how to work with the students to move toward understanding. Eventually I used an image of the Pear Soap advertisement to move the class toward comprehension, and we were able to re-read the text with understanding and I was able to breathe again. That is the nature of teaching — it is unpredictable and we have to adjust and improvise because learning is difficult. But, there are few things more rewarding to a teacher than seeing students’ excitement as we examine a text together and discover content and meaning that a casual reader can easily miss. Challenging students to discover meaning in primary sources is the beauty of the new AP History Frameworks and accompanying exams. Teachers are given permission to teach in depth and to build skills rather than simply present facts. To be sure, the content and context of history remains important to our work; but my teaching practice is growing as I work with the new AP World History Curriculum Framework and anticipate the assessment changes coming in May 2017.

One of the most helpful College Board shifts has been an alignment of all three AP History courses. The focus on Historical Thinking Skills and the commonly aligned rubrics are useful tools to build a strong social studies instructional program as students move between AP World History, AP US History, and AP European History. I have found that the Historical Thinking Skills have helped focus my lessons and even my entire instructional design differently. Much of the skill work I had done in the past, especially with comparison and causation for example, were often done implicitly and lurked in the background. I am now calling out the skills explicitly and drawing students’ attention to the skills. For example, some of my homework assignments now focus on a historical thinking skill rather than simply on the content. Furthermore, I am trying to completely turn the tables on how I use our textbook. When we read a textbook, teachers and students know how we all celebrate full-page maps or shaded box readings that “shorten” the text pages. I am now assigning analysis of those maps, paintings, charts, and primary source excerpts as the homework and use the “real” text to support their interpretation. I credit the AP History redesign for pushing me to support student learning in this way.

My own daughter, a junior in the Rush-Henrietta school district, will take the AP US History exam this May. Her learning and focus has indeed shifted to more careful work with primary and secondary sources with a teacher who is passionate about the subject and holds high standards that push his students to success. I have seen first hand through the lens of my daughter how the changes to the AP Framework and exam have resulted in engagement and a joy in learning.

In my school district, I deeply appreciate that teachers and administrative leaders have used a cooperative and collaborative approach to prepare students for the AP History exams and changes. Specifically, the district has set aside time for teachers to collaborate in teams and offer professional development. This kind of support bolsters our ongoing effort to build on the skills and instructional best practices of our teachers. At the same time, it provides time and space for us to learn from each other, innovate, and implement the shifts that accompany teaching AP History. I am now on a journey out of that professional crisis of conscience and I, like many of my colleagues, am a work in progress.

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**A Different View of APUSH**

by Jennifer Welch

Advanced Placement United States History teachers have undergone a particularly challenging year. On top of the usual challenges of shepherding young teenagers through a curriculum that reflects a two-semester college sequence, teachers saw their course maligned in the press as several states raised challenges to a curricular framework most teachers found unexceptional. APUSH teachers were frustrated by the slow dribble of writing rubrics, sample questions, and grading standards from College Board, and took to forming strong online communities, blitzing the twitter feed of Advanced Placement leader Trevor Packer, and in many states, battling their own local legislators to defend their programs. All the while
we were developing new syllabi to reflect the changes to the framework and the exam. Much of these political debates were in essence mere noise, a red herring that fooled none of us in the field who understand the distinction between a framework and a curriculum.

The New Jersey Department of Education is actively encouraging expanded Advanced Placement enrollment and publically reporting the number of test-takers on a schools report card. For its part, Advanced Placement, which began as a partnership between universities and elite secondary schools for their highest academic achievers, has begun a shift of focus to removing barriers to enrollment. Some of this push was motivated by data that demonstrated that while over fifty percent of students from high-income households take Advanced Placement or International Baccalaureate classes, only one in six students from low-income families have this opportunity.

**College Board Equity Statement**

In response, the College Board formalized an “equity statement,” which now appears in all curricular frameworks and all summer institute trainings for Advanced Placement teachers. The statement “strongly encourages” schools to “Eliminate barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved,” and to “Make every effort to ensure their AP classes reflect the diversity of their student population.” By publishing the number of AP examinations per school as an index of college and career readiness on the New Jersey schools report card, the New Jersey Department of Education is reflecting this move to increase student enrollment beyond the traditional pool of highly successful, vigorously screened students.

The disparity in access to Advanced Placement curricula does raise the questions “Who is unqualified to take Advanced Placement history?” and “Who is deciding which students are unqualified?” The definition of “qualified” seems to vary widely from school to school. My immigrant, urban, working poor APUSH students have enjoyed success, despite the fact that their PSAT scores did not identify them as having “AP Potential.” Meanwhile, at a colleague’s suburban school, a student with an A in Honors history and excellent test scores was dissuaded as being “unqualified” for Advanced Placement US History. When we discuss “qualifications,” are we analyzing the qualifications of the students, or our abilities as teachers to help build student skills?

While the evidence is mixed, there is significant evidence that exposure to the Advanced Placement curriculum can support learners of varying levels of previous preparation. The stated goal of the College Board in expanding access to AP classes is to expose students to additionally rigorous coursework, building their academic abilities and increasing their success in college, regardless of their success on the actual examinations. The National Governors Association determined that expanding access to Advanced Placement was critical for workforce readiness and international competitiveness, and set goals that one-third of all high school students should take an AP course and one-quarter of them should score at mastery level. Examining the impact for individual students, Scott Mcalister of Loyola University in Chicago argued “The belief is that the rigor of these courses will prepare students for more challenging content in subsequent schooling, and the attraction to college admission officers of a school transcript filled with AP courses is well-established.”

Mcalister’s thesis is supported by a report published by the College Board that found college students with an AP score of 3 or higher outperformed other students and that even students with an AP score of 1 or 2 tended to outperform students who had not taken AP classes or exams. Given this evidence, to deny rich Advanced Placement curricula to our students, even if they would not have been seen as “AP material,” weakens their chances at future success.

As we are casting a wider net for Advanced Placement students, we may weaken strongholds of segregation in our schools, but we will only do so if we look in new parts of our school for students with the desire to achieve and the capacity to develop historical skills. Teaching new populations of students will require teachers to develop their own skills. Far from being “chalk and talk,” “stand and deliver” lecturers in the petit-professor mode, the teachers with whom I have collaborated are developing insightful, interactive, student-centered learning activities that maintain historical rigor and Advanced Placement standards. I have been fortunate enough to participate in a vibrant Virtual Professional Learning Network of Advanced Placement US History teachers, and I am in awe every day of their tirelessness and creativity in designing activities and lessons that require students to truly integrate deep historical knowledge into their own understanding. Their efforts inspire me to work harder on similar lessons for my own students.
I would love if each one of my students continued their academic study of history in college. But I have to admit how little I pursued science and mathematics when I was in school. I immersed myself in my love of history, and I cannot say I regret it. One of my best students, a valedictorian who earned a 5 on the APUSH exam, came back to campus to speak to our students recently. She stated openly that she “Didn’t have to take any history or English” when she arrived in college. Of course, I was disappointed. But I know that she is devoting herself to her study of chemistry just as I eschewed learning about that same field in college. I also know that her foundation in United States history is stronger than that of many citizens, and that she is well equipped to make thoughtful decisions as an adult.

These recent changes have indeed been a challenge for us as APUSH teachers. But the strain forced us to focus on why we teach the course: for the enthusiasm of the students, the engagement with the ideas, and the opportunities that the course affords our students. There is no framework or redesign that will change that fundamental center for us. I was proud of my work as an APUSH teacher before the redesign, and I remain passionately committed to the work now.

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### College Board's Equity and Access Policy Statement

The College Board strongly encourages educators to make equitable access a guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage educators to:

- Eliminate barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved.
- Make every effort to ensure their AP classes reflect the diversity of their student population.
- Provide all students with access to academically challenging coursework before they enroll in AP classes.

Only through a commitment to equitable preparation and access can true equity and excellence be achieved.

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### New Jersey Geographic Alliance
Rowan University
Sommenh-sands@rowan.edu

### New Jersey Council for Economic Education
http://njeconomics.org

### Who Built America
Badges for History Education
http://badges.ashp.cuny.edu

### Shrewsbury Friends Meeting
NJ-35, Shrewsbury, NJ 07702
http://www.shrewsburyquakers.org

### IEEE History Center
Stevens Institute of Technology
http://www.ieee.org/history_center

### New Jersey Sales Rep
McGraw Hill Education
Karen.holzherr@mhecucation.com

### Robin J. Sherman Inc.
Educational Materials
http://www.teach2read.com

### Sheila Miller - Curriculum Specialist
Nystrom Education
smiller@nystromeducation.com

### Chad Listner HS Sales Rep
Bedford/St.Martin’s Freeman Worth
clistner@bfwpub.com

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Jennifer Quinn, Long Beach (NY) High School: I now teach International Baccalaureate (IB) History of the Americas (HOTA) after teaching APUSH for 10 years. In IB’s HOTA we spend three months the first year studying slavery (starting in Africa then moving across the Atlantic to the Americas) and then pick the topic up again with Civil War and Reconstruction. In year two of HOTA one big unit is Human Rights where we specifically will look at South Africa and United States Civil Rights Movement. There are many topics to choose from but in our school we try to select topics that will be of greater interest to the students and helpful for the state Regents Exam, although that is of secondary importance. We are having greater success with IB than with AP primarily because there is so much freedom to plan and explore and it does not have the AP mentality of “one day, one test.” Assessment is based on essay writing and student research on topics of their choice. The IB program also allows students to earn college credit.

Brian Rodahan, Long Island, NY: As a social studies teacher for eleven years, I find it interesting that politicians seem to always have a “new solution” to the problem of education in the United States. Whether it is No Child Left Behind, Race to the Top, or the Common Core, these solutions never produce the desired outcome. Ironically new educational policies have led to an increase in oppositional grassroots movements such as the opt-out movement. What is the true goal of the AP curriculum framework? Is it that all classes in school teach the same skills? Should students analyze a problem and seek the best option for addressing the problem most effectively? Schools encourage students to take these classes to increase the ranking of the school; it doesn’t matter what score the students receive. Why do politicians care so much about an option a student can take in history? Maybe they see a way to influence an educational program they do not yet control. Perfection does not exist in any society including the United States. By looking at the conflicts in American society, teachers help students understand solutions to social problems tried in the past, whether successful or not. I have no problem with the initial revised AP course because the teacher is able to teach in a way that aligns with the community values and students will still do well on the exam. I am able to take the interests of my students and go more in-depth with some topics and not so much in others. The major issue I had with the initial revisions was the lack of examples of how students would be assessed, which made it difficult to prepare them for the test. Politicians love to create new abstract educational policies that always fail in practice. Maybe politicians should stick to what they are good at, increasing federal deficits for posterity to pay back.

Michael Pezone, High School for Law Enforcement, Queens, NY: I was asked to teach APUSH at my high school. I turned down the offer, and would do away with the AP program in its entirety, for the following reasons. (1) Teaching to the test is pernicious. It promotes an instrumentalist view of learning. Instead we should promote true love of learning, learning as an “end-in-itself,” to use Kant’s formula. (2) Recently the city mini-school where I work created an APUSH class with a roster of about 25 students. Students were enrolled whether or not they had a genuine interest in history or the capacity to master the curriculum. The school is interested, naturally, in attracting future quality students and in boosting school ratings by offering AP classes. Students are primarily interested in the prestige and possible college credits. There’s that instrumentalist view again. (3) AP classes represent tracking on steroids, with the egos of AP students inflated and all other students deflated. (“Those are the smart kids.”) (4) I’d like to see the AP test results in all subjects broken down by gender, race/ethnicity, and economic status. I know the College Board once published such data for the SATs that show clear racial/ethnic disparities and a steady rise in scores as you move up the family income ladder. I suspect the same disparities exist in AP scores, but would like to see the data. If significant disparities exist, I would ask “who is advanced by advanced placement?” Are we rewarding those the most who need it the least? (5) Finally, in relation to the changes in the APUSH curriculum: a good teacher will have students analyze the curriculum itself, including its embedded biases. No single view of history should be privileged in the classroom, not by the College Board, the teacher, or anyone.
The *College, Career and Civic Life (C3) Framework for Social Studies State Standards* is an effort to include knowledge and participation in civic life as part of the core goals of K-12 education. It was developed by more than 20 national organizations and educators led by the National Council for the Social Studies. Rather than a requirement, the C3 Framework was created for states to use in upgrading their state social studies standards and for teachers and schools to use to strengthen their social studies programs. Its goals are to enhance the rigor of the social studies disciplines; build critical thinking, problem solving, and participatory skills to become engaged citizens; and align academic programs to the Common Core State Standards for English Language Arts and Literacy in History/Social Studies. You can download a PDF of the “College, Career and Civic Life (C3) Framework for Social Studies State Standards” at http://www.socialstudies.org/c3.

The Framework is an Inquiry Arc, which sits on top of the four social studies disciplines — history, geography, civics and economics, supported by the Common Core Standards — reading, speaking, listening and writing. It puts into practice the ideas from Grant Wiggins *Understanding by Design, Backward Design, Teaching by Design and Teaching for Understanding* — all of which are based on the idea of knowing the goal — the question you want students to be able to answer—before you start your lesson with your students. The value of the C3 Framework is that it provides a concrete structure for organizing inquiries. Instead of students being receivers of information, they become critical thinkers, drawing their own conclusions based on the evidence. Instead of student being given conclusions, they are asked to investigate. Instead of a focus on coverage, the focus is on issues, questions, and evidence from multiple perspectives. It is student and evidence-centered and has students practicing the skills of inquiry that are essential for democracy—asking questions and analyzing the evidence before drawing conclusions.

**Dimension 1** asks teachers to develop questions and plan the inquiry. Compelling questions, like essential questions, require critical thinking. However, unlike essential questions that might be the goal of a whole unit (e.g., “Is revolution ever justifiable?”), compelling questions relate to specific topics and ask students to take and support a position. Supporting questions might be those factual questions that students need to be able to answer in order to get to the compelling question—they provide the scaffolding. Planning the inquiry would include teaching strategies that you would want to use. If we are considering the American Revolution, we might ask at the elementary level: why was New Jersey the crossroads of the American Revolution? At the middle school level, we might ask whether the revolution was avoidable or justifiable? At the high school level, we might ask if the American Revolution was revolutionary? All of these questions require students to critically analyze and use facts and draw conclusions based on the evidence. The teaching strategies might include a map or a timeline for the upper elementary question; historical role-playing or a debate or mock trial in middle school; and a comparison of economic and social factors before and after the American Revolution or a mini-documentary in high school.

**Dimension 2** has students using disciplinary tools and concepts from history (for example, chronology), geography (such as maps); economics (e.g., the concept of scarcity) and civics (e.g., the concept of justice) to the question. This is probably the most straightforward step. Consider our compelling question: Was the American Revolution avoidable? What civic tools and concepts might be involved? Ideas such as social contract, consent of the governed, legitimate authority. What economic tools and concepts? Costs and benefits, trade, mercantilism, capitalism. Geographic tools and concepts include a map of the Proclamation Line, and the distance between Britain and the North American colonies. Historical tools and concepts would focus on the connection between historical events, the multiple perspectives, cause and effect, change and continuity.
Dimension 3 involves gathering, evaluating and using evidence. What would be evidence? Documents, photographs and other images, various sources of analysis such as competing theories by scholars, contemporaneous newspaper accounts and online articles. Secondary sources interpret and analyze primary sources. These sources are one or more steps removed from the event. Primary sources provide first-hand information about an event, condition, time or place. They offer multiple perspectives. They’re often personal and interesting. They’re authentic. Primary sources such as letters or photos by real people who lived then add a dimension of reality to history. Depending on the grade level and the compelling question to be answered, the teacher might provide the evidence or the students might conduct research.

The process of evaluating the sources of evidence is key — some sources are more reliable than others. Here’s where the real critical thinking by your students comes in. Instead of telling students what’s “right,” students develop the skills to critically analyze what they read, hear or see. They should ask:

Who created this image/document/evidence?
When was it created?
To whom or why was it written/made?
What viewpoint (bias) is projected?
What questions does it raise? Is anything missing?
What are the benefits and limitation of using this source?
How reliable is this source?
What information does this source provide?

For example, is Paul Revere’s engraving of the March 5, 1770 incident between British soldiers and a group of citizens near the Royal Custom House in Boston, known as the “Boston Massacre,” a reliable depiction of what actually happened? No, it is the colonists’ version of the event, meant to incite the colonists to fight the British. So the source and purpose can really make a difference! This is basically pro-Revolutionary propaganda. Does it have a value? Yes, as an indication of the perspective of those in Massachusetts arguing that the colonists should break away from the British. The ability to critically evaluate evidence to determine its reliability is something that we use every day in our lives, and is especially important in our civic lives.

Are there any other primary sources that might help us to answer the question about the inevitability or justifiability of the American Revolution? Yes!

Documents from the Stamp Act in 1765 to the Olive Branch Petition in 1775 from the British King and Parliament to the colonists and from the colonists to the British King and Parliament tell us a great deal about what was going on during this time period. Are they reliable sources of evidence? In this case, yes. The problem is excerpting the key points from documents written more than two centuries ago and using them as evidence to draw conclusions.

Where is the evidence? Students may conclude that the American Revolution was not inevitable. Or they may conclude that it was totally justifiable. What is important is how they support their conclusion with evidence. Were the requests of the British king and Parliament for the colonists to share in the costs of maintaining British protection unreasonable? Why did the colonists in Canada not join them? No matter what their conclusion, when students evaluate and use the evidence, they will gain a full understanding of the geographic, civic, economic and historical underpinnings the American Revolution.

Dimension 3 engages students in the most fundamental skills and dispositions needed for democratic citizenship, that of gathering, evaluating, using evidence and drawing reasoned conclusions based on the evidence. These are essential elements in sound decision-making in life as well as governance.

Dimension 4 involves students in working together to communicate their conclusions and taking informed action. This might involve having your students write an essay explaining their conclusion regarding the compelling question and using evidence to support their conclusion. Taking action might take the form of preparing a visual representation of their conclusion. Or having high school students teach this to younger students. Or it might involve having your students do a simulated legislative hearing, answering this question orally as historical experts who are testifying before Congress. Or you might energize your students to research what happened in your town during the American Revolution and to work with a local historical society to make this history better known to
the public. Or it might involve students in writing a letter to their member of Congress complaining that the ideals of the American Revolution (“no taxation without representation”) are not being upheld today. It might be writing an article in the school newspaper. It might simply be writing an essay and putting it online for others to see. **Dimension 4** helps to make history not just about the past but about our lives today.

The C3 Inquiry approach can help social studies teachers to engage students in the application of knowledge, foster a deeper understanding of issues and perspectives and develop critical thinking skills. Using political, economic and social issues and historical dilemmas as topics to be investigated rather than merely “covered,” the C3 Inquiry Framework encourages an issues-centered approach to history and the social sciences and strengthens decision-making skills and democratic practices.

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### C3 Curriculum Revision in Nutley, New Jersey

by Robert O’Dell

In most K-12 curriculum cycles, opportunity knocks but every few years. Even in districts that maintain an ongoing curriculum process, the window for a full review and revision occurs at set intervals that may be as many as five years apart. The emergence of C3 during the curriculum cycle in the Nutley Public Schools presented an opportunity to revise the curriculum and address several emerging needs supportive of students and faculty. Such change, however, is never without challenges.

The Nutley Public Schools are transitioning to a more student-centered and student performance-based model of instruction. This approach is embodied in the district’s ongoing strategic plan and its implementation of a state-mandated evaluation framework. Common Core Standards and New Jersey’s choice of the PARCC assessment required social studies instruction to prepare students to meet additional demands.

Nutley Public Schools are consistent in their support for social studies education. The curriculum review and revision provided the opportunity to reassert the crucial role of the social sciences in a well-rounded and effective education and to prevent social studies from becoming the mere support for the tested disciplines. The Social Studies Department explicitly identifies its mission as educating students for informed active citizenship. The use of the NCSS C3 Framework to guide curriculum revision reinforced that commitment with a clear focus on both skills and process.

Curriculum revision was not only driven by external forces. As part of the revision process, the department conducted a self-assessment and program review that included soliciting input from faculty, students, and parents. Among the findings were that the department should enhance efforts to educate students in the social sciences rather than just focus on history. While the social sciences were infused in the instruction, they were often sublimated to the dominant emphasis on history and the critical thinking, reading, and writing skills central to history education. The use of the Inquiry Arc from the C3 document, with explicit reference to Dimension Two, helped reorient the curriculum to provide better balance among history and the social sciences and multiple perspectives on problems and issues. Given the emphasis of the New Jersey standards on placing social science issues within a historical context, history still predominates in the curriculum. However the K-12 Pathways does stimulate conversations among faculty on opportunities to address issues and inquiries from other disciplinary perspectives.

C3 is not a set of standards or a list of suggested curriculum topics, but rather a framework to guide states and institutions in the development of social studies standards. Using C3, our program review identified department strengths that would be reinforced by the use of C3. Our efforts to focus instruction on essential questions rather than a chronological coverage model were supported by practices described in the C3 Framework. The district works diligently to support instruction in writing across the curriculum. Efforts by the Social Studies Department to teach with documents and to develop common historical thinking and writing rubrics were validated by practices described in Dimension Three. This increased recognition of the role social studies plays in enhancing literacy skills helped to ensure that
social studies curriculum and instruction were not subordinated to the demands of a particular test.

Curriculum revision began in late spring and was completed in August. Faculty were provided with background material and relevant documents regarding C3 and the Inquiry Arc and created the revised curriculum as paid members of the curriculum committee. Faculty used C3 as a guide to the inquiry process as they constructed the curriculum for their students.

Each of the new units begins with a brief description of what defines this segment of the curriculum as a unit of study and why it is important that it is included in the instruction calendar. Compliance with all relevant state standards is noted in the unit as are connections and support for Common Core. To focus attention on the social sciences as well as on history the K-12 Pathways for the relevant grade band are included in the initial draft curriculum. Our goal is to have faculty meet at set points in the pilot year and review each unit after it is first taught. At these meetings they will look for opportunities to infuse additional economics, geography, and civics themes where appropriate.

We anticipate that the most useful section will be “Instructional Focus” where essential questions are linked to suggested inquiries. Inquiries are only “suggested” to avoid limiting the creativity and professional discretion of the faculty within the curriculum. During the pilot year, faculty members are encouraged to add successful inquiries that address the essential questions, possible assessments, and useful resources. In the spirit of C3, the emphasis is on the process of questioning, and not on the creation of a static document demanding complete uniformity.

In the few months following the completion of the draft curriculum and the beginning of the pilot challenges emerged. One was confusion about the relationship between essential questions and inquiries. The C3 document uses the terms “compelling” and “supporting” questions. To facilitate a common language with the other departments within the district, the social studies faculty agreed to use the term “essential” instead of “compelling,” but to retain the reference to “supporting” questions. It was also necessary to clarify that inquiries are broader essential questions revised to align with a particular unit or content. Framing engaging essential questions is very important to this process and teachers were trained using the work of Grant Wiggins and Jay McTighe. The other issue that arose was how to initiate an inquiry unit within the instruction. This was addressed during two in-district professional development days.

Students also have to adjust to the greater demands of an inquiry approach. Some may wish to sit back and hope that the instructor will tell them the answer or become frustrated when faced with the demands of asking rigorous questions and addressing inquiries. There is no doubt that this approach will challenge both students and faculty. But it is the belief of the Nutley Schools that the rewards are well worth the effort and will offer a clearer and more informed perspective on the world.

At the end of the social studies hallway, covering a large bulletin board, is an excerpt from a poem by T.S. Eliot: “We shall not cease from exploration / And the end of all our exploring / Will be to arrive where we started / And know this place for the first time.”
The C3 Framework provided the inspiration for the New York Social Studies Toolkit Project and has set in motion a grassroots movement to put teachers at the forefront of social studies reform. This video introduces the Toolkit project.

**Questions:** Social Studies is many things, but at its heart are questions. The Inquiry Design Model™ (IDM) represented in the New York Social Studies Toolkit begins with a compelling question and features the elements necessary to support students as they address that question in a thoughtful and informed fashion. This video describes the role of questions in an inquiry.

**Argumentation:** Inquiries lead to arguments. Using the Inquiry Design Model and social studies content, teachers can design students’ work with sources across all four dimensions of the C3 Inquiry Arc so that they can produce a clear, coherent, and evidence-based argument as the summative performance task. This video describes how teachers support students as they develop inquiry-based arguments.

**Taking Informed Action:** Taking Informed Action tasks are designed so that students can civically engage with the content of an inquiry. Informed action can take numerous forms (e.g., discussions, debates, presentations) and can occur in a variety of contexts both inside and outside of the classroom. The key to any action, however, is the idea that it is informed. The Inquiry Design Model™, therefore, stages the taking informed action activities such that students build their knowledge and understanding of an issue before engaging in any social action. This final video features teachers describing how taking informed action completes the Inquiry Arc.

Sample online Inquiries include a kindergarten lesson on the difference between needs and wants, a 7th grade inquiry on the impact of Uncle Tom’s Cabin, and a 10th grade investigation of the French Revolution. The kindergarten inquiry focuses on the economics concept of scarcity by developing an understanding of needs and wants and goods and services through the compelling question, “Can we ever get everything we need and want?” The distinctions between these constructs serve as the necessary components of an examination of the choices people must make when faced with potential limitations.

The seventh grade annotated inquiry provides students with an opportunity to explore how words affect public opinion through an examination of Harriet Beecher Stowe’s novel *Uncle Tom’s Cabin*. Students investigate historical sources related to the novel and reactions in the North and South in order to address the compelling question, “Can words lead to war?” This query takes advantage of the mixed messages students often receive about the power of words. Students’ understanding about how words can make a difference is often grounded in discussions of words used to bully, instead of the power of words to encourage reform.

Adolescent students are quite concerned with challenging authority and establishing their independence within the world; the concept of revolution brings those two concerns to their most world-altering levels. By investigating the question of the French Revolution’s success, students will need to make decisions about what the problems of the Revolution were, how to give weight to the events of three different periods of the Revolution, and what distance, if any, was between intentions and effects.
Creating an Engaged Classroom Using the New York State Social Studies Toolkit

April Francis teaches at Lawrence Road Middle School in Hempstead, N.Y. In this interview, she describes her experience teaching the inquiry on Uncle Tom’s Cabin. She was a member of the New York State Toolkit’s Teacher Collaborative Council, who reviewed and piloted inquiries, and provided feedback and teacher perspectives on the Toolkit’s professional development materials. The interview was conducted by a New York State Toolkit Team and published in Social Education 79(5), by the National Council for the Social Studies.

In your opinion, how does inquiry-based teaching prepare students for civic life?

Today’s society is based on argumentation and compromise, and people having a voice. It’s about having a say and then ultimately making decisions. I think that inquiries like those in the New York State Toolkit give students the tools to learn to be the change agents of the future. As a historian and a social studies teacher, I want my students to be active citizens. There are things in our society that need to improve, and I want the students to see in themselves that they can make that change just like the people we’ve been learning about. I want them to know that they can be that Martin Luther King or they can be César Chávez.

What does the Inquiry Design Model allow you to do?

The Inquiry Design Model allows us to do three main things. First, students are forced to think! The blueprints are structured outlines of inquiries that allow students to have intellectual, higher-order thinking experiences that they can use throughout their lives. The inquiries give teachers the chance to guide students in developing critical thinking skills through the compelling and supporting questions. Second, the Inquiry Design Model authentically connects to the Common Core literacy standards. Finally, the model gives teachers autonomy and allows them to adapt to the different students in the classroom.

How can it help teachers adapt to different students?

The array of supporting documents and activities allows for a lot of differentiation in instruction. The model incorporates creative assessments (such as creating a Public Service Announcement, or PSA), as well as standard assessments (such as writing prompts). It gives students a variety of sources to delve into and analyze, including pictures, graphs, interviews, and so on. If a teacher knows the different needs of each of his or her students, all students’ learning styles can be met, and all students can be engaged in the task at hand. Of course, it does require the expertise of teachers in checking on the “pulse” of their class and students throughout the lesson.

How did you handle the text-based sources in the Uncle Tom’s Cabin inquiry?

When using historical primary sources, students are often like, “Oh, history, and all those things happened in the past.” So, it takes planning for 19th century sources to be meaningful for kids today. To get students to dig into the text, I framed their reading with the compelling question, “Can Words Lead to War?” As a real-life example of the power of words, I mentioned social media, and asked if someone posted something on a social media site that was negative or positive — what effect would that have on them? In the staging exercise, students began by understanding that words can be powerful and they were able to then connect that to famous words from the past, from individuals like Martin Luther King, Jr. Students can use these experiences to understand how words have
been powerful and how they led to both positive and negative changes in society. This gives them a better foundation for looking at a book from the 1850s and thinking about what the impact of those words was at the time.

**How did you use *Uncle Tom’s Cabin* itself?**

Students didn’t have to read the whole book, but the inquiry provided pertinent excerpts that became their base of knowledge. The first supporting question and formative performance task allowed the students to read and analyze the book overview and the book excerpts, and have conversations with each other about what Harriet Beecher Stowe was trying to say, and how they felt that the book had an impact on that time period. In an activity that corresponds with the Common Core literacy standards, they also had to complete an exit ticket describing the tone of the book, the emotions it evoked, and the role that it played in history.

**What did you like most about the *Uncle Tom’s Cabin* inquiry?**

One thing I really enjoyed about teaching this inquiry was the in-depth discussions by students. In the African American community, the term “Uncle Tom” is often seen as something negative. But when the students saw what the book was really about and its influence on the Civil War, it helped them see that Uncle Tom was really not this negative stereotypical image, but rather a man who was standing up for his family.

**What are some lessons you learned as a teacher in the New York Toolkit Project?**

The most important thing I learned was how to help students take informed action. By having examples that I can draw from, I’m better able to give my students step-by-step ways to be informed and active citizens. I also enjoyed the summative exercises, which help to bring together everything students have learned in one week and put it in one major activity. Students come up with their final argument, and put their own spin on what they learned.

**The *Uncle Tom’s Cabin* inquiry blueprint recommends identifying a current human rights issue that needs to be addressed. Did your students do this?**

Yes. After completing the full inquiry, students had to brainstorm and research current human rights issues. One group did their research on modern-day slavery right here in the United States. This was astonishing for them, since most believed slavery only existed in the past. One action they took regarding this was creating a PowToon Public Service Announcement to inform others and get more awareness out. Another group focused on the fascinating story of Malala Yousafzai. Many had read her book for an independent reading assignment, and wanted to share her story with the rest of the class. This group created a mini-documentary, also using PowToons, on her accomplishments and the goals that she has set for the world to achieve. They concluded by sharing how other students can get involved in helping her achieve her goals. Some decided they wanted to write letters to their congressperson or the UN to show their support.

**Some educators have said that teachers who use the C3 Framework, which is the basis of the Inquiry Design Model, had better get used to a noisy classroom. Do you agree?**

Ha! Yes, they will definitely have to get used to a noisy classroom, but a noisy *engaged* classroom is very different from just a noisy classroom. In an *engaged* classroom, the noise will include students sharing their knowledge, using accountable talk, and discussing their opinions on the topic at hand. It will be “educational noise,” so to speak! My advice to any teacher finding it difficult to adapt to such a classroom is to ensure that they set clear guide- lines and routines at the beginning of the school year. Providing the structure from the very beginning allows students to know what is expected of them, and they will follow through.
The Forrest Gumpization of History
by Judith Raizy Nathan

Governor George Wallace standing at the entrance to the University of Alabama serves as an iconic image of Southern resistance to segregation. Today, most students first learned about this incident by watching the movie Forrest Gump and through Forrest Gump’s understanding of it. Students also recall other tumultuous events of the 1960s and 1970s through the lens of Forrest Gump and there are ramifications for their historic understanding.

The moving image captures the mind and heart in ways unmatched by few other mediums. In 2009, Americans and Canadians purchased 1.9 billion movie tickets! Many movies attempt to address events of the past in memorable fashion, even if they retell a story that is not true to the historic narrative. These “cinematic historians” and other works of fiction shape the public’s interpretation of history. Although historians should rejoice that history has a new medium for its book-bound message, it is the source of much angst. From grade school up through the highest levels of academia, these fictionalized interpretations remain even if they contradict documented history.

In Flicker: Your Brain on Movies (2014), Jeffrey Zacks asks “when a movie presents itself as history but plays fast and loose with the facts . . . does an inaccurate “true story” movie help or hurt?” (p. 95). According to Zacks, film “hurts” the historic understanding as the brain recalls events from movies before previously learned information. Much research on the brain and learning focuses on memory. Historic event memory being replaced by movie facts falls under the category of suggestibility, what Daniel Schacter describes as one of the “seven sins of memory.” Suggestibility leads to incorporation of misinformation in place of correct information. Misattribution, another of the “sins,” overlaps with suggestibility as individual recollection mixes with misleading information from various forms of media or experience. For students, misattribution is a major cause of historical confusion.

Social studies teachers often use movies as part of their regular classroom instruction. Research demonstrates that basic recall is similar in both reading and movies, however text based information deteriorates from memory faster than information learned from movies; a compelling argument for use of film. Hollywood-style historic interpretation on film can never recreate the past in a way that will satisfy academic historians. Yet movies save instruction time even if they misrepresent the historic narrative. There are good ways to utilize film in the social studies classroom however teachers need to be educated in the more productive ways of incorporating this medium.

Addressing Misinformation

Warning students before they watch a film does not necessarily lessen recall of misinformation. In one study, even though research subjects knew films were rife with historic inaccuracies, misinformation replaced the historic narrative to the point that research participants confidently misattributed the misinformation to the texts they had read along with the films. Memory interference that was retroactive and preemptive undermined historically accurate knowledge.

Research is needed to find methods that will help teachers include movies in their instructional repertoire without fear of alteration via suggestibility. As enjoyable as historic fiction films may be for both students and instructor, they transport the viewer to another place in a way that few other mediums can, their incorrect details cause suggestibility to overtake correct factual historic memory. The often said statement about pictures being worth a thousand words now has deeper meaning. Moving pictures can distort factual information and change memories. As a Social Studies teacher, movies now bear the ominous label of caveat emptor. The cost is too great.
In the Military and Education Trenches
by Joseph Ryan

The Master Sergeant looked out over “no man’s land” through the tangle of barbed wire, shell holes, and the endless mud. He was safe enough as long as he kept his head down and lived in the trench. When the shelling got bad, there was a well-built bunker for his troops to shelter in. It won’t win the war to stay in the trenches, but it won’t get them easily killed either. The machine guns, artillery, and poison gas made the open battlefield deadly. The sporadic supply was sapping morale and the new NCO (non-commissioned officer) casualty rate was 50%. Headquarters had ordered an attack to straighten the line! How many troops must fall to make the map or chart look better?

This reads like a review of the 1950s Stanley Kubecker film, Paths of Glory, starring Kirk Douglas. It’s not! The Sergeant is a veteran teacher who is experiencing the “battlefield” of education today with its standards, testing, and budget cuts. Did you know that Dr. Gatling, who invented the machine gun, thought it would make war too horrible and would involve fewer troops and decrease casualties? Weren’t computers meant to do the same for education? Cut down on paper, make teaching children easier, have kids teach themselves? How about artillery fire and poison gas?

New NCOs always ask, “How do we survive here?” The answer is simple: Two-by-four bunkers and deep trenches. They quickly learn to construct shelters! Teachers rely on two covers of a textbook and four walls of the classroom. Don’t venture outside and you will survive. As for the trenches, dig them deeper. Drill and kill, talk and chalk. You don’t win, but you don’t lose, well maybe just a few.

Orders have been received that the troops (students) are to get twenty-four hour R & R (rest and recuperation). But the NCOs and officers are to report to headquarters (district office) for a briefing (conference day) about what is wrong at the front or the latest master plan. The nicest thing about the meeting is the coffee and donuts, but the expert with the flip chart or power point in the nice clean suit/uniform, clear eyes and upbeat manner doesn’t have a clue about life in the trenches. The Sergeant can’t help but reflect that time would be better spent with the troops, and the officers feel the same way.

Our Sergeant has been chosen to go to the capital to receive a reward for valor. The ceremony is being held at a famous hotel complete with a rubber chicken dinner and long-winded speeches. The cluster of NCOs and officers pose for a picture with various officials and politicians, and then head for the bar. The conversation is a reality check. The situation at the front isn’t very different. The staff officer who has joined them has opened their eyes about conditions at Command Headquarters (State Education). CHQ is understaffed and over-loaded with further cuts and increased responsibility. What is to be done?

There are rumors floating around about desertions (teacher dropouts) and increasing unrest among the troops. The possibility of mutiny is even being considered (refusal to administer exams). The most startling fact is that the loss rate among new NCOs is alarming. There is an over 30% loss in the first three years of combat, and a 50% loss in five years. Also, as NCO and officer terms of enlistments are over, very, very few are re-upping.

During one last round among these veterans, a grizzled Sergeant Major suggests a solution. “Armistice is not surrendering, but an end to the fighting” – time for a pause – but more than a truce or cease-fire. It will be a significant length of time – two to three years at least. Stop the high stakes testing; hold on the various state and federal mandated evaluations. Give State Education a chance to reorganize, the teachers a chance to teach, and the administrators a chance to be educational leaders. Stop the madness, take a long breath, and look at the troops (students). NCOs (teachers) and company officers (principals) should see to their troops’ conditions, training, and equipment. Think of the money and time saved, hundreds of millions to testing companies alone, and days returned to the calendar for teaching. How about some enjoyable, inspiring, special topics or time to teach a favorite program? We know what works; teams of teachers, Living History, meaningful student teaching experiences, innovative educational leadership, teacher discretion, cross-curriculum programs, budget for supplies, and time.

Napoleon thought morale was the most important factor in combat. Think about it: the only thing we have to fear is fear itself, and we have met the enemy and they are us!
The words do now, do not exactly conjure up the idea that the lesson that follows is going to be spellbinding and capture the imagination of the class. Let’s be honest, the term really implies that students do some task or the other to keep them busy and start class in an orderly fashion. Dave Burgess, author of Teach Like a Pirate (2012), might cringe at the phrase and more so at the idea that our lessons begin with a task meant to keep students busy, rather than engage them and capture their imaginations. The fact that so many districts require a do now to start lessons inspired our students at Molloy College to begin to think about how we could motivate students with our do now’s rather than just keep them busy with related facts. We began to think that we might create more effective lessons if we could use our do now as a motivational teach like a pirate activity to engage the students in the lesson rather than an activity to instill order. To do this, we had to find something genuinely motivating to students, not to us as historians, but to them as sixteen year olds. We came upon the idea of harnessing the influence of a powerful driving force in student lives, rock music, as a gateway to the understanding that drives our lessons. If we could find a song that truly captured the big idea of the lesson, then the analysis of documents that drives our lessons that follow might become more engaging for students. The bonus is that if the beginning of the lesson is powerful and connected to the big idea, it might provide a framework that enables students to better understand the historical documents that follow. Using rock music as our do now has enabled our students to place abstract documents in a cognitive map that the song creates for them.

An even more exciting possibility came to us as a class. What if we could harness the power of the song lyrics not only inspire, but to teach Common Core questioning and even more powerfully, Thinking Like a Historian questioning. After all, a song is really a poem, and like most poems it instills both a deep message and mood. This document, our song, might function as our do now document and truly lead students to the big idea at the heart of the lesson. If the song is one that they identify with, this opening might even capture their hearts as well as their minds. We began to see rock music as the gateway to understanding and an engaging way to motivate students to want to analyze the documents that are the central focus of the lesson and provide evidence to the compelling question that drives our lesson.

It is a known fact that document analysis is the cornerstone of social studies today. While this article focuses specifically on using rock music as a Common Core document, the principles can easily be applied to any genre of music, and when applied properly, they are sure to have application to the documents that drive the lesson. The great part is that students are learning the process of close reading, which might not be engaging to them, while using content and a medium that does engage them. The payoff is that if they are driven enough to read the song with a close eye to detail and perspective, then they may be able to carry over these skills of Common Core and historical analyses to historical documents that they are not as motivated to analyze.

**Rocking Common Core**

In order to make a rock song into a meaningful Common Core document, one must first start with a basic formula. Our formula for using rock music as a Common Core document consists of the following four steps. Step one begins with identifying the learning goals for your students from the song as well as the lesson as a whole. This step involves developing the big idea of the lesson. It generally starts with the teacher truly probing for what it is that they want students to understand. Teachers have the challenging task of realizing, not what students have to cover in the lesson, but the big picture that they want students to come away with. At this stage, one can begin to search for songs that will ultimately lead to and result in a deep understanding of the material. Step two begins with choosing the song that captures the imagination and at the same time provides a connection to the content that addresses the topic directly or which can be related back to the understandings, feelings, and or emotions of the topic being studied. While it is crucial to pick a song that will allow students to make these connections, it is also crucial to choose a song that will connect to students’ interests. Music is a staple of many students’ lives and therefore the power of a song and its relation to a student should not be underestimated. In addition to choosing a song, step two also consists of developing Common Core
questions to accompany the song. Once an adequate song and accompanying questions have been developed and presented to students, the true document analysis can begin. Step three of our formula consists of close examination of the song lyrics as a Common Core document with analysis that is guided not only by Common Core but also by Thinking Like a Historian questioning strategies.

These questions will have students analyze the song lyrics for sourcing, context, corroboration, and close reading. The fourth and final step to our formula for using rock music as a Common Core document is to provide closure for both the lesson and the document analysis activity through the use of an exit slip that prompts students to answer the initial aim question or big idea. This exit slip can become a truly powerful experience if the culminating activity ties the big idea discovered in the song to the big ideas revealed in the documents. Bringing it all together in the end provides the students with evidence they need to answer the compelling questions. Of course, it goes without saying that the true meat of the lesson involves the actual historical documents that are the central focus of the lesson.

These four steps put into practice should resemble the following example we have created using Bruce Springsteen’s song “Factory” when teaching a United States History class about the Industrial Revolution and its impact on the factory workers. The aim or big idea question for this example is, “Did mass production create or shatter the American Dream?” Students then listen to the song “Factory” by Bruce Springsteen and follow along with their own written copy of the lyrics. After the song has been played students are introduced to a series of Thinking Like A Historian questions. For a sourcing question students are asked, “Viewing the song as a historical interpretation, who is the artist of this song and what factors may have influenced the artists’ position?” For a corroboration question students are asked, “What is the lyric of the song that best describes the life of a factory worker?” Finally for a close reading question students are asked, “What does the author of the song mean when he says in the song, “Men walk through these gates with death in their eyes. And you just better believe, boy, somebody’s gonna get hurt tonight?” Following a class discussion in which students discuss their responses to these questions, each student completes an exit slip in which they answer the aim question based on their interpretation of the song document, the historical documents that followed, as well as their knowledge of Social Studies.

By using this basic formula as a framework for introducing and integrating rock music as a Common Core document within a Social Studies classroom, teachers will be able to develop lessons that are both personally relevant to their students as well as lessons that address the tasks of Common Core and historical document analysis. At the same time, their do now document has the power to unlock the passion of the learner and may even motivate the students to not only learn the content, but to learn the process of historical analysis. Rock on.
A Generic Model of Genocide
by Rita Scher Dytell

This article presents a generic model of genocide. It is partially based on a behavioral medicine approach called the Stages of Health Behavior Change which is a spiraling stage model in that people in one stage show different characteristics from people in other stages and they can either go forward to the next stage or regress and fall back to a less advanced stage.

A generic model of genocide is based on an assumption that genocides share underlying commonalities. These processes are preconditions; however, their presence is not sufficient to predict the occurrence of genocide. A second assumption is that no single factor can account for genocide; genocides are multi-determined. These factors become important at different stages. This generic model describes the social-psychological, historical, sociological, and economic processes involved in genocide.

Stage One: Pre-Genocide

One of the most fundamental preconditions is that potential victims are always defined as something less than fully human and perpetrators organize a campaign that redefines the victim group as worthless, a threat to society or something sub-human. This ideology justifies discrimination against those not considered one of “us” and incapable of assimilation. The “other” is seen as inferior or less than human; they are dehumanized.

The “other” may be one group such as the Tutsis (Rwanda) or multiple groups such as Jews, Gypsies, Jehovah’s Witnesses, and homosexuals (the European Holocaust) and the Armenians, Assyrians, and Ottoman Greeks in what I refer to as the Ottoman Genocide. Such a campaign of vilification and dehumanization of the “other” requires coercion and control, which in turn necessitates a state with a high degree of centralized authority. It also is dependent on a citizenry that is sensitive to social influence and has a long history of obedience to authority.

In many cases a centralized state incites public hostility toward the victim group. It projects on the victimized group through the use of propaganda the evil that will in fact be done to the victims. This hostile ideology is usually prompted by some type of national crisis: economic, social, and/or political upheaval. The victim group is used as a “scapegoat” for the nation’s troubles, deflecting attention from mismanagement of the ruling regime. Propaganda leads people to believe that the suffering of victims is deserved and justifiable.

In addition, there is usually a history of violence within the society and each modern genocide occurs “under the cover” of this violence (see World War I and the Ottoman genocide, World War II and the Holocaust, and a civil war masking the Rwandan genocide). Thus, the vulnerability of the victim group is based on past experience and citizens become desensitized by being exposed to this violence.

During Stage 1 of the Ottoman Genocide the preconditions were established which made the state ready for genocide. The Empire was a theocracy ruled by Muslim religious law (Sharia) under which those who are not Muslim are considered not equal. The term “kafir” in the Quran is usually translated as “infidels,” “unbelievers,” or “heathens.” Thus, Armenians, Assyrians, and Ottoman Greeks, all Christians, became the “other,” the out-group, and were dehumanized and often referred to as “dogs,” an unclean animal in Islamic teaching. During the 19th and early 20th centuries there were frequent persecutions and some escalated into massacres. In addition, nationalist ideas from Western Europe spread through the Empire emphasizing the need for a homogenous nation with one language and one religion. At the same time, the Sultan engaged in extravagant and wasteful spending which lead to the Empire’s bankruptcy. Thus, Stage 1 of the Ottoman Genocide fits the model with its history of stereotyping, nationalism, and dehumanization.

The beginning of Stage 1 for the European Holocaust was the signing of the Treaty of Versailles at the end of World War I. This Treaty demoralized Germany which could not pay off debts and led to its economic collapse. Concurrently, Germany was experiencing political and social unrest. Economic inflation was one of the factors that lead to the founding of the German Workers’ Party in 1919, which later changed its name to National Socialist German Worker’s Party (the Nazi Party). These conditions, combined a the long history of anti-Semitism, were the major contributors to the genocide. Social Darwinism, a misapplication of natural selection, contributed to policies designed to limit the procreation of the
supposed “unfit” (negative eugenics) and to foster the procreation of the more “fit” (positive eugenics).

In Rwanda, Hutus and Tutsis are culturally defined groups somewhere between castes and ethnic groups. The brief period of German colonial rule (1894-1916) brought European racial theories to Rwanda. The more European Tutsis were deemed natural-born leaders and the Hutus were destined to serve them. In 1931 under Belgium colonial rule identity cards were issued which fixed ethnic identity in Rwanda. European racial ideas further refined the divide between the groups. Hutus came to be seen as flat-nosed, thick-lipped “Negroids,” childish in nature, both timid and lazy, and extremely dirty. Tutsis were viewed as tall with aquiline features, reserved, elegant and possessed an air of refinement. Hutu children grew up listening to different derogatory stereotypes, describing Tutsis as foreign invaders with tails, horns, hooves, pointed ears and red eyes that shine in the dark, devil-like evil creatures. There was a long history of animosity and violence between Hutus and Tutsis with competition for political and economic power. Rwanda’s first president was a Hutu who conducted the first widespread massacre of Tutsis. In 1973, Major Juvenal Habyarimana carried out a military coup and established one party rule. In 1976 he was elected president and in October 1990 with a deteriorating economy, civil war erupted.

Stage Two: Planning and Preparation

Genocides do not occur spontaneously, they are planned by an elite group who think alike and hate those who think differently. These groups are also xenophobic. During the Ottoman Genocide the “Young Turks” challenged the Sultan and established a constitutional monarchy, but then suspended the constitution in 1908. In Germany Adolf Hitler became leader of the Nazi Party, was appointed Chancellor in 1933, and following President Van Hindenburg’s death in 1934 became “Fuhrer.” A military coup in Rwanda in 1973 led to one-party rule with a group of extremists vying for control. During this stage of planning there is an imposition of strict party discipline and secrecy throughout the preparation for genocide. Special armed forces need to be constituted and trained outside of the law to insure rigorous execution of the secret plan. This included the creation and training of the “Special Organization” in the Ottoman Empire with secret military “Death Squads” and youth militias. Hitler formed the “Schutzstaffel (SS)”, the black shirts who later became the party militia. In Rwanda the Hutus extremists also formed a militia, the Interahamwe plus a youth militia and death squads.

Through the use of propaganda (anti-Semitic cartoons and Rwandan Hate Radio), public hostility toward the victim group is incited and stereotypes are widely disseminated. The victim group becomes a “scapegoat” and is blamed for all the economic, political, and social problems. While there are examples of violence and gross violations of human rights during this stage, it is not considered genocidal. It can more accurately be described as practice of the strategies that will be utilized in the actual genocide. Stage two functions to further break-down individual restraints against violence and desensitize perpetrators.

Stage Three: Beginnings

Even though there is a history of continuing violence, some precipitating event marks the beginning of what is being called a true genocide. On the night of April 23, 1915, 250 male Armenian leaders were arrested, tortured, and killed. This is considered the precipitating event for the Ottoman Genocide. While the beginning of World War II is clearly the precipitating event for the European Holocaust, its starting point more debatable as it occurred in stages. I choose the Einsatzgruppen, mobile killing units engaged in mass shootings that murdered about two million Jews in 1941. The precipitating event in Rwanda was the downing by a missile on April 6th of the Presidential aircraft with the Rwandan president and his cabinet plus the President of Tanzania aboard. Rwandan Hate Radio immediately blamed the Tutsis.

Usually the organized violence begins in one central area in which most of the militia is found. The importance of the secret planning, a strong centralized government, mass communication and propaganda emerge as people join in the violence. The state tests the boundaries to explore what it can get away with and how the international community will respond. Genocides utilize modern (at least for its time) technology for maximum control and coordination. The end of Stage Three and beginnings of Stage Four do not have clear boundaries. The escalation of Stage Four occurs as the violence spreads to include more perpetrators and more victims and brutality intensifies.

Stage Four: Escalation

In order for genocide to escalate and spread, people must be coerced to get involved in the violence or be sufficiently intimidated not to help the victims. “Death Marches” were scattered throughout the
Ottoman Empire and townspeople joined in tormenting the Armenians. Following the Wannsee Conference extermination camps were fitted with permanent gas chambers to which victims throughout Europe were transported via railroad. In Rwanda violence escalated and spread beyond Kigali and more people got involved. Here social influence processes become most critical in motivating active participation or silence. Threats of dismissal or punishment for reluctant officials are common during Stage Four. The citizenry is incited by incentives such as permission to loot, plunder, and vent passions without restraint. Sexual violence becomes a common incentive in modern genocides including the Ottoman and Rwandan genocides as well as the European Holocaust.

The majority of perpetrators are ordinary people who have never killed anyone before the genocide. Individuals do not usually commit heinous acts on their own. They do so as part of a group. De-individuation is the process in which a person loses his sense of personal individuality as he is submerged in the group; this in turn leads to the reduction of normal restraints on violent behavior. During Stage Four most individuals are passive bystanders.

Stage Five: The Aftermath

After the genocide is over, it is necessary for survivors to bear witness and rebuild their lives and their country. However, many distortions emerge as individuals deny what occurred and try to re-write history. In many cases perpetrators generally attempt either to hide their genocidal behaviors, or if confronted about the atrocities, deny them. Denial extends beyond the actual perpetrators to include their descendants, successor governments, and individuals who somehow feel affiliation with the perpetrators. Many deny that genocide was ever perpetrated in the first place. To this day the Turkish government denies that the Ottoman Turks committed genocide between 1915 and 1923. Various anti-Semitic groups over the past sixty years have similarly churned out massive quantities of denial literature regarding the killing of six million Jews. Rwandan Hutus in displaced persons camps in Burundi claimed that the Rwandan genocide was a double genocide in that Hutus were also victimized by Tutsis.

Unfinished business

One of the reasons that the spiraling model is being utilized as a template is that it suggests that particular types of intervention may be more effective during one stage than the other and further suggests that we match the characteristics of the stage with appropriate intervention strategies. Teachers might want to consider that genocides are macro-level events. Many of the same social-psychological processes also apply to micro-level happenings such as bullying.

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A central problem preventing political, social, and economic development in Muslim majority countries of the Middle East is the treatment of women. The inability of women to realize their personal social and political potential represents the “800 pound gorilla in the room,” to use an American colloquialism. Sadly, this situation, which is only infrequently dealt with in the Middle East, raises an important question. How can there be any positive change in the region when over 50% of the populace is marginalized economically, socially, politically, and culturally?

During the past year, women’s status in the Middle East has taken on a new dimension. Women have been in the forefront of the news and highlighted by the horrific gender politics of terrorist organizations like the so-called “Islamic State” or ISIS. This includes the abduction of Yazidi, Christian and Kurdish women and the creation of a network of sex trafficking and slavery.

Before the spread of terrorist movements in North Africa, Egypt, Syria, and the reassertion of such groups in Iraq, women’s interests were actually harmed by the onset of what was initially deemed the “Arab Spring” because women’s causes were identified with deposed secular dictatorships such as Saddam Husain’s Baathist regime in Iraq. The authoritarian regimes often nominally supported women’s rights because of a desire to present a “modern” face to the West in an effort to offset criticism of their repressive policies. It was also part of a shrewd and cynical strategy of using gender issues against Islamist movements such as the Muslim Brotherhood in Egypt. Saddam’s General Federation of Iraqi Women and Asma al-Asad’s work on behalf of Syrian women through her personal foundation constituted elaborate charades intended to promote the one party state’s political agenda, not bring real progress to the women of Iraq or Syria.

As the events in Maydan al-Tahrir during the Arab Spring demonstrated many female protesters who asserted themselves in the public sphere were subject to rape and sexual molestation. The attitude of the Egyptian men who accosted women highlights a core lacunae in Muslim majority countries of the Middle East, the lack of a gender-based curriculum that is seriously integrated into any of the region’s educational systems. If we add this to the efforts of terrorist movements to restrict women’s access to employment, education, health care, and to the public sector generally and the identification of the women’s movements with deposed secular autocratic regimes, we see why gender inequality in the Middle East has only gotten worse.

**Strengthening Women’s’ Rights**

Since the ouster of secular dictatorships, there have been major efforts to circumscribe women’s rights. An example is the effort to eliminate protections under Iraq’s progressive Personal Status Law of 1959. The Iraqi Governing Council, which was established by the U.S. Coalition Provisional Authority in July 2003, sought to repeal this law. It was supported by multiple groups, such as the extensive Iraqi blogosphere, women’s organizations, secular civil society associations and the Iraqi Communist Party, which organized massive street demonstrations. However the new law was withdrawn when CPA Administrator L. Paul Bremer saw the disruption it was causing. A number of Iraqi women said to me after the event, “Iraqi men can’t agree on anything except repressing us!”

The extent to which gender became more politicized after the Arab uprisings can be seen in retrogressive efforts to place women under the control of their husbands, fathers or male relatives. In Iraq, this attempt can be seen in the so-called Jafari Personal Status Law that former Prime Minister Nuri al-Maliki tried to implement prior to the April 2014 national parliament elections. This Jafari Personal Status Law was a blatant attempt by Nuri al-Maliki, to win the votes of lower middle class and lower class males by seeking to curtail women’s rights, such as lowering the age of marriage from 18 to 9 years old and basically requiring women to seek permission from their husbands or male relatives in making any important decisions, from engaging in travel to seeking employment.

In Egypt during the Arab uprisings, female protesters – secular and Islamists – were not only mistreated during demonstrations but thrown in prison as well, where some women were subject to unnecessary and demeaning “virginity tests.” This behavior by the police and security forces became an impediment to women reporting sexual crimes because they feared the police almost as much as the men who had attacked them. To his credit, Egypt’s military ruler Abd al-Fattah al-Sisi condemned rape and sexual abuse during the demonstrations. Nevertheless, there has
been little effort by his government to address the legal and structural conditions that still condemn Egyptian women to second-class status. Indeed, sexual repression as a form of control of women has increased according to a report by the International Federation of Human Rights since the military seized power in Egypt in June 2013.

In Turkey, which was once thought to be one of the most progressive Muslim majority nation-states in the Middle East, women have been told by President Recip Tayyip Erdogan to stay at home and “have babies.” Even in Tunisia where former Francophile president Habib Bourguiba gave women the right to family planning and to organize civil society organizations and play a major role in state institutions in the late 1950s, the al-Nahda Party tried, following its electoral victory in 2012 to redefine women in the draft of the new Tunisian constitution as no longer “equal” but rather “complementary” to men. Of course, Islamists have tried to paper over the policies that result in the repression of women by couching these policies in a “religious” veneer. Unfortunately, many Western analysts take these Islamists at their word, rather than seeing such arguments as a form of politicized and “invented” religion. In light of the complete delegitimization of secular nationalism, Islamists have benefited from the political vacuum that was created after the collapse of authoritarian rule during the Arab uprisings.

Reappropriating Islam
Contra the arguments offered by (almost entirely) male Islamists that Islam restricts women’s access to the public sphere and that need to be placed under “male guardianship,” I argue that such patriarchal politics is rooted in tribal norms rather than in Islam. In Iraq, Grand Ayatollah Ali al-Sistani has insisted that women have the right to vote, and that – contrary to some local notables who say Islam prevents women from working – women not only have this right to jobs but must contribute to the public sphere. Ayatollah al-Sistani has also indicated that women have the same rights to education and health care as men. The Prophet Muhammad placed great emphasis on improving the social conditions of women in the Hijaz during the rise and spread of Islam in the 7th century. The first convert to Islam was a woman – his first wife Khadija – who was a successful merchant and 15 years his elder. Recent research has shown women played a much more extensive role in early Islam including as roving preachers. It was much later during the Abbasid Empire that women’s role in society began to be circumscribed using “religious” arguments to legitimate their repression.

No one should blame Islam for the horrors bestowed on women by the Islamic State. The efforts of post-Arab Spring political elites to manipulate women are influenced by the larger process of marginalization and general disdain for women by most states in the Middle East. Iraq’s prime minister proposed eliminating the Ministry of Women’s Affairs as part of a campaign against government corruption. Women constitute more than 60% of the Iraqi population. They often received no education during the 1990s. Given that many have lost husbands and other male family members due to the sectarian violence that rocked the country from late 2003 until 2008, Iraqi women, both Arab and Kurds, need more, not less government support. In a perverse way, the suppression of women’s rights has been posited as a form of “cultural authenticity” which is part of an effort to “combat” Western cultural imperialism. Returning Muslim women to their “true” place in Islam, the private sphere, becomes a last step in shedding the “artificiality” of repressive Western regimes, dubbed “crusader apostate” regimes by Islamist organizations.

Conclusions
The key to women’s rights is their ability to control organizations through which they can assert their self-defined rights and needs. In few Muslim majority nations of the Middle East do women truly control the organizations that supposedly act in their name. Until this situation changes, women will continue to depend on male patriarchs and rulers for their rights. When women have power and can assert themselves, men will not be able to take them for granted and define them merely as “property,” or commodities to serve their physical and emotional needs. Among Muslim majority states, only Turkey, Tunisia, and Lebanon have really confronted gender issues in their school curriculum in any significant manner. It is little wonder that women in the Middle East are largely invisible and, as such, are subject to marginalization and worse.
Science Advice at the Department of State
by Erica Pincus (A longer version of this article appeared in Science & Diplomacy, December 2014)

The scientific community has interacted with foreign policy institutions, whether overtly or covertly, since at least World War I, which some called the “Chemist’s War.” World War II was an important milestone in the integration of science and foreign policy, particularly because of the use of atomic weapons. During the Cold War, the U.S. government created new entities, such as the CIA’s Office of Scientific Intelligence in 1949 and the Office of Science Adviser and Special Assistant to the Secretary of State in 1950, to address the intersection of international science and national security. The original Science Adviser’s Office at the Department of State gained importance in 1957 in response to Sputnik.

The Office of Science Adviser and Special Assistant to the Secretary of State officially became a bureau in 1965, with the new name of Office of International Scientific and Technological Affairs. Its director was made deputy assistant secretary for science, a position that existed until 1997. In 1974, the bureau was incorporated into the new Bureau of Oceans and International Environmental and Scientific Affairs (OES), established as a result of Congress’s Department of State Appropriations Authorization Act.

According to Andrew Reynolds, the former deputy science and technology adviser to the secretary of state, “Science and technology had become sub-critical in the 1990s, with too few people with scientific and engineering disciplines [among Department of State personnel] to really understand and inform how international relations, foreign policy, and development policy should be carried forward.” Following recommendations of the 1999 National Research Council report, Secretary of State Madeline Albright set up a task force to study the issue, resulting in a 2000 policy statement and the appointment of a science and technology adviser.

The science and technology adviser position is nonpolitical, and each adviser serves a fixed three-year term. STAS is bureaucratically under an under-Secretary of State’s purview — for the first three advisers, this was the under secretary for global affairs; for the fourth, it was the under secretary for economic growth, energy, and environment. The adviser has direct access to the secretary of state and other senior officials within the department. STAS is supported by a small staff, which allows for strategic mobility to address a variety of needs in the department without the burden of day-to-day policy responsibilities. STAS complements OES, which holds responsibility for S&T–related foreign policy issues such as climate change, the Arctic, oceans, infectious diseases, space, and official bilateral S&T cooperation.

The role and responsibilities of the adviser were influenced by a 1992 Carnegie Commission on Science, Technology, and Government report. The Carnegie report recommended that the main functions be related to advice, policy, coordination, provision of early warnings, cooperation during emergencies, and service as a liaison. Under Albright, the responsibilities of the science and technology adviser included reaching out to and collaborating with the science community, increasing awareness within the department’s senior levels regarding the importance and relevance of S&T-related issues, providing counsel on U.S. foreign policy relating to S&T issues, and working to further develop the S&T literacy of Department of State employees. Secretary Albright’s mandate was in line with the recommendations of the aforementioned reports regarding the role of STAS in that they all stress the adviser’s responsibilities to develop competency in and—when appropriate—advise on S&T, to increase the S&T presence and promote the awareness of its relevance within the Department of State, and to serve as a liaison to the scientific community.

STAS can point to numerous and diverse accomplishments. All of the advisers performed outreach by delivering speeches to the science community, university students, and others. They also contributed to the growth of fellowship programs that bring scientific expertise to the department, thereby helping launch programs such as the NeXxt Scholars Program.

Perhaps foremost of the STAS impact since it was launched in 2000 is the heightened visibility of science as a critical element in foreign policy and the increased capacity of the department to execute science-related initiatives in international affairs. With U.S. foreign policy confronted by challenges that are increasingly related to S&T, the science and technology adviser to the secretary of state is playing an essential role in helping the Department of State meet those challenges, today and in the future.
How 2°C of Warming Could Reshape the U.S. and the World
by Benjamin Strauss, Climate Central

According to comprehensive review in the journal *Science*, 2°C (3.6°F) of global warming would lock in at least 20 feet, 6 meters, of eventual sea level rise. What would that warming mean for the future and heritage of the U.S. and global urban centers? It would mean a map we don’t recognize: Louisiana would shed its boot, the Eastern seaboard would seriously retract, and the Bay Area would grow a second inland bay — as the nation would lose more than 48,000 square miles of land, home today to 23.4 million people. Florida alone would lose land that houses more than 9 million, followed by New York, California, Louisiana, Virginia, and New Jersey, each with more than a million people in threatened areas. An average high tide would more than double the height of Sandy’s peak surge at The Battery in New York City, while Hampton Roads, Va., and Charleston, S.C., would disappear almost entirely, along with too many towns and cities in Florida to count.

Climate Central, based at Princeton University has developed an online zip code-searchable interactive U.S. map. Actual sea level rise would likely vary by several feet from region to region, depending upon multiple factors; but this level of detail is difficult to project.

http://www.climatecentral.org/

Of course, sea level rise isn’t limited to U.S. shores. An analysis of potential global impacts shows rising seas flooding land where more than 375 million live today. Sea levels are already rising and posing challenges. The *twentieth* foot of sea level rise could possibly arrive as soon as 2200 or it might take many more centuries for this total to accrue. Accordingly, the population exposure numbers in Climate Central’s analysis do not represent fully materialized threats in the immediate moment. Under any circumstances, coastal populations and economies will reshape themselves over time. But the accumulating research on how sensitive sea level is to warming over the long run — and the amount of humanity in the restless ocean’s way — point to unrelenting centuries of defense, retreat, and a reimagining of life along our coasts.

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<th>U.S. Cities with the Most Population on Affected Land</th>
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<td>10. Boston</td>
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On January 1, 1892, seventeen-year-old Irish immigrant Annie Moore arrived on Ellis Island with her two younger brothers. As she stepped off the ship, Annie made the walk that twelve million people after her would embark on. Annie was the first immigrant processed at the Ellis Island immigration station. Immigrants like her, arriving at immigration stations across the United States, played a vital role in crafting the diverse U.S. population. U.S. immigration policy has been the ultimate experiment in arranging an open, cosmopolitan nation that privileges notions of opportunity above all else. From dishes at dinner to neighbors next door, from new fashions to tourist attractions like the Statue of Liberty, the impact of immigration has permeated all aspects of American life. Alvaro Llosa calls this product of open immigration, “the kaleidoscope of nationalities.”

But the immigrant experience in the United States, while a critical component of the bedrock of American society, is not entirely joyous. Anti-immigrant sentiment, through legislation and even violence, has been popular throughout U.S. history. Immigrants have and continue to be the scapegoats for social decline and the unwarranted recipients of racism. The U.S. has always been a nation of immigrants, popularly synthesized as a “melting pot”, but nativism has always been a part of the story as well. But throughout, regardless of the minutiae of the day, there has and always remains an “immigration mystique” in this country.

The current stalemate on immigration reform has perpetuated an inefficient and ineffective system. Immigration policy is tremendously consequential for American citizens, undocumented immigrants, and people from around the world. But, just like the past immigration debates, there exists a deep underlying tension between satisfying the continuation of that “immigration mystique” and assuring American citizens are safe, secure, and prosperous here at home. That tension is the regulation, the legislative balance, between the two. Finding that balance is critical in promoting an effective and modern immigration system in the 21st century.

President Barack Obama has said, “Our immigration system has been broken for a very long time, and everybody knows it.” Former House Speaker John Boehner took it further saying the system was, “broken in hundreds of different ways.” A litany of other politicians, on both sides of the aisle, utilize similar rhetoric. Public opinion polling depicts an electorate that broadly agrees with this sentiment and economists are in broad agreement as well. While solutions are mixed, an overwhelming majority agree that the U.S. immigration system needs reform.

The four broad problems with the U.S. immigration system are (1) legal opportunities for temporary work visas and green cards, for both low and high-skilled immigrants, are severely curtailed; (2) visa and green card backlogs are in the millions; (3) current estimates find that about twelve million undocumented immigrants reside in the U.S.; and (4) the immigration bureaucracy is incredibly complex to maneuver. Taken together, these four issues point to an immigration system that is in desperate need of reform.

Multiple Reasons for Immigration

There are many reasons immigrants leave their homeland and move to the U.S. Members of their immediate or extended family may reside in the U.S. and they want to immigrate for family reunification purposes. Some come to the U.S. for school, such as the 800,000 foreign born students at American universities. Some are fleeing oppressive or dangerous governments and conditions, which accounted for the rise in unaccompanied children making their way to the U.S. in summer 2014. But the great majority of immigrants seek life in the U.S. for safety, security, and financial and political stability.

The economic incentive to immigrate is huge. The U.S. system of relatively free markets and strong protections on property rights ensures that most immigrants are more productive here than in their native country. This immediate increase in wages is the real immigration magnet. Amongst forty-two developing nations besides the U.S., the same worker doing the same job for the same amount of hours would see his or her wage, on average, increase 2.5 times overnight. Any restrictions on immigration must overcome this reality.

Immigration acts in 1965 and 1990 built the modern legal immigration system in the U.S. The flexible ceiling of total immigrant visas per year in the U.S. is 675,000. U.S. citizens and legal permanent residents (LPR) can petition to bring family members to the U.S. 480,000 out of 675,000 visas per year are
set aside for this purpose of family reunification. The ceiling is considered flexible because no limit exists for immediate relatives but there is a limit for extended family members. The remaining 140,000 are distributed among economic contributors, both low- and high-skilled. 65,000 H-1B visas, for high-skilled workers, are distributed each year and 20,000 more for foreign-born graduate students. The final 55,000 go to diversity visas for countries that send a small number of immigrants to the U.S. per year. Finally, there are special visas for world-class athletes, wealthy immigrants looking to invest money in the U.S., and other miscellaneous categories.

With such competition for limited numbers of visas, the wait times and backlogs for legal immigration are considerable. In February 2015, the U.S. government was still processing some family-related visa applications filed as far back as August 1991 and employment-related visa applications from December 2003. 350,000 immigrants applied for the 66,000 H-2B visas (which last six months) in 2012. In spring 2015, the H-1B cap for applications closed in just seven days. This means that U.S. employers filed more petitions for high-skilled foreign workers in less than a week than are accepted into the U.S. throughout a given year.

When it comes to legal permanent residency (LPR), no more than seven percent of the 140,000 employment-based green cards per year can go to one country. This creates a 10- to 15- year wait for immigrants from India and China, the biggest suppliers of graduates from STEM fields. As of February 2013, brothers and sisters of adult U.S. citizens from the Philippines had a wait time of 23 years.

**Complex Immigration Laws**

Eduardo Aguirre, former Director of the U.S. Citizenship and Immigration Services, in testifying before Congress in 2006, said, “we are saddled with administering what my legal friends tell me is the most complicated set of laws in the nation. I am told it beats the tax code.” The tax code could confuse any well-educated U.S. citizen. Complex immigration law for newcomers to the U.S. and especially those who struggle with the language can be extremely difficult.

While understanding the law is difficult for immigrants, the fees required to bolster the bureaucracy present financial issues for employers. The H-1B Visa Reform Act of 2004 increased the fees that most employers pay for H-1B workers to $1,500 (small firms pay $750). In addition, firms must pay a $320 application processing fee and a $500 “fraud-protection fee” which brings the total cost per employment application, without guarantee it will approved, to about $2,320. This is in addition to attorney fees required to fill out the complex paperwork. In addition to complex rules and regulations, the financial costs for sponsoring high-skilled immigrants complicate the process.

But despite the high costs for fees, the system is wholly understaffed. There are currently 429,000 pending cases in immigration courts around the country. While the number seems high, the bigger problem is that there are 223 judges to hear all the cases. Judge Dana Leigh Mark, President of the National Association of Immigration Judges, said, “We have been operating in crisis mode for years. What is an adjective that describes crisis squared?” Immigration courts are so overcrowded and understaffed that the average case is decided in just seven minutes.

With limited options for work visas which produce massive backlogs, and a stifling immigration bureaucracy, demands for all immigrants to “wait in line” becomes harder to justify. Therefore, the key driver of the undocumented immigration problem in the U.S is the limited scope of the legal immigration system. Individuals operate under a set of political and legal institutions that Brennan and Buchanan call the “rules of the game when legal channels are not present, individuals make use of the next available option: illegality. Simply, it is easier to immigrate illegally. There does not exist a year-round, full-time, low-skilled work visa for those without family in the country. Therefore, no foreign construction worker, landscaper, cook, or hotel maid without family even has a line to get into. Employers have the opportunity to sponsor low-skilled work but finding that match is a needle in a haystack and is costly to the employers.

Today, forty-percent of the undocumented population had an employment or travel visa and legally entered the country but overstayed. That means immigration services have no record of sixty percent of current illegal immigrants. A critical argument in favor of more legal immigration is the notion that governments cannot regulate black markets. With such a high illegal population, the U.S. has no ability to regulate those who enter the nation. Regulation makes for immigration safer and better.

There are problems associated with having such a high undocumented immigrant population aware of the
implications of getting caught and deported, shattering their family dynamic. For example, undocumented immigrants are driven underground for work where they are more likely to be exploited for work or paid lower wages. Immigrants are aware they cannot report this type of activity because it’s a reflection of their legal status. Many cannot register for a driver’s license so they drive uninsured or avoid traveling for not getting caught. Finally, 85% of domestic abuse victims choose not to call the authorities because it may open their family up to deportation.

Aside from expanding legal immigration, there are four other alternatives to solving the illegal immigration problem and reforming the immigration system. But each of these suffers from not addressing the root of the problem, which is accessible, open channels to migration.

Some argue that border security is the key to immigration reform. But the U.S. southern border has never been more secure than it is today. The Secretary of the Department of Homeland Security testified in front of Congress in 2013 on the “unprecedented progress” that has been made in securing the border. She mentioned that the number of Border Patrol agents had doubled since 2004, that border apprehensions dropped by 75% since their peak in 2000, and that new technologies have been deployed to stop illegal crossings. Spending on border enforcement is up fifteen times what it was when President Reagan signed the IRCA in 1986. In April 2015, former Customs and Border Patrol Commissioner David Aguilar said, “Border communities are safer than the interior locations of each of the Border States.” Finally, the U.S. economy is improving and apprehensions are continuing to drop, showcasing the effectiveness in border security.

In fact, the increase in border enforcement has had unintended consequences that undermine fixing the problem of undocumented immigration. Circular migration, the idea that immigrants would come to the U.S. to work for a season or a few years and then return back home, was very common before 1986. Sixty-percent of illegal immigrants would return home after one trip and eighty-percent after two trips. But as increases in border security made that more difficult, the rate of return for first-time border crossers fell to nearly zero.

While border security plays a role in restricting movement to the U.S., it does not address the twelve million illegal immigrants currently residing in the U.S. nor does it approach the problem of those immigrants here legally that overstayed visas.

Another potential solution to the illegal immigration problem is amnesty. The last U.S. amnesty was also passed in 1986 with IRCA. It allowed anyone who could prove they have continuously been present in the U.S. since at least 1982 to apply for permanent residency. But the number of illegal immigrants continued to rise following IRCA’s passage. It was clear amnesty was merely a bandage on a much larger set of problems.

Some argue that immigrating illegally is a crime and thus perpetrators should be deported. Putting aside the questionable legal and moral justifications for that position, the idea of mass deportation is simply a fantasy. Identifying, processing, trying, detaining, and transporting twelve million people is a logistical, administrative, budgetary, and criminal justice nightmare. There would be a gargantuan amount of resources, on the federal, state, and local level, needed to complete this task. In addition, removing twelve million people from city severely would limit tax revenues and consumer consumption. Mass deportation is not a workable solution to the problems of illegal immigration and would do more harm than good.

Finally, some argue that workplace enforcement is the appropriate tactic used to limit illegal immigration. The employer sanctions in the 1986 IRCA looked to cut of the jobs magnet by making it significantly harder for employers to hire illegal immigrants. IRCA was the first U.S. law that made it illegal for an employer to knowingly hire an undocumented immigrant. Employers had to require each new hire show documentation of work eligibility and were subject to fines from $275 to $11,000 per illegal employee they hired. It led to a dramatic increase in the production and trade of false immigration and work documents. Recently, the E-Verify system has been popularized as a tool to prevent illegal employment. But the system is rife with problems and continues to not address the root problem.

The U.S. is a beacon of hope, freedom, and opportunity for millions of immigrants from around the globe. When U.S. legal institutions prevent simple, legal channels for immigration, lawmakers successfully incentivized illegal immigration. The simple fact is that more legal opportunities for immigration mean fewer illegal immigrants.
Social Studies is a difficult subject to teach. It is made up of five very divergent fields that are recognized in the New York State Standards: World History, American History, Geography and Economics. Each of those subfields contains disciplinary associations and departments at the professional level that advocate for inclusion of their important pieces within the state’s social studies litany. While reviewing the draft framework proposed by the New York Education Department in 2013, Poland is mentioned only once, as part of the Cold War. It is the Nazi Germany invasion of Poland that triggers the beginning of World War II. There is nothing in the document that discusses the western leanings and size of the joint Pole-Lithuanian Commonwealth during the Middle Ages. Nowhere is the role of Poland in stopping the Ottoman Empire’s advance on Vienna. A major lack of discussion is the liberal veto that the Polish nobles exercised in the governing structure of the Kingdom. Unfortunately, this single throw away sentence perpetuates the stereotype of Poland as one of the victims in history.

In many ways the teaching of Polish American history is not given due credit, considering how many large, urban areas have significant Polish Populations in the US. Almost 10 million people claim ethnic heritage of Polish on Census documents. While this may be only 10% of the American Population, it is one of the larger and more tightly knit ethnic groups from Europe. Large areas of New York, Chicago, Buffalo, Milwaukee and parts of Texas are home to Polish Americans. With the prevalence of anti-Polish Ethnic jokes of the 1960s, 70s and 80s, it is essential to ensure students learn about some of the great accomplishments of the Polonia diaspora.

Thinking about how American History is taught to students in New York State schools, there is a real lack of Polish and Polish American history. This is difficult to understand, due to the scientific, artistic, military and political luminaries that have influenced the development of Poland and the United States. New York State is also home to a few of the largest concentrations of Polish Americans in the United States. Many of our cities, towns and villages contain the churches of Polish Americans, as well as bonds of the sister cities in Poland. As we approach in 2016 the 1,050 anniversary of the adoption of western Christianity in Poland it seems important to briefly review some major Polish and Polish American figures in History. While the frameworks may not mention Poland as one of the largest empires in Europe, or the significant number of immigrants the nation sent to the New World, it is important to create a reference guide for teachers in the United States.

Lech Walesa (1943 –) : The leader of Solidarity in Poland, an electrician becomes the first democratically elected president of Poland since World War II. Walesa is credited with ending the communist regime in Poland without the use of military force. After the fall of communism, Walesa pushed for Polish admission to NATO and to European markets, leading to one of the les easy economic transitions for the former Warsaw Pact nation. He was elected the first democratically elected president after communism.

Pope John Paul II (1920-2005): Karol Józef Wojtyla, the former Cardinal of Krakow, was elected as the first non-Italian Pope in over 400 years. One area of the Pope’s efforts that are recognized in the Roman Catholic Church were his attempts to reach out to Catholic youth. He is further known for his efforts in ending Communism in Eastern Europe. John Paul II was canonized in 2014.

Marie Curie (1867-1934): A leading researcher of nature, her discoveries lead to the theory of radioactivity. With her French husband, Curie discovered new elements that were highly radioactive. In recognition of her service, she was named the first female professor at the University of Paris. Her discoveries were recognized with two Nobel Prize, one in Physics and the other in Chemistry.

Nicolaus Copernicus (1473-1543): A leading scientist of astronomy, Mikolaj Kopernik or Nicolaus Copernicus, was famous for the heliocentric (or sun centered) system of the universe. This system changed the thinking of most scientists during the time period that had subscribed to the geocentric or earth centered
model of the universe. Copernicus’s discovery and theories lead to further advancements in the field of astronomy.

**Casimir Pulaski (1745-1779):** A leading officer of the Polish nobility, Pulaski came to America and served as one of General George Washington’s leading officers during the American Revolution. He was charged by Washington with training the American Cavalry in an effort to balance the mismatch between the British regulars and the American Cavalry corps. He was killed in the Revolution in Georgia. In honor of his sacrifice, Pulaski was named an honorary American Citizen.

**Thaddeus Kosciuszko (1746-1817):** Another leading member of the Continental Army, the General lead America’s Engineering efforts at Saratoga, for West Point and in the Southern Army. His efforts helped ensure the Americans would win the turning point of the war, and have a formidable training ground for future officers.

The reference materials below are a mixture of academic works and student-centered works. Two reasons for providing readers with a mixture of titles are to allow readers to gain background information for their own content knowledge, and see examples of materials that are student friendly. One of the most important steps teachers should undertake is to ask their local librarians for help in identifying some books that are appropriate for all reading levels. Do not let reading levels stop practitioners from selecting a wide range of books. As students develop an interest in materials and events, further reader guidance will be required to help select appropriate texts. Practitioners should collaborate in an effort to give students a wide range of reading options.

The six leaders presented here are role models and examples for teachers to use with their students. There are many research projects that teachers could ask students to undertake in this age of the common core. One example of such a project is to start by asking students to research the Eastern European cultures in their local communities. The second stage in the project would be researching the local library for newspaper articles about immigration and the struggle that immigrants faced. A third project would be asking students to find famous scientists that were not part of the accepted culture at the time and see how their inventions or discoveries changed the world for better. These four examples are some of the ways that teachers could start by looking at Poles and American Poles for inspiration.

### Recommended Sources

<table>
<thead>
<tr>
<th>Author(s)</th>
<th>Title</th>
<th>Publisher/Source</th>
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<tbody>
<tr>
<td>Bukowczyk, J.</td>
<td>And My Children Did Not Know Me: A History of Polish Americans</td>
<td>(Bloomington: Indiana)</td>
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<tr>
<td>Kloczowski, J.</td>
<td>A History of Polish Christianity</td>
<td>Cambridge: Cambridge University Press</td>
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Living Undocumented: A Film and Framework for Supporting Students
by Tatyana Kleyn

Living Undocumented is a 17-minute documentary (http://livingundocumented.com) that explores the lives of diverse undocumented immigrant youth to illustrate the realities, challenges and opportunities they face through high school, college, and beyond. It features six Dreamers who portray the realities of our nation’s immigration system and its impact on undocumented youth. The documentary is intended for all audiences, but with an accompanying lesson plan and resource guide for students and educators it is especially useful in secondary classes. It was directed by Tatyana Kleyn of City College of New York and produced by Ben Donnellon and Kleyn. Tatyana Kleyn is also the author of Immigration: The Ultimate Teen Guide (2011).

The United States has come to be synonymous with diversity. We are a nation made up of people from different countries, cultures, languages, beliefs, and backgrounds. Whether we choose to embrace and build off of this diversity, or work to quell it, is largely up to us. (Im)migration is once again in the cross-hairs of this debate, with undocumented immigrants at the center.

Undocumented immigrants comprise nearly a third of our nation’s 40 million immigrants, with 11.1 million without papers. The top states with undocumented immigrants are California, Texas, Florida and New York, but they reside across the country in urban and rural areas – and everywhere in between (Passel & Cohn, 2012). Although the majority of these immigrants are Latinos, people that fall into this category come from nearly every continent, thereby making this both an American and a global issue.

The educational landscape for undocumented students can be divided into two segments. The first, pertaining to K-12 public education, is laid out in the Supreme Court case of Plyler V. Doe (1982). It states that all students in the U.S. – regardless of status – are granted a free and quality public education. Schools are not permitted to ask families about their immigration status. Recent laws passed in Alabama have tested this mandate, but in general undocumented students are to receive an equivalent education to that of their peers in the K-12 system.

However, the college terrain is more ambiguous and varies more widely from state to state. Currently 20 states, including New York and New Jersey, allow undocumented students to pay in-state tuition (for public universities). Many private colleges also permit undocumented students to matriculate, but decisions on admissions are particular to each institution. The challenge for students across public and private institutions is tuition, because in spite of the in-state tuition rate at public schools, undocumented students still do not qualify for public financial aid programs, with the exception of California, Minnesota, New Mexico, Texas, and Washington. This means they must fund their education by paying out of pocket, although some privately funded scholarships are available. This makes continuing education beyond high school a significant challenge for these students who are American in almost every way except the status assigned to them by the government.

Learning about Your Immigration Status

Many undocumented youth only learn about their immigration status, or come to terms with the gravity of their situation, in high school when they begin applying to colleges. This process includes completing a FAFSA (Free Application for Federal Student Aid) application that asks for a Social Security number – which they are lacking. This realization often leads to feelings of depression and anxiety, as well as shame. Although the statistics are not available, anecdotally
we know that many undocumented youth drop out of high school (or never ‘drop in’) because they feel hopeless about their educational futures and make the decision to start working and earning money for themselves, and often their transnational families too. In spite of this reality, approximately 65,000 undocumented students do graduate from U.S. high schools each year. Of the students who do graduate, however, only 5-10% go on to college. In the absence of policies and programs to support undocumented youth, these numbers are likely to remain low.

Presently, there is more rhetoric than reality for actual reforms to our immigration system. However, the rhetoric seems to have picked up momentum and includes players from both sides of the aisle.

At this time only one government program for immigrant youth exists. President Obama signed the Deferred Action for Childhood Arrivals (DACA) administrative program in the summer of 2012. It provides eligible youth with a reprieve from deportation and worker authorization for a 2-year renewable period. The program does not lead towards citizenship or residency. DACA is open to youth who were brought to the U.S. before the age of 16, were under 31 years of age on June 15, 2012, lived in the U.S. for the past 5 years, are either in school, graduated from high school, or earned a GED and do not have a felony record or more than 3 misdemeanor offenses. Different states have attached additional benefits to DACAmented youth. In New York DACA allows students to receive a driver’s license, but they still do not qualify for state financial aid. While there are certainly benefits to DACA, there are Dreamers who have aged out and others who in spite of attaining worker authorization still cannot attain employment in their professional fields due to certification barriers that may require U.S. residency.

Although immigration reform is being hotly debated, these national conversations do not always make their way into schools. Current immigration issues are frequently put on the backburner to make space for historical topics that rarely go beyond Ellis Island. This is typically not a judgment call made by educators, but driven by district curricula and the content of statewide high-stakes tests, whereby test content is privileged over untested subjects or topics. In response to the limited inclusion of current immigration issues, and specifically the realities of undocumented youth, I was part of a team that created a documentary to educate all students about the experiences, challenges and opportunities available to undocumented youth.

The 17-minute short film, Living Undocumented: High School, College and Beyond, is intended for students of all backgrounds. It is also a tool for their educators and guidance counselors. The film should be shown before students begin the college application process, so that undocumented students understand their situation and can make an informed decision about attending college. For students who are U.S. citizens or residents, this film will give them a more holistic understanding of our nation’s immigration system so they can contribute to the nation’s debate.

The film features six diverse Dreamers who share their immigration journeys, their identities, the misconceptions with which they have been confronted, and their words of wisdom for other students and educators. There is also a peppering of statistics and information about policies. The film is not intended to be a depressing depiction, but is meant to put a face to the problematic “illegal” label and to humanize the issues surrounding being undocumented in the country. And although the film takes place in New York and touches on issues specific to the state, educators can extend this to their local context and policies.

The film can be shown in any classroom within a period, but requires an introduction. To that end, the team created an accompanying lesson plan that begins with several images of street signs. The first signs are those students are likely familiar with, as they can be found on the streets across the nation. Next, students are introduced to a sign prevalent in many Border States that was developed to warn drivers about immigrants crossing highways by foot. This sign has also come to symbolize the immigrant struggle.

After this introduction, students are asked to think about what they know regarding undocumented
immigrants. Following a class brainstorming session, each student completes an anticipatory guide where they are to take a position on a range of statements about undocumented immigrants. After viewing the film they return to these statements from the perspective of the evidence presented. This lesson plan provides a way for students to not only watch the documentary, but to grapple with its concepts.

In addition to the lesson plan, our team created a comprehensive list of resources for teachers, guidance counselors, and students. The resources range from sites that provide information to access and finance college to advocacy/support organizations to professional development for educators. Because many of these resources are New York based, educators in other states would need to seek out local outlets for support. More information about DACA is also offered, as is a comprehensive list of scholarships undocumented students can apply for.

We have shown this film to students in high schools throughout New York City. Some of the schools strictly cater to immigrant students, while others serve students from a range of backgrounds. After watching the film, we asked students to let us know what they learned, and the comments below are representative of their responses:

• It’s ok to talk about your “status.” Also, it’s hard for undocumented immigrants to be successful, but not impossible.
• Illegal and undocumented has a very different meaning and impact because illegal is not right.
• Immigration has more to do with it than people think.
• Living undocumented could make you feel like you are in an invisible prison.
• You never really know who is an immigrant and who is a citizen just by looking at them.
• Even though you aren’t part of something, you should never look back, just keep moving forward, never give up, ‘cause one day you’ll be part of it.

We found these understandings critical to better comprehending the immigration debate as the film offers a counter-narrative to the discourse prevalent in many media outlets. These statements also show that even among immigrant students there are many misconceptions about who undocumented immigrants are and what they can and cannot do in the U.S.

This film, and the accompanying lesson plan, is one tool to breach this difficult topic in a comprehensive yet sensitive manner. It is only through discussing this subject in a careful and detailed way that we can empower our youth to take a stand on immigration. It also helps to ensure they take advantage of the opportunities available to them to become educated citizens – in the most inclusive sense of the term.
Teaching with Documents: Slavery and the Slave Trade
by Alan Singer

Common Core standards place a premium on developing student literacy skills through document-based instruction, careful reading of texts, examining multiple perspectives, and supporting conclusions with evidence. As social studies teachers we are committed to the acquisition of knowledge that enhances student conceptual understanding of the past and present. Many teachers find these conflicting curriculum demands difficult to satisfy. They place greater importance on selecting historically significant primary sources that stimulate student interest and illustrate broader events and issues. The documents in this package on slavery and the slave trade can be edited and organized into activity sheets for different grades, subject concentrations, and for students performing on different academic levels.

For example, the quotations from classical sources, particularly statements by Plato and Aristotle, can be used in a lesson where student interrogate claims that ancient Athens was a democratic society. The biblical passages are useful for understanding the origins of the Judeo-Christian traditions but can also be used in lessons in United States history on religious arguments in the debate over slavery.

Accounts of enslavement by formerly enslaved Africans such as Gustavus Vassa (Olaudah Equiano), Frederick Douglass, Solomon Northup, Harriet Jacobs, and Charles Ball were dismissed by proponents of slavery as abolitionist propaganda as were anti-slavery tracts written by Harriet Beecher Stowe and William Lloyd Garrison. Equiano’s claims that he was kidnapped in west Africa and survived the trans-Atlantic middle passage have been disputed by some historians. The passages from books by Robert Ligon, John Campbell, and Paul Erdmann Isert that describe slavery and the trans-Atlantic slave trade were written by Europeans who were not involved in campaigns to end slavery. They are important historical documents because they corroborate descriptions of places, events, and institutions described by anti-slavery activists. Isert describes conditions on slave ships supporting claims made by Equiano and how slavery was organized on the Caribbean sugar islands. Ligon looks at methods of social control and exploitation. Campbell is especially useful because he explains how slavery and the trans-Atlantic slave trade were essential components of the colonial mercantilist system that provides the capital for the Industrial Revolution in Great Britain.

Charles Darwin, Voyage of the Beagle
Charles Darwin is the best known of the commentators included in this package because of his role as a scientist in developing explanations for evolution. Not as well known are observations in his diary and published work on slavery in Brazil, an institution that he found offensive to human nature.

The four excerpts from Virginia slavery laws show how the slave system in the British North American colonies developed overtime. Virginia laws became the model governing enslavement in other British colonies including New York. These laws establish that the legal status of the mother defines the status of the child, regardless of the status of the father; that conversion to Christianity is not grounds for emancipation; the right of enslavers to use corporal punishment on indentured servants and enslaved Africans; and protects enslavers who kill enslaved Africans. New York’s first comprehensive slave code was adopted in 1702. It equated slave status with being African. Native Americans could no longer be enslaved. Indentured servitude was limited to Whites only. Masters were granted almost unlimited power to coerce and punish slaves.
The accounts of enslavement by Mary Prince and Charles Ball are less well known than other slave narratives but provide students, teachers, and historians with essential insights into the nature of the slave system in the Caribbean and the United States. The excerpt from Prince discusses the auction block experience of a young girl and the brutal treatment of people who were enslaved. Charles Ball describes the operation of the domestic slave trade in the United States after the closing of U.S. ports to the trans-Atlantic shipment of human beings in 1808.

**Domestic Slaves Trade**

As early as the 1760s Pennsylvania, New York, New Jersey, and Massachusetts were exporting enslaved Africans to the Southern colonies. By the 1790s, Maryland, Delaware, and Virginia were the main slave exporting areas. The bulk of the enslaved Africans were sent to new farmlands in Tennessee and Kentucky, cotton plantations in Georgia and the Carolinas, and the sugar-planting regions of Louisiana. By 1850, 1.8 million of the 2.5 million enslaved Africans employed in agriculture in the United States were working on cotton plantations. American financial and shipping industries were dependent on slave-produced cotton. Cotton was shipped to New York and then transshipped to England and other centers of cotton manufacturing in the United States and Europe. As the cotton plantation economy expanded throughout the southern and southwestern region, banks and financial houses in New York supplied the loans and investment capital to purchase land and enslave labor.

The interregional shipment of the enslaved African population, which satisfied labor demand after the trans-Atlantic slave trade was banned in 1808, consisted of two types. The great majority of enslaved migrants walked south and west chained together in “coffles,” a long row of about thirty men chained together who usually walked in pairs, although the groups could also be much larger. A coffle of thirty to forty slaves was worth about $30,000 or over half a million dollars in today’s money. About one-third of the enslaved Africans migrated west along with the planters who claimed them as property.

One the major financiers of the expanding Southern cotton industry was Brown Brothers, an investment bank and trading company founded in 1818. The bank started in Philadelphia but after 1825 its operation gradually shifted to New York City and Wall Street. The bank still exists as Brown Brothers Harriman.

According to documents at the New York Historical Society, the Brown Brothers bank profited by lending millions of dollars money to Southern business interests including to planters to purchase enslaved Africans, brokered the sale of slave-grown cotton, and generally oversaw the South’s financial system. The bank also earned commissions arranging cotton shipments from the South to textile mills in New England and Great Britain. It also loaned millions directly to planters, merchants and cotton brokers throughout the South. If planters or Southern banks went bankrupt, Brown Brothers took ownership of their assets including people enslaved on Southern plantations. Court records from Louisiana from the 1840s and 1850s show Brown Brothers owned to three Concordia Parish cotton plantations totaling 4,614 acres, and the plantations’ 346 slaves enslaved Africans.

The domestic trade revitalized the economy of the “old” South as slave exporters and made possible settlement of the new southwest (Alabama, Mississippi, Louisiana, and east Texas), the development of cotton production in the United States, as well as industrialization in both Europe and the northern states.
Homer (The Odyssey, Book 17 (c. 9th century BC): “Servants never do their work when their master’s hand is no longer over them, for Jove takes half the goodness out of a man when he makes a slave of him.”

Plato, Gorgias, (4th century BC): “Nature herself intimates that it is just for the better to have more than the worse, the more powerful than the weaker; and in many ways she shows, among men as well as among animals, and indeed among whole cities and races, that justice consists in the superior ruling over and having more than the inferior.”

Aristotle, Politics, Chapter V (4th century BC): “Those who are as different [from other men] as the soul from the body or man from beast — and they are in this state if their work is the use of the body, and if this is the best that can come from them—are slaves by nature. For them it is better to be ruled in accordance with this sort of rule, if such is the case for the other things mentioned . . . Every one will allow that the inferior ought to be slaves to the superior; and if this is true with respect to the body, it is still juster to determine in the same manner, when we consider the soul . . . Since then some men are slaves by nature, and others are freemen, it is clear that where slavery is advantageous to any one, then it is just to make him a slave.”

Biblical statements that appear to be Anti-Slavery:
Exodus 21:16: And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.
Deuteronomy 23:15: Thou shalt not deliver unto his master the servant which is escaped from his master unto thee.

Biblical statements that appear to be Pro-Slavery:
Leviticus 25:39-46: Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

Luke 12:47-48: And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.
Romans 13:1-8: Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
Ephesians 6:5-9: Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.
1 Peter 2:18-21: Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward . . . when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.
1 Timothy 6:1-2: Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

St Augustine, The City of God, 19:15 (5th century): “The prime cause, then, of slavery is sin, which brings man under the dominion of his fellow -- that which does not happen save by the judgment of God, with whom is no unrighteousness, and who knows how to award fit punishments to every variety of offence . . . It is with justice, we believe, that the condition of slavery is the result of sin. And this is why we do not find the word ‘slave’ in any part of Scripture until righteous Noah branded the sin of his son with this name. It is a name, therefore, introduced by sin and not by nature.”

Thomas Aquinas, Summa Contra Gentiles and Summa Theologica (13th century): “A son, as such, belongs to his father, and a slave, as such, belongs to his master . . . Since the child is subject to the power of the parent, and the slave to the power of his master, a parent can lawfully strike his child, and a master his slave that instruction may be enforced by correction.”
A True and Exact History of the Island of Barbadoes (1657)

Sources: http://en.wikipedia.org/wiki/Richard_Ligon
http://media.wix.com/ugd/f295da_6be20a8c375345f9a9709c93affa13d7.pdf

Richard Ligon (c. 1585-1662) lost most of his family’s wealth as a loyalist during the English Civil War (1642-1651). In June 1647 he went to Barbados where he purchased a share in a sugar plantation. He became seriously ill and only remained on the island for two years. When he returned to England he published A True and Exact History of the Island of Barbadoes (1657).

A. They are fetched from several parts of Africa, who speak several languages, and by that means, one of them understands not another: For, some of them are fetched from Guinny and Binny, some from Cutchew, some from Angola, and some from the River of Gambria. And in some of these places where petty Kingdoes are, they sell their Subjects, and such as they take in Battle, whom they make slaves; and some mean men sell their Servants, their Children, and sometimes their Wives; and think all good traffic, for such commodities as our Merchants sends them.

B. When they are brought to us, the Planters buy them out of the Ship, where they find them stark naked, and therefore cannot be deceived in any outward infirmity. They choose them as they do Horses in a Market; the strongest, youthfulest, and most beautiful, yield the greatest prices. Thirty pound sterling is a price for the best man Negro; and twenty five, twenty six, or twenty seven pound for a Woman; the Children are at easier rates. And we buy them so, as the sexes may be equal: for, if they have more men then women, the men who are unmarried will come to their Masters, and complain, that they cannot live without Wives, and desire him, they may have Wives. And he tells them, that the next ship that comes, he will buy them Wives, which satisfies them for the present; and so they expect the good time: which the Master performing with them, the bravest fellow is to choose first, and so in order, as they are in place; and every one of them know his better, and gives him the precedence, as Cows do one another, in passing through a narrow gate; for, the most of them are as near beasts as may be, setting their souls aside. Religion they know none; yet most of them acknowledge a God, as appears by their motions and gestures: For, if one of them do another wrong, and he cannot revenge himself, he looks up to Heaven for vengeance, and holds up both his hands, as if the power must come from thence, that must do him right.

C. Chast they are as any people under the Sun; for, when the men and women are together naked, they never cast their eyes towards the parts that ought to be covered; and those amongst us, that have Breeches and Petticoats, I never saw so much as a kiss, or embrace, or a wanton glance with their eyes between them. Jealous they are of their Wives, and hold it for a great injury and scorn, if another man make the least courtship to his Wife . . . For the Planters there deny not a slave, that is a brave fellow, and one that has extraordinary qualities, two or three Wives, and above that number they seldom go: But no woman is allowed above one Husband.

D. When the child is borne . . . in a fortnight, this woman is at work with her Pickaninny at her back, as merry a soul as any is there: If the overseer be discreet, she is suffered to rest her self a little more then ordinary; but if not, she is compelled to doe as others do. Times they have of suckling their Children in the fields, and refreshing themselves; and good reason, for they carry burdens on their backs; and yet work too.
A. These so necessary Negro slaves are purchased in Africa by the English merchants with a great variety of woolen goods; a cheap sort of fire arms from Birmingham, Sheffield, and other places, powder, bullets, iron bars, copper bars, brass pans, British malt spirits, tallow, tobacco-pipes, Manchester goods, glass beads; some particular kinds of linens, ironmonger and cutlery ware, certain toys, some East India goods, but in the main, with very little that is not of our own growth or manufacture. Besides these slaves, which make up the greatest part of their cargo, our African traders also purchase gold, elephants teeth, and dying woods, with some valuable drugs; and in the West Indies also, when they have any surplus of slaves, they dispose of them at a very high price to foreign nations, by which there has been formerly very large sums got, and all returned to Great Britain.

B. When these Negroes are sold to the British planters, they cannot be employed in or furnished with instruments proper for their daily labour, but with fresh advantage to the British nation. For in his field work the planter must supply his Negroes with bills, hoes, axes, iron chains, and other necessary tools, which in consequence of their being continually used, makes it necessary to have yearly supplies for the making good wear and tear, which in that moist and sultry climate especially, rises to a very considerable amount. To this we may add, that these poor people living very hard, and felling no small part of the provisions they raise, lay out constantly the little product that thus arises out of their industry, which they are allowed to retain, with such as are filled Negro traders, chiefly for Birmingham, Sheffield, and Manchester wares, so that all this, which, their number considered, amounts to no despicable sum, is likewise returned hither, which is the rather mentioned to show, that if any means should be devised to render their condition more tolerable, and their circumstances more easy, the fruits of their own labour, as well as that employed in their master’s service, would all necessarily center in this island.

C. But the field expenses are trifling, in comparison of the utensils necessary in the sugar works, such as coppers, mill cases, ladles, skimmers, mills, stills, and almost: numberless other articles, to which may be added nails, locks, hinges, bolts, and lead, employed by the planter in his other buildings, and the almost innumerable kinds of iron work that are used in wagons, carts, mill works, and other things not only exceedingly expensive at the first setting out, but which from their being in continual use, constantly wear out and require fresh supplies. All these, at whatever price, must be had from Britain, and even the lumber, that is timber, cattle, etc., though it comes from the northern plantations, is paid for by sugar planters, and goes in discharge of the balances respectively due from those colonies to Britain; or at least a very great part of them, are this way discharged.

D. Their Negroes also, are in this respect very beneficial, for slight as their clothing is, they consume vast quantities of check linen, striped hollands [fabric], fustian [a thick durable cloth], blankets for their bedding, long ells and bays for warm clothing, coarse hats, woollen caps, cotton and silk handkerchiefs, knives, razors, buckles, buttons, tobacco pipes, fishing tackle, small glasses, thread, needles, pins, and innumerable other articles, all of British growth or manufacture. As the demand for all these is limited only by the means of acquiring them, it is from thence self-evident, that in proportion as these colonies thrive, the supplies from Britain continually augment, so that whatever would contribute to increase the prosperity of either white or black inhabitants in these islands, would at the same time necessarily extend and enlarge the British commerce.

E. But we must not forget, that as sugar, rum, and molasses, so likewise cotton, indigo, pimento, mahogany, fustic [yellow dye], and, in a word every thing that comes from these plantations are bulky commodities; they require and employ an immense quantity of shipping, the freights of which outward and homeward-bound, insurance, commissions, and petit charges, are all paid by the inhabitants of these islands, and are all received by British merchants and factors, and in respect to these also, as much as they can be more extended the greater will the benefit be that British subjects mud acquire from them, in consequence of that wise law, by which all that arises from the produce of these British colonies, is effectually secured to Britain.
Journey to Guinea and the Caribbean Islands in Columbia (1788)

Sources: http://en.wikipedia.org/wiki/Paul_Erdmann_Isert;

Paul Erdmann Isert (1756 –1789) was a German botanist and from 1783 to 1786 was Chief Surgeon in the Danish colony of Guinea on the west coast of Africa. Traveling back to Europe on a slave ship he witnessed a slave rebellion when four hundred and fifty-two enslaved Africans attempted to secure their freedom. He also observed what he described as inhuman practices in the slave-processing dungeons of Danish Guinea, aboard the ship, and on the sugar plantations. In 1788 he published Journey to Guinea and the Caribbean Islands in Columbia. Erdmann Isert’s story of the uprising was corroborated by the ship’s captain, Jens Jensen Berg. These excerpts are from a letter he wrote home after the ship Christiansstad docked in St. Croix in the Caribbean.”

A. Conditions for Enslaved Africans on board the Christiansstad

A slave ship is equipped amidships with a strong, high, [transverse] wooden partition called the bulwark, whose side facing forward must be extremely smooth, without any open grooves in which the slaves might get a fingerhold. On top of this wall there are as many small cannons and guns as there is room for, and these are kept loaded at all times and are shot off every evening in order to keep the slaves in a state of fear. There is always a man on watch near these, who must pay meticulous attention to the movements of the Blacks. In the stern section on the other side of the bulwark, all the women and children are kept, while the men are kept on the forward side of the bulwark where they can neither see the women nor join them. The men are always chained together, hand and foot, in pairs. Moreover, along the row in which the they sit in the deck, a strong chain is drawn between their feet so that they cannot stand up with out permission, nor can they move from the spot, except when they come up on deck in the mornings and are locked in the hold in the evening. But, since their number is so great, they can only enjoy this exercise every second day, having on the other days to stay below, where they are packed together like herrings.

B. Slave Rebellion on the Christiansstad

It was on the second day of our sailing, when most of the Krepees [a West African tribe] were on deck, that they started to rebel. At that moment I found myself alone among the Blacks, and since I understand the language of the Akras I was exchanging pleasantries with some of them and with some Dunks (a most well-mannered nation). Because there is always a great tumult with such a number of people, I noticed that it had suddenly become extremely quiet. Since most of the crew were below, eating, I decided to go to the bow of the ship to see if everyone was at his post, in case the Blacks had some kind of rebellion in mind. When I had reached about midships the door of the bulwark was opened, because the first mate intended to come out to join me. But at that same moment there arose from all the male slaves a shriek of the most horrifying tone that one can imagine. It resembled the one I had heard, at an earlier time, when they were going to attack in battle. Hearing this cry, all the men, who were usually seated, stood up. Some of them hit me on the head with the hand-irons with which they were chained together, so that I immediately fell to the deck. But since they were also chained at the feet I was able to crawl away from them, and I reached the bulwark door. Here I now battered in vain, because, when the crew tried to let me in, such a number of Blacks seized the door that the crew had great difficulty in closing it.

Furthermore, it is established policy that it is better to let a European be killed than to allow the Blacks to gain control of that door, since they could then make their way to the stern of the ship, which is full of weapons hanging there. It would then be a simple task for them to become masters of the ship. Meanwhile I was not left idle at the door for long, but was immediately forced to seek the deck as before. When the Europeans in the stern of the ship realized what was happening on the other side, they tried to keep the bulwark free from attack, by stabbing with bayonets from above. In order to be able to kill me more easily, the slaves pulled me by the foot to the bow of the ship, where one of them, using a razor he had seized from another who was in the process of shaving him when the rebellion began, made a slash across my forehead and temple, through my ear deep down as far as my neck. But
while he was working on my neck, not being able immediately to achieve his purpose due to the thick silk scarf I was wearing, I was delivered by a shot from the bulwark which went through his chest. This made him fall backwards and the other slaves who were holding me released me. Thus I was free again. More musket shots were fired, and there was also firing from two three-pound cannons loaded with grapeshot, so that the Blacks withdrew as far as possible towards the bow to avoid the shots. As a result, the door of the bulwark was left free, and I had just enough strength to crawl to it, leaving a trail of blood marking my path, since my right temple artery had been severed. The mate, too, had a number of wounds, but not as serious as mine, and since he was a better sailor than I was, he had saved himself by leaving the deck through the cannon port and then climbing up again on the off their irons, but when prodded by guns, those who had not been resistance. The others, however, when they saw that they could not succeed, all sprang overboard into the sea. Some boys, from the same nation as the rebels but lacking the courage to take such a drastic step, were deliberately pushed over by the older ones. The slaves below deck were secured, and with great haste small boats were launched. As many slaves as possible were fished up, some living, some dead. It was astounding how some pairs, although they each had only one hand and one foot free (because they were chained together by the other hand and foot), were very adept at staying above water. Some were stubborn even in the face of death, defiantly casting away the rope which had been thrown around their bodies from the ship in order to draw them up, and diving under with force. Among the others there was a pair who had a difference of opinion, the one demanding that he be saved, the other, on the contrary, so desirous of drowning that he pulled the first one underwater with him, with great force. The first one cried piteously and was pulled up with his comrade who, however, had already given up the ghost.

The uprising, before it could be completely quelled, lasted for two hours. Upon counting our men, we found that we had lost 34 Blacks in the action, all of whom had drowned. None of the Europeans, however, had died, but two, as mentioned before had been wounded. As for me, I was only in a very moderate condition.

Are you asking why the Blacks were so inflamed precisely against me, since in those few days I could not have done them any harm? I found out later that since I boarded the ship so late they had concluded that I was the owner of all the slaves, and that it would be best to send me into the other world first, after which the Europeans, like mercenaries, would surrender all the sooner.

C. Conditions for Enslaved Africans on the Sugar Plantations of St. Criox

In most cases of misdeeds among the Blacks the fault lies with the Whites themselves. The Whites demand that the Blacks be faithful to them and not run away, yet they themselves give them the excuse, by giving them poor food and not even enough of it. It happens, not rarely, that a Black with a shrunken stomach comes to his overseer and asks for some food. The overseer can be so tyrannical as to let him have a dozen of strokes of the riding crop for his brazenness.

These monsters of cruelty often do not give the Blacks even the food that their employer has allotted them, but enrich themselves by way of the stomachs of the unfortunates, who are in no position to provide themselves with food in any other way. It is a melancholy sight to see these unfortunate souls being driven to work, which begins before sunrise and does not end until late at night. A group of thirty, with their mattocks over their shoulders, always has two bombas [a Black placed as an overseer] supplied with horrible whips. The bombas let the whips fly in the air much of the time, as we do when we drive our oxen in front of the plow. If one of the workers forgets himself he is immediately cured of his transgressions by dint of this whip. This ghastly toil and beatings, together with a wretched diet, either soon kill them or totally deform these so well-built Blacks. Oh what were you — and what are you now? I have not infrequently asked myself these mournful questions upon seeing a troop of these wretches with their drivers.
Charles Darwin Describes Slavery in Brazil

Introduction: Charles Darwin was a British scientist who laid the foundations of the theory of evolution and transformed the way we think about the natural world. In 1831, Charles Darwin joined a five-year scientific expedition on the British survey ship HMS Beagle. While onboard he visited Brazil and in his diary and a book, The Voyage of the Beagle (1839), wrote about his observations on slavery. In 1859 Darwin published On the Origin of Species by Means of Natural Selection. He died April 19, 1882 and was buried in Westminster Abbey. The excerpts on slavery in Brazil from Darwin’s voyage of the Beagle diary are unedited. The diary entries and the passages from The Voyage of the Beagle give a sense of how Darwin’s views about slavery in Brazil change during the trip. Fazenda is the Portuguese word for plantation. Sources:
http://www.bbc.co.uk/history/historic_figures/darwin_charles.shtml; Charles Darwin Voyage of the Beagle (Voyage) http://www.gutenberg.org/cache/epub/944/pg944.txt; Charles Darwin’s Beagle Diary (Diary) http://darwin-online.org.uk/content/frameset?itemID=F1925&viewtype=text&pageseq=1

Questions
1. Who was Charles Darwin?
2. How did Darwin learn about slavery?
3. What did Darwin witness during his trip?
4. How were Darwin’s views on slavery shaped by his experiences?

March 12, 1832 (Diary): Cap Paget has paid us numberless visits & is always very amusing: he has mentioned in the presence of those who would if they could have contradicted him, facts about slavery so revolting, that if I had read them in England, I should have placed them to the credulous zeal of well-meaning people: The extent to which the trade is carried on; the ferocity with which it is defended; the respectable people who are concerned in it are far from being exaggerated at home. — I have no doubt the actual state of by far the greater part of the slave population is far happier than one would be previously inclined to believe. Interest & any good feelings the proprietor may possess would tend to this. — But it is utterly false (as Cap Paget satisfactorily proved) that any, even the very best treated, do not wish to return to their countries. — “If I could but see my father & my two sisters once again, I should be happy. I never can forget them.” Such was the expression of one of these people, who are ranked by the polished savages in England as hardly their brethren, even in Gods eyes.

April 8, 1832 (Voyage): This spot is notorious from having been, for a long time, the residence of some runaway slaves, who, by cultivating a little ground near the top, contrived to eke out a subsistence. At length they were discovered, and a party of soldiers being sent, the whole were seized with the exception of one old woman, who, sooner than again be led into slavery, dashed herself to pieces from the summit of the mountain. In a Roman matron this would have been called the noble love of freedom: in a poor negress it is mere brutal obstinacy.

April 13, 1832 (Diary): The Fazenda [plantation] consists of a piece of cleared ground cut out of the almost boundless forest. — On this are cultivated the various products of the country: Coffee is the most profitable . . . Sugar Cane is also grown. And rice in the swampy parts . . . The house was simple & uncomfortable, & formed like an English barn: it was well floored, & thatched with reeds . . . Separated from this building only by a few inches was another long shed, the adjoining end formed the kitchen: the other, large storehouses & granaries. — These formed one line on the other side of a cleared space where coffee was drying, were the bedrooms for guests, stables & working shops for the blacks, who had been taught different trades. Surrounding these were the huts of about 110 negroes, whom Signor & one white man as a manager contrive to keep in perfect order . . . As long as the idea of slavery could be banished, there was something exceedingly fascinating in this simple & patriarchal style of living.

April 14, 1832 (Diary): We slept at a Fazenda a league from our journeys end; the agent received us hospitably & was the only Brazilian I have seen with a good expression: the slaves here appeared miserably over-worked & badly clothed. — Long after it was dark they were employed. The common method of maintaining the slave, as at
Signor Figuireda, is to give them two days, Saturday & Sunday, the produce of which is sufficient to support them & their families for the ensuing five.

**April 14, 1832 (Voyage):** While staying at this estate, I was very nearly being an eye-witness to one of those atrocious acts which can only take place in a slave country. Owing to a quarrel and a lawsuit, the owner was on the point of taking all the women and children from the male slaves, and selling them separately at the public auction at Rio. Interest, and not any feeling of compassion, prevented this act. Indeed, I do not believe the inhumanity of separating thirty families, who had lived together for many years, even occurred to the owner. Yet I will pledge myself, that in humanity and good feeling he was superior to the common run of men. It may be said there exists no limit to the blindness of interest and selfish habit.

**May 30, 1832 (Diary):** The Caucovado is notorious for Maroon or run-away slaves; the last time we ascended, we met three most villainous looking ruffians, armed up to the teeth. — they were Maticans or slave-hunters, & receive so much for every man dead or alive whom they may take . . . Amongst other things which the anti-abolitionists say, it is asserted that the freed slave would not work. I repeatedly hear of run-away ones having the boldness of working for wages in the neighbourhood of their masters. If they will thus work when there is danger, surely they likewise would when that was removed. — Again the blacks, who have been seized by British men of war, are hired out to different tradesmen for seven years, by which time it is supposed they could support themselves. — I have heard many instances from the masters, that they claim their freedom before the expiration of the time: & set up for themselves. — What will not interest or blind prejudice assert, when defending its unjust power or opinion?

**July 3, 1832 (Diary):** Passing along the streets it is curious to observe the numbers of tribes which may be known by the different ornaments cut in the skin & the various expressions. — From this results the safety of the country. The slaves must communicate amongst themselves in Portuguese & are not in consequence united. — I cannot help believing they will ultimately be the rulers. I judge of it from their numbers, from their fine athletic figures, (especially contrasted with the Brazilians) proving they are in a congenial climate, & from clearly seeing their intellects have been much underrated. — They are the efficient workmen in all the necessary trades. — If the free blacks increase in numbers (as they must) & become discontented at not being equal to white men, the epoch of the general liberation would not be far distant. I believe the slaves are happier than what they themselves expected to be or than people in England think they are. — I am afraid however there are many terrible exceptions. — The leading feature in their character appears to be wonderful spirits & cheerfulness, good nature & a “stout heart” mingled with a good deal of obstinacy. — I hope the day will come when they will assert their own rights & forget to avenge their wrongs.

**Retrospect (Voyage):** On the 19th of August we finally left the shores of Brazil. I thank God, I shall never again visit a slave-country. To this day, if I hear a distant scream, it recalls with painful vividness my feelings, when passing a house near Pernambuco, I heard the most pitiable moans, and could not but suspect that some poor slave was being tortured, yet knew that I was as powerless as a child even to remonstrate . . . Near Rio de Janeiro I lived opposite to an old lady, who kept screws to crush the fingers of her female slaves. I have stayed in a house where a young household mulatto, daily and hourly, was reviled, beaten, and persecuted enough to break the spirit of the lowest animal. I have seen a little boy, six or seven years old, struck thrice with a horse-whip . . . on his naked head, for having handed me a glass of water not quite clean . . . It is often attempted to palliate slavery by comparing the state of slaves with our poorer countrymen: if the misery of our poor be caused not by the laws of nature, but by our institutions, great is our sin; but how this bears on slavery, I cannot see; as well might the use of the thumb-screw be defended in one land, by showing that men in another land suffered from some dreadful disease. Those who look tenderly at the slave owner, and with a cold heart at the slave, never seem to put themselves into the position of the latter; what a cheerless prospect, with not even a hope of change!
Evolution of British Slave Law in Virginia and New York


December 1662: Whereas some doubts have arisen whether children got by any Englishman upon a Negro woman should be slave or free, be it therefore enacted and declared by this present Grand Assembly, that all children born in this country shall be held bond or free only according to the condition of the mother; and that if any Christian shall commit fornication with a Negro man or woman, he or she so offending shall pay double the fines imposed by the former act.

September 1667: Whereas some doubts have risen whether children that are slaves by birth, and by the charity and piety of their owners made partakers of the blessed sacrament of baptism, should by virtue of their baptism be made free, it is enacted and declared by this Grand Assembly, and the authority thereof, that the conferring of baptism does not alter the condition of the person as to his bondage or freedom; that diverse masters, freed from this doubt may more carefully endeavor the propagation of Christianity by permitting children, though slaves, or chose of greater growth if capable, to be admitted to that sacrament.

September 1668: Whereas it has been questioned whether servants running away may be punished with corporal punishment by their master or magistrate, since the act already made gives the master satisfaction by prolonging their time by service, it is declared and enacted by this Assembly that moderate corporal punishment inflicted by master or magistrate upon a runaway servant shall not deprive the master of the satisfaction allowed by the law, the one being as necessary to reclaim them from persisting in that idle course as the other is just to repair the damages sustained by the master.

October 1669: Whereas the only law in force for the punishment of refractory servants resisting their master, mistress, or overseer cannot be inflicted upon Negroses, nor the obstinacy of many of them be suppressed by other than violent means, be it enacted and declared by this Grand Assembly if any slave resists his master (or other by his master’s order correcting him) and by the extremity of the correction should chance to die, that his death shall not be accounted a felony, but the master (or that other person appointed by the master to punish him) be acquitted from molestation, since it cannot be presumed that premeditated malice (which alone makes murder a felony) should induce any man to destroy his own estate.

An Act for Regulating of Slaves in New York (November 27, 1702)

No Person or Persons hereafter throughout this Province, do presume to Trade with any slave either in buying or selling, without leave and Consent of the Master or Mistress, on penalty of forfeiting Treble the value of the thing traded for, and for the sum of five pounds Current money of New-York, to the Master or Mistress of such slave . . . thereafter it shall and may be lawful for any Master or Mistress of slaves to punish their slaves for their Crimes and offences at Discretion, not exceeding to life or Member.

And for as much as the Number of slaves in the City of New-York and Albany, and also in other Towns within this Province, doth daily increase, and that they have been found oftentimes guilty of Confederating together in running away, or other ill practices, . . . That it shall not hereafter be lawful for above three Slaves to meet together at any other time, nor at any other place, then when it shall happen they meet in some servile employment for their Master’s or Mistress’s profit, and by their Master or Mistress consent, upon penalty of being whipt upon the naked back, at discretion of any Justice of the peace, not exceeding forty Lashes . . . and whereas slaves are the property of Christians, and cannot without great loss or detriment to their Masters or Mistress, be subjected in all Cases criminal, to the strict Rules of the Laws of England, . . . no slave shall be allowed good evidence in any matter, Cause or thing whatsoever, excepting in Cases of Plotting or Confederacy amongst themselves, either to run away, kill or destroy their Master or Mistress, or burning of houses, or barns or barracks of Corn, or the killing of their Master’s or Mistress’s Cattle and that against one another, in which Case the Evidence of one slave shall be allowed good against another slave.

Social Science Docket 45 Winter-Spring 2016
The History of Mary Prince, a West Indian Slave. Related by Herself (1831)

“The narrative was taken down from Mary’s own lips by a lady who happened to be at the time residing in my family as a visitor. It was written out fully, with all the narrator’s repetitions and prolixities, and afterwards pruned into its present shape; retaining, as far as was practicable, Mary’s exact expressions and peculiar phraseology.”

A. Slave Auction and Family Separated

We followed my mother to the market-place, where she placed us in a row against a large house, with our backs to the wall and our arms folded across our breasts. I, as the eldest, stood first, Hannah next to me, then Dinah; and our mother stood beside, crying over us. My heart throbbed with grief and terror so violently, that I pressed my hands quite tightly across my breast, but I could not keep it still, and it continued to leap as though it would burst out of my body. But who cared for that? Did one of the many by-standers, who were looking at us so carelessly, think of the pain that wrung the hearts of the negro woman and her young ones? No, no! They were not all bad, I dare say, but slavery hardens white people’s hearts towards the blacks; and many of them were not slow to make their remarks upon us aloud, without regard to our grief—though their light words fell like cayenne on the fresh wounds of our hearts. Oh those white people have small hearts who can only feel for themselves.

At length the vendue master, who was to offer us for sale like sheep or cattle, arrived, and asked my mother which was the eldest. She said nothing, but pointed to me. He took me by the hand, and led me out into the middle of the street, and, turning me slowly round, exposed me to the view of those who attended the vendue. I was soon surrounded by strange men, who examined and handled me in the same manner that a butcher would a calf or a lamb he was about to purchase, and who talked about my shape and size in like words—as if I could no more understand their meaning than the dumb beasts. I was then put up to sale. The bidding commenced at a few pounds, and gradually rose to fifty-seven (£38), when I was knocked down to the highest bidder; and the people who stood by said that I had fetched a great sum for so young a slave. I then saw my sisters led forth, and sold to different owners: so that we had not the sad satisfaction of being partners in bondage. When the sale was over, my mother hugged and kissed us, and mourned over us, begging of us to keep up a good heart, and do our duty to our new masters. It was a sad parting; one went one way, one another, and our poor mammy went home with nothing.

B. Brutal Treatment of Enslaved Africans

There were two little slave boys in the house, on whom she vented her bad temper in a special manner. One of these children was a mulatto, called Cyrus, who had been bought while an infant in his mother’s arms; the other, Jack, was an African from the coast of Guinea, whom a sailor had given or sold to my master. Seldom a day passed without these boys receiving the most severe treatment, and often for no fault at all. Both my master and mistress seemed to think that they had a right to ill-use them at their pleasure; and very often accompanied their commands with blows, whether the children were behaving well or ill. I have seen their flesh ragged and raw with licks. – Lick – lick – they were never secure one moment from a blow, and their lives were passed in continual fear. My mistress was not contented with using the whip, but often pinched their cheeks and arms in the most cruel manner. My pity for these poor boys was soon transferred to myself; for I was licked, and flogged, and pinched by her pitiless fingers in the neck and arms, exactly as they were. To strip me naked – to hang me up by the wrists and lay my flesh open with the cow-skin, was an ordinary punishment for even a slight offence.

Poor Hetty, my fellow slave, was very kind to me, and I used to call her my Aunt; but she led a most miserable life, and her death was hastened (at least the slaves all believed and said so,) by the dreadful chastisement she received from my master during her pregnancy. It happened as follows. One of the cows had dragged the rope away from the stake to which Hetty had fastened it, and got loose. My master flew into a terrible passion, and ordered the poor creature to be stripped quite naked, notwithstanding her pregnancy, and to be tied up to a tree in the yard. He then flogged her as hard as he could lick, both with the whip and cow-skin, till she was all over streaming with blood. He rested, and then beat her again and again. Her shrieks were terrible. The consequence was that poor Hetty was brought to bed before her time, and was delivered after severe labour of a dead child. She appeared to recover after her confinement, so far that she was repeatedly flogged by both master and mistress afterwards; but her former strength never returned to her. Ere long her body and limbs swelled to a great size; and she lay on a mat in the kitchen, till the water burst out of her body and she died.
Charles Ball and the American Domestic Slave Trade

Primary: Charles Ball, Slavery in the United States. A Narrative of the Life and Adventures of Charles Ball, a Black Man, Who Lived Forty Years in Maryland, South Carolina and Georgia, as a Slave Under Various Maters, and was One Year in the Navy with Commodore Barney, During the Late War (NY: John S. Taylor, 1837), 35–48; Edward Baptist (2014). The Half Has Never Been Told (NY: Basic Books).

Charles Ball was an enslaved African born around 1785 in Calvert County, Maryland. When he was four years old, his family was broken up by the sale of his mother. As a young man he was caught up in the domestic slave trade, separated from his wife and children, and sold to a slave trader who transported him to South Carolina where he worked on a cotton plantation. In a memoir, The Life and Adventures of Charles Ball (1837), dictated in Philadelphia after escaping to freedom, Ball stated, “I had at times serious thoughts of suicide so great was my anguish. If I could have got a rope I should have hanged myself . . . The thought of my wife and children I had been torn from in Maryland, and the dreadful undefined future which was before me, came near driving me mad.” Ball made several attempts to escape from slavery but was captured and sold to another planter in Georgia. When he finally did successfully escape he made it to Pennsylvania but was never ever able to locate his wife and children. After his escape, Ball lived as a free man in Maryland and Washington, D.C. He remarried, established a new family, and farmed his own property near Baltimore. However Ball and his family were captured as runaways, separated, and dragged back into slavery. Although Ball managed to escape again, his family did not. Ball’s testimony demonstrates his intelligence and humanity, as well as the humanity of his fellow prisoners while documenting the experience of enslaved Africans trapped in the domestic slave trade.

A. My master kept a store at a small village on the bank of the Patuxent river, . . . although he resided at some distance on a farm. One morning he rose early, and ordered me to take a yoke of oxen and go to the village, to bring home a cart which was there, saying he would follow me. He arrived at the village soon after I did, and took his breakfast with his store-keeper. He then told me to come into the house and get my breakfast. Whilst I was eating in the kitchen, I observed him talking earnestly, but lowly, to a stranger near the kitchen door. I soon after went out, and hitched my oxen to the cart, and was about to drive off, when several men came round about me, and amongst them the stranger whom I had seen speaking with my master. This man came up to me, and, seizing me by the collar, shook me violently, saying I was his property, and must go with him to Georgia. At the sound of these words, the thoughts of my wife and children rushed across my mind, and my heart died away within me. I saw and knew that my case was hopeless, and that resistance was vain, as there were near twenty persons present, all of whom were ready to assist the man by whom I was kidnapped . . . I asked if I could not be allowed to go to see my wife and children, or if this could not be permitted, if they might not have leave to come to see me; but was told that I would be able to get another wife in Georgia.

B. My new master, whose name I did not hear, took me that same day across the Patuxent, where I joined fifty-one other slaves, whom he had bought in Maryland. Thirty-two of these were men, and nineteen were women. The women were merely tied together with a rope, about the size of a bed cord, which was tied like a halter round the neck of each; but the men, of whom I was the stoutest and strongest, were very differently caparisoned. A strong iron collar was closely fitted by means of a padlock round each of our necks. A chain of iron, about a hundred feet in length, was passed through the hasp of each padlock, except at the two ends, where the hasps of the padlocks passed through a link of the chain. In addition to this, we were handcuffed in pairs, with iron staples and bolts, with a short chain, about a foot long, uniting the handcuffs and their wearers in pairs. In this manner we were chained alternately by the right and left hand; and the poor man, to whom I was thus ironed, wept like an infant when the blacksmith, with his heavy hammer, fastened the ends of the bolts that kept the staples from slipping from our arms.

C. I longed to die, and escape from the hands of my tormentors; but even the wretched privilege of destroying myself was denied me; for I could not shake off my chains, nor move a yard without the consent of my master. Reflecting in silence upon my forlorn condition, I at length concluded that as things could not become worse — and as the life of man is but a continued round of changes, they must, of necessity, take a turn in my favour at some future day. I found relief in this vague and indefinite hope, and when we received orders to go on board the scow,
which was to transport us over the Patuxent, I marched down to the water with a firmness of purpose of which I did not believe myself capable.

D. We travelled about five miles that evening, and stopped for the night at one of those miserable public houses, so frequent in the lower parts of Maryland and Virginia, called “ordinaries.” Our master ordered a pot of mush to be made for our supper; after dispatching which, we all lay down on the naked floor to sleep in our handcuffs and chains. The women, my fellow-slaves, lay on one side of the room; and the men who were chained with me, occupied the other . . . I awoke in agony and cursed my existence. I could not pray, for the measure of my woes seemed to be full, and I felt as if there was no mercy in heaven, nor compassion on earth, for a man who was born a slave.

E. From this time, to the end of our journey southward, we all slept, promiscuously, men and women, on the floors of such houses as we chanced to stop at. We had no clothes except those we wore, and a few blankets; the larger portion of our gang being in rags at the time we crossed the Potomac. Two of the women were pregnant; the one far advanced — and she already complained of inability to keep pace with our march; but her complaints were disregarded . . . Time did not reconcile me to my chains, but it made me familiar with them; and in a few days the horrible sensations attendant upon my cruel separation from my wife and children, in some measure subsided; and I began to reflect upon my present hopeless and desperate situation, with some degree of calmness; hoping that I might be able to devise some means of escaping from the hands of my new master, who seemed to place particular value on me, as I could perceive from his conversation with such persons as we happened to meet at our resting places. I heard him tell a tavern-keeper where we halted, that if he had me in Georgia, he could get five hundred dollars for me . . . I endeavoured to beguile my sorrows, by examining the state of the country through which we were travelling, and observing the condition of my fellow-slaves, on the plantations along the high-road upon which we sojourned.

F. In Virginia, it appeared to me that the slaves were more rigorously treated than they were in my native place. It is easy to tell a man of colour who is poorly fed, from one who is well supplied with food, by his personal appearance. A half-starved Negro is a miserable looking creature. His skin becomes dry, and appears to be sprinkled over with whitish husks, or scales; the glossiness of his face vanishes, his hair loses its colour, becomes dry, and when stricken with a rod, the dust flies from it. These signs of bad treatment I perceived to be very common in Virginia; many young girls who would have been beautiful, if they had been allowed enough to eat, had lost all their prettiness through mere starvation; their fine glossy hair had become of a reddish colour, and stood out round their heads like long brown wool. Our master at first expressed a determination to pass through the city of Richmond; but for some reason, which he did not make known to us, he changed his mind, and drove us up the country . . . For several days we traversed a region, which had been deserted by the occupants — being no longer worth culture—and immense thickets of young red cedars, now occupied the fields, in digging of which, thousands of wretched slaves had worn out their lives in the service of merciless masters.

G. The ground over which we had travelled, since we crossed the Potomac, had generally been a strong reddish clay, with an admixture of sand, and was of the same quality with the soil of the counties of Chester, Montgomery, and Bucks, in Pennsylvania. It had originally been highly fertile and productive, and had it been properly treated, would doubtless have continued to yield abundant and prolific crops; but the gentlemen who became the early proprietors of this fine region, supplied themselves with slaves from Africa, cleared large plantations of many thousands of acres — cultivated tobacco — and became suddenly wealthy; built spacious houses and numerous churches . . . ; but, regardless of their true interest, they valued their lands less than their slaves, exhausted the kindly soil by unremitting crops of tobacco, declined in their circumstances, and finally grew poor, upon the very fields that had formerly made their possessors rich; abandoned one portion after another, as not worth planting any longer, and, pinched by necessity, at last sold their slaves to Georgian planters, to procure a subsistence; and when all was gone, took refuge in the wilds of Kentucky, again to act the same melancholy drama, leaving their native land to desolation and poverty . . . Virginia has become poor by the folly and wickedness of slavery, and dearly has she paid for the anguish and sufferings she has inflicted upon our injured, degraded, and fallen race.
Slavery in New Jersey

The New Jersey Council for the Social Studies has extensive resource material on local history for teachers on its website http://www.njcss.org. It includes lesson packages for students in grades upper elementary through high school. This description of slavery in New Jersey from the website is followed by primary source documents. Arlene Gardner is the executive director of the NJCSS.

Although it became more pervasive in the southern colonies, the enslavement of Black Africans existed in all British North American colonies by 1690. There is some evidence of a Black slave presence in 1639 in Pavonia (near present-day Jersey City), part of the Dutch colony of New Netherland. Slavery spread as a response to the chronic shortage of free labor. Originally treated more like servants than slaves, the Africans initially had a few basic rights: families were usually kept intact; they were admitted to the Dutch Reformed church and married by ministers; they could testify in court and bring civil actions against white. Some were permitted to work after hours and could earn wages. But this would change under the British.

When the English proprietors established the New Jersey colony after the British took over in 1664, slavery was legalized and encouraged by offering settlers additional land for every slave (“servant”) imported (See Document A, the 1664 Concessions and Agreement, below). In response to the growth of slavery in New Jersey, laws were passed regulating the treatment and behavior of those in bondage. A 1675 law forbade transporting or harboring a slave who had left his or her owner without permission. In 1682, East Jersey enacted a law requiring that slave masters provide sufficient food and clothing for their slaves.

Cooper’s Ferry (Camden) served as the port of entry for bondpersons bound for South Jersey counties (Burlington, Gloucester, Salem and cape May) and Perth Amboy was the main port of entry for the northern counties (Bergen, Essex, Middlesex and Monmouth). There were an estimated 2,600 slaves in New Jersey in 1726 and 4,700 in 1745, three-quarters of them in the in its northern counties which tended to be both more economically developed and to suffer from labor shortages. There were also a greater number of Quakers in the southern counties who objected to slavery.

Initially, both the Dutch and English colonists preferred to get their slaves from other New World colonies (primarily Jamaica and Barbados) rather than directly from Africa. Slaves imported directly from Africa were considered too dangerous and difficult. West Indies slaves were “seasoned.” This changed by the mid-1700s when New Jersey began to import slaves directly from Africa. Most worked as farmhands. Some also labored in mining, lumbering, and skilled crafts such as blacksmiths, millers, carpenters, shoemakers, cooperers, millwrights and tanners. Women worked as nannies, cooks, maids and washerwomen.

In 1702, when New Jersey became a crown colony, Queen Anne urged Lord Edward Cornbury, the first royal governor of the colony, to keep the settlers provided with “a constant and sufficient supply of merchantable Negroes at moderate prices” to meet the labor needs. She also advised him to take the necessary steps to ensure that proper payment for slaves be made to the Royal African Company, which had been granted a royal monopoly in the slave trade. In rejecting a proposed slave tariff in 1744, the Provincial Council declared that nothing would be permitted to interfere with the importation of Negroes. The council observed that slaves had become essential to the colonial economy, since many colonists could not afford to pay the high wages commanded by free workers.

During Queen Anne’s War (1702-1713), any slave found more than five miles from home without a pass was to be flogged, and the master was required to pay a reward to the person who had reported the infraction. From 1713 (after a violent slave uprising in New York) to 1768, the colony operated a separate court system to deal with slave crimes (East Jersey had had a separate slave court since 1695). Special punishments for slaves remained on the books until 1788. The colony also had laws meant to discourage slave revolts. Slaves were forbidden to carry firearms when not in the company of their masters or to assemble on their own or to be in the streets at night. Controls were further tightened during times of crisis. Slaves guilty of arson were subject to punishments severe even by Northern standards. In 1735, a slave in Bergen County who attempted to set fire to a house was burned at the stake. In 1741, several slaves were burned at the stake for setting a fire to barns in Hackensack. Yet in spite of these precautions, New Jersey narrowly escaped a violent slave uprising in 1743.
The number of Blacks, almost all slaves, in New Jersey increased from 200 in 1680 to 8-12 percent of the colony’s population at the start of the American Revolution in 1776. The 1790 census showed 11,423 slaves in New Jersey or 6.2% of its total population, although some historians estimate that it was closer to 7.7 or 8%. New Jersey did not abolish, or even mention, slavery in its 1776 Constitution. The Revolutionary War, however, was responsible, directly or indirectly, for the freedom of many slaves in New Jersey. Some slaves escaped, while others earned their freedom by fighting for the Continental Army or the New Jersey Militia.

Responding to the November 1775 proclamation by Lord Dunmore, royal governor of Virginia, which promised freedom to any slave who fought for Britain, several thousand blacks cast their lot with the British. One of the most notable was a fugitive slave from Shrewsbury (Monmouth County), Titus Cornelius, later known as Colonel Tye. After participating in the Battle of Monmouth (1778), he led several successful raids on the farms of Americans in Monmouth County before being killed in 1780.

Lord Dunmore’s declaration also resulted in the reversal of the American policy of excluding blacks from military service. As of December 31, 1775, free blacks could enlist, and one who did was Oliver Cromwell. Born free in Columbus (Burlington County), he enlisted in a company attached to the Second New Jersey Regiment. Cromwell crossed the Delaware with Washington on December 24, 1776, and saw action at Trenton, Princeton, Brandywine, and Yorktown.

Blacks were present at all the major battles in New Jersey, such as Trenton (1776), Princeton (1777), Fort Mercer (1777), Monmouth (1778), and Springfield (1780), as well as those elsewhere, such as Saratoga (1777), Savannah (1779), and Yorktown (1781). Most Black soldiers were free and from the northern colonies, but some were slaves like Samuel Sutphen of Somerset County, a participant in battles in New York and New Jersey between 1776 and 1780.

Some enslaved African Americans, who had remained loyalists during the war, left the country afterwards for Canada or Britain. Others were been given freedom for their participation in the fight for independence. Some slaves took advantage of the chaos of war to escape and pass as free Blacks. Others were manumitted by their owners or the state legislature because of service in the American forces or in keeping with the egalitarian spirit of the Revolution. The 1790 census showed 11,423 slaves remaining in New Jersey and 2,762 free Blacks.

Efforts to Abolish Slavery in New Jersey
Anti-slavery sentiments began long before the American Revolution. In 1688, the first anti-slavery tract written in the American colonies was read at the annual meeting of the Delaware Valley Quakers in Burlington. One of American’s earliest foes of slavery was John Woolman (1720-1772), a Quaker leader, clerk and tailor born in Burlington County. Woolman believed that slaves should be freed by the personal action of their masters rather than by political measures and traveled extensively championing the cause of Manumission. His 1754 tract, “Some Considerations on the Keeping of Negroes,” (Document B below) was one of the earliest anti-slavery statements in the country. His opposition contributed to the 1776 decision by Quakers to excommunicate any co-religionist who was a slaveholder.

During and after the Revolutionary War, opponents of slavery formed abolition societies in all the northern states, led by local elites such as John Jay, Gouvernor Morris and Alexander Hamilton in New York and Benjamin Rush and Benjamin Franklin in Pennsylvania. In 1778, New Jersey’s first state Governor William Livingston asked the state legislature to provide gradual abolition, but the State Assembly persuaded him to withdraw the message because the country was in “too critical a situation to enter on the consideration of it at that time.” Unlike many other Northern states, abolition was strongly opposed by New Jersey’s legislature, often with racist arguments that would later be remembered only when used in the American South.

In 1780, abolitionist John Cooper (1729-1785) advocated emancipation for political and religious reasons (See Document C). Cooper was a Quaker from Gloucester County, NJ, who served on several local revolutionary committees, the Provincial Congress, the Continental Congress, and the committee that drafted the state’s first constitution in 1776. He was concerned that the continuation of slavery was inconsistent with a republican government as well as moral principles and urged an immediate end to slavery. In an article in the New-Jersey Gazette September 20, 1780 Cooper rejected gradual manumission in favor of an immediate end to slavery.

The anti-slavery effort of New Jersey Quakers and the Society for Promoting the Abolition of slavery led in 1786 to a ban on the importation of slaves into the
state. It encouraged manumission by eliminating the requirement that a slaveowner financially support a slave who was to be emancipated. The New Jersey Society for Promoting the Abolition of Slavery, created in 1793, kept up agitation on the issue. However, in spite of early and persistent protests by Quakers, New Jersey came late and rather unwillingly to abolition.

In 1804 the New Jersey Legislature passed “An Act for the Gradual Abolition of Slavery” (Document D) that provided for females born of slave parents after July 4, 1804 to be free upon reaching 21 years of age, and males upon reaching 25. A hidden subsidy for slaveowners was included: A provision allowed slaveowners to free their slave children, who would then be turned over to the care of the local overseers of the poor (the state’s social welfare agency in those days). The bill provided $3 a month for the support of such children. A slaveowner could then agree to have the children “placed” in his household and collect the $3 monthly subsidy on them. The evidence suggests this practice was widespread, and the cost for “abandoned blacks” rose to be 40 percent of the New Jersey budget by 1809. It was a tax on the entire state paid into the pockets of a few to maintain what were still, essentially, slaves. New Jersey slaveowners also had the option to sell their human property into states that still allowed slaveholding, or into long indentures in Pennsylvania, until an 1818 law that forbid “the exportation of slaves or servants of color.” The Legislature ultimately repealed the entire payment system for the maintenance and support of abandoned slave children in 1811.

By 1820, free Blacks in New Jersey outnumbered those still held in bondage. The Legislature reacted to the growing movement to colonize free Blacks and slaves in Africa, by adopting a Resolution in 1824 favoring colonization, provided that the rights of slaveholders were not infringed (Document E). Only after the concerted efforts of New Jersey’s second major abolitionist organization, the New Jersey Anti-Slavery Society, was slavery fully abolished in New Jersey. Failing to get the New Jersey Supreme Court to agree that the Bill of Rights in the 1844 New Jersey Constitution (Document F) outlawed slavery, the Anti-Slavery Society campaigned for a permanent abolition of slavery, which was enacted in 1846. The 1846 law abolished slavery, but did not actually free any existing slaves. It freed all Black children born after its passage; however, it left the state’s few remaining slaves as “apprentices for life.” At the start of the Civil War, New Jersey citizens owned 18 “apprentices for life” – legal slaves by any name.

**The Underground Railroad in New Jersey**

Although Quakers started this anti-slavery movement in the 1780s, the Underground Railroad became legendary after the 1830s, when abolitionists and other sympathizers began helping slaves escape to freedom. The Fugitive Slave Law of 1793 was enacted by Congress to allow slave hunters to capture an escaped slave in any territory or state with only oral proof that the person was a runaway, making an escape from slavery more difficult, and imposed penalties on anyone who aided in their flight. Refusing to be complicit in the institution of slavery, most Northern states intentionally neglected to enforce the law. Several even passed so-called “Personal Liberty Laws” that gave accused runaways the right to a jury trial and also protected free blacks, many of whom had been abducted by bounty hunters and sold into slavery.

In the early part of the nineteenth century, New Jersey was plagued by the kidnapping and sale of New Jersey slaves to the South. In an effort to combat these abuses, the Legislature enacted a series of laws that imposed significant penalties upon slave traders. Following increased pressure from Southern politicians, Congress passed the Fugitive Slave Act of 1850 as part of the Compromise of 1850, a group of bills designed to quiet calls for Southern secession. The 1850 Act made it easier to retake fugitive slaves. It also denied slaves the right to a jury trial, increased the penalty for helping fugitives to escape to $1000 (a lot of money in the 1850s!) and six months in jail, and resulted in the retrieval of many free Blacks who had been living in the North for years. The Fugitive Slave Act of 1850 was met with even more impassioned criticism and resistance than the earlier measure. Unlike many states in the North, New Jersey failed to enact legislation to circumvent the Fugitive Slave Act. In fact, New Jersey was the only state in the North to actively enforce the federal law.

The Underground Railroad reached its peak in the 1850s. New Jersey was close to the two most active Underground Railroad cities – New York and Philadelphia – and to the upper southern states of Virginia, Maryland and Delaware. Also there were a large number of all-Black communities in New Jersey that served as sanctuaries for fugitive slaves. In the mid 1800s Salem County, NJ had a population of 2,075 free Blacks and a large number of Quakers, all who aided them in their escape. No other northern state
exceeded New Jersey in the number of all-Black communities that served as Underground Railroad sanctuaries for southern fugitive slaves. Fugitive slaves crossed the Delaware Bay to New Jersey, travelled across at various safe houses to Jersey City and at the Morris Canal basin fled by boat across the Hudson River (called the “River Jordan”) to go to Canada, New England or New York City.

New Jersey had several Underground Railroad conductors and many Underground Railroad sites. The most famous conductor is Harriet Tubman. William Still, a free black man from Burlington County, NJ, assisted Harriet Tubman’s rescue efforts and established a network of safe houses and contacts stretching from the upper South to Canada. Abigail Goodwin, the daughter of a Quaker farmer who had freed his slaves during the American Revolution, and her sister, Elizabeth, were fervent abolitionists. In the 1830s, Abigail emerged as an active figure in the Underground Railroad movement and the Goodwin home in Salem, NJ became a station on the Underground Railroad. No other northern state exceeded New Jersey in the number of all-Black communities that served as Underground Railroad sanctuaries for southern fugitive slaves. Springtown (Cumberland County), Marshalltown (Salem County), Snow Hill (present-day Lawnside, Camden County), and Timbuctoo (Burlington County) were among such places, located mainly in rural South Jersey, in which fugitive slaves also settled.

The End of Slavery in New Jersey
In the 1860 census, free colored persons in New Jersey numbered 25,318, or about 4% of the state’s population of 672,035, and 18 “apprentices for life” remained. During the Civil War, 2,900 Colored Troops from New Jersey served in the Union Army. The courage displayed by colored troops during the Civil War played an important role in African Americans gaining new rights. As the abolitionist Frederick Douglass wrote: “Once let the black man get upon his person the brass letter, U.S., let him get an eagle on his button, and a musket on his shoulder and bullets in his pocket, there is no power on earth that can deny that he has earned the right to citizenship.”

However, New Jersey was the last northern state to have slaves. It was not until the ratification of the 13th Amendment in 1865 that all New Jerseysans were finally free. The State of New Jersey did not ratify the 13th, 14th or 15th Amendment. However, once they were ratified by 3/4th of the states, New Jersey was forced to abide by them and held a Constitutional Convention in 1875 to conform the state constitution with the Civil War Amendments. On March 31, 1870, Thomas Mundy Peterson became the first African American to vote in an election under the newly-enacted provisions of the 15th Amendment to the Constitution. Although the last northern state to abolish slavery, New Jersey was the first northern state to officially apologize for slavery on January 8, 2008 (Document G).

New Jersey Social Studies Online Lessons

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A. The Concession and Agreement of the Lords Proprietors of the Province of New Caesarea, or New Jersey (1664)
“We do hereby grant unto all persons who have already adventured to the said Province of New Caesarea or New Jersey, or shall transport themselves, or servants, before the first day of January, which shall be in the year of our Lord one thousand six-hundred sixty-five, these following proportions, viz: To every freeman that shall go with the first Governor, from the port where he embarques, or shall meet him at the rendezvous he appoints, for the settlement of a plantation there, arm’d with a good musket, bore twelve bullets to the pound, with ten pounds of powder, and twenty pounds of bullets, with bandoliers and match convenient, and with six months provision for his own person arriving there, one hundred and fifty acres of land English measure; and for every able servant that he shall carry with him, arm’d and provided as aforesaid, and arriving there, the like quantity of one hundred and fifty acres English measure: And whosoever shall send servants at that time, shall have for every man servant he or she shall send, armed and provided as aforesaid, and arrive there, the like quantity of one hundred and fifty acres: And for every weaker servant. or slave, male or female, exceeding the age of fourteen years, which any one shall send or carry, arriving there, seventy-five acres of land: And for every Christian servant, exceeding the age aforesaid, after the expiration of their time of service, seventy-five acres of land for their own use.”

B. “Some Considerations on the Keeping of Negroes” by John Woolman (1754)
“To consider mankind otherwise than brethren, to think favors are peculiar to one nation and exclude others, plainly supposes a darkness in the understanding. For as God’s love is universal, so where the mind is sufficiently influenced by it, it begets a likeness of itself and the heart is enlarged towards all men. Again, to conclude a people forward, perverse, and worse by nature than others (who ungratefully receive favors and apply them to bad ends), this will excite a behavior toward them unbecoming the excellence of true religion . . . Suppose, then, that our ancestors and we have been exposed to constant servitude in the more servile and inferior employments of life; that we had been destitute of the help of reading and good company; that amongst ourselves we had had few wise and pious instructors; that the religious amongst our superiors seldom took notice of us; that while others in ease have plentifully heaped up the fruit of our labour, we had received barely enough to relieve nature, and being wholly at the command of others had generally been treated as a contemptible, ignorant part of mankind. Should we, in that case, be less abject than they are now? Again, if oppression be so hard to bear that a wise man is made mad by it (Ecclesiastes 7:7), then a series of those things altering the behavior and manners of a people is what may reasonably be expected . . . If I purchase a man who hath never forfeited his liberty, the natural right of freedom is in him. And shall I keep him and his posterity in servitude and ignorance? How should I approve of this conduct were I in his circumstances and he is mine? . . . We may further consider that they are now amongst us, and those of our nation the cause of their being here, that whatsoever difficulty accrues thereon we are justly chargeable with, and to bear all inconveniences attending it with a serious and weighty concern of mind to do our duty by them is the best we can do. To seek a remedy by continuing the oppression because we have power to do it and see others do it, will, I apprehend, not be doing as we would be done by.

C. John Cooper Advocated the Abolition of Slavery
Source: New-Jersey Gazette, September 20, 1780
“Whilst we are spilling our blood and exhausting our treasure in defense of our own liberty, it would not perhaps be amiss to turn our eyes towards those of our fellow-men who are now groaning in bondage under us. We say “all men are equally entitled to liberty and the pursuit of happiness;” but are we willing to grant this liberty to all men? The sentiment no doubt is just as well as generous; and must ever be read to our praise, provided our actions correspond therewith. But if after we have made such a declaration to the world, we continue to hold our fellow creatures in slavery, our words must rise up in judgment against us, and by the breath of our own mouths we shall stand condemned . . . And if we keep our present slaves in bondage, and only enact laws that their posterity shall
be free, we save that part of our tyranny and gain of oppression, which to us, the present generation, is of the most value.

D. An act for the Gradual Abolition of Slavery, Feb. 15, 1804
Source: http://njlegallib.rutgers.edu/slavery/acts/A78.html
“BE it enacted by the Council and General Assembly of this State, and it is hereby enacted by the authority of the same, That every child born of a slave within this state, after the fourth day of July next, shall be free; but shall remain the servant of the owner of his or her mother, and the executors, administrators or assigns of such owner, in the same manner as if such child had been bound to service by the trustees or overseers of the poor, and shall continue in such service, if a male, until the age of twenty five years; and if a female until the age of twenty one years.”

E. New Jersey State Legislature Resolution supporting colonization of slaves, 1824
RESOLVED that in the opinion of this Legislature, a system of foreign colonization, with correspondent measures might be adopted, that would in due time effect the entire emancipation of the slaves in our country, and furnish an asylum for the free blacks without any violation of the national compact or infringement of the rights of individuals; and that such a system should be predicated upon the principle that the evils of slavery is a national one, and that the people and the states of the Union ought mutually to participate in the duties and the burdens in removing it.

F. The New Jersey State Constitution, 1844
Source: http://www.nj.gov/state/archives/docconst44.html#art1
Article I. Rights and Privileges.
All men are by nature free and independent, and have certain natural and unalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing, and protecting property, and of pursuing and obtaining safety and happiness.

Article II. Right of Suffrage.
Every white male citizen of the United States, of the age of twenty-one years, who shall have been a resident of this State one year, and of the county, in which he claims his vote five months, next before the election, shall be entitled to vote for all officers that now are, or hereafter may be elective by the people; provided, that no person in the military, naval, or marine service of the United States shall be considered a resident in this State, by being stationed in any garrison, barrack, or military or naval place or station within this State, and no pauper idiot, insane person, or persons convicted of a crime which now excludes him from being a witness unless pardoned or restored by law to the right of suffrage, shall enjoy the right of an elector.

G. New Jersey Apologizes for Slavery, 2008
“The Legislature of the State of New Jersey expressed its profound regret for the State’s role in slavery and apologizes for the wrong inflicted by slavery and its after effects in the United States of America; expresses its deepest sympathies and solemn regrets to those who were enslaves and the descendants of those slaves, who were deprived of life, human dignity, and the constitutional protections accorded all citizens of the United States; and we encourage all citizens to remember and teach their children about the history of slavery, Jim Crow laws, and modern day slavery, to ensure that these tragedies will neither be forgotten nor repeated.”
A self-emancipated runaway slave turned world-renowned abolitionist, statesman, author, and orator, Frederick Douglass was one of the most influential intellectuals of his time. Douglass’ career ranged from writing and lecturing about the abolition of slavery, Women’s Rights, and home rule to advising Presidents. He was renowned for his several autobiographies, periodicals, and speeches where he eloquently described his experience and that of fellow African Americans who were enslaved in the United States. He also adamantly asserted that African Americans possessed the intellect and skills to contribute, not only to their own freedom, but also to the nation.

Douglass delivered this fiery oration, “What to the Slave is the Fourth of July?,” at the invitation of the Rochester Ladies Anti-Slavery Society. On July 5, 1852 at Corinthian Hall in Rochester, Douglass addressed an audience of approximately 500-600 people. At the time American society was deeply entrenched in a hostile and divisive debate over the future of the institution of slavery.

In September 1850, Congress passed a series of five laws, referred to as the Compromise of 1850, that included California’s admission to the union as the 16th non-slave state, the promise of no federal restrictions on slavery in Utah or New Mexico, compensation for Texas over claims to territory now assigned to New Mexico, the prohibition of the slave trade in Washington DC, although the institution itself continued there, and an amended version of the Fugitive Slave Act.

The 1850 version of the Fugitive Slave Act forcibly compelled citizens to assist in the capture and return of self-emancipated former slaves. It also denied the enslaved the right to a jury trial and created harsher penalties for interfering with the rendition process. To ensure enforcement, the control of individual cases or investigations was assigned to federal commissioners who were paid more for returning suspected slaves than for freeing them.

In response to the 1850 Fugitive Slave Act, abolitionists intensified their efforts to assist runaway slaves escape the jurisdiction of the United States. The Underground Railroad reached its pinnacle, assisting self-emancipating slaves to flee to Canada. In addition, many Northern states passed legislation in an attempt to circumvent and even nullify the Fugitive Slave Act. The Wisconsin Supreme Court declared the Fugitive Slave Act unconstitutional and Vermont’s Habeas Corpus Law required judicial and law enforcement officials to assist captured fugitives. In Boston, New York, Pennsylvania, and Wisconsin mobs of antislavery activists forcibly liberated captive escaped slaves.

However Northerners who were anti-slavery were not necessarily pro-abolition. In the North, even amongst abolitionists, there were Whites who viewed African Americans as inferior and undeserving of equal justice, full rights, and citizenship. Many Northern Whites opposed slavery at home and in the west but were willing to accept continued slaveholding in the South.

In this climate, Frederick Douglass’ biting oration emphasized not praise of the nation and the accomplishments of its founders, but their hypocrisy. For Douglass, this hypocrisy was especially undeniable and repugnant in light of the jubilant celebration and commemoration of its Independence. Opening his address Douglass established the foundation of what he referred to as his “fiery stream of biting ridicule, blasting reproach, withering sarcasm, and stern rebuke” by drawing attention to the contributions and accomplishments of the American Revolutionaries’ fight for liberty from the oppressive rule of the British. He undoubtedly supported and honored the actions of these Revolutionaries. He compares the abolitionists’ fight for freedom to that of the Revolutionaries of 1776. Douglass explained that in 1776 many people argued that the rebels against British tyranny were engaged in mischief, agitation, rebelliousness, subserviveness, and dangerous behavior, just as many Northerners were making the same accusations against abolitionists in 1852.

Douglass accused 19th century Americans of stabbing the cause of liberty while simultaneously glorying in the patriotism of their forefathers. He called his era “degenerate times” contrasted to the “solid manhood” of the founding fathers. “The rich inheritance of justice, liberty, prosperity, and independence, bequeathed by your [White America’s] fathers, is shared by you [White America], not by me [and African Americans]. The sunlight that brought life and healing to you [White America], has brought stripes and death to me [and African Americans]. This Fourth [of] July is yours [White America’s], not mine [and African Americans].” The celebration of freedom and democracy on July 4th was White America’s alone.
Douglass denounced the tumultuous celebration of Independence Day as an “inhuman mockery and sacrilegious irony.” As White America celebrated, African Americans waited, mournful, under the oppressive weight of slavery. He declared “the character and conduct of this nation never looked blacker to me than on this 4th of July! Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future.” Slavery was “the great sin and shame of America!” For Douglass, for the enslaved Negro of the South, and for Northern Blacks who while free faced discrimination and second-class citizenship, the July 4th celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciations of tyrants, brass fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade, and solemnity, are, to him, mere bombast, fraud, deception, impiety, and hypocrisy — a thin veil to cover up crimes which would disgrace a nation of savages.”

1852. Frederick Douglass Discusses the Meaning of the Fourth of July (July 5, 1852)

Source: http://teachingamericanhistory.org/library/document/what-to-the-slave-is-the-fourth-of-july/

Questions
1. Why does Douglass question his selection as a Fourth of July speaker?
2. Why does Douglass call the celebration of the Fourth of July an occasion to mourn?
3. What does Douglass mean in section B when he says the nation faces “irrecoverable ruin”?
4. If your were in the audience, what would have been your response to Douglass’ speech?

A. What have I or those I represent to do with your national independence? Are the great principles of political freedom and of natural justice, embodied in that Declaration of Independence, extended to us? And am I, therefore, called upon to bring our humble offering to the national altar, and to confess the benefits, and express devout gratitude for the blessings resulting from your independence to us?

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

C. Fellow citizens, above your national, tumultuous joy, I hear the mournful wail of millions, whose chains, heavy and grievous yesterday, are today rendered more intolerable by the jubilant shouts that reach them. If I do forget, if I do not remember those bleeding children of sorrow this day, “may my right hand forget her cunning, and may my tongue cleave to the roof of my mouth!” To forget them, to pass lightly over their wrongs, and to chime in with the popular theme, would be treason most scandalous and shocking, and would make me a reproach before God and the world.

D. I do not hesitate to declare, with all my soul, that the character and conduct of this nation never looked blacker to me than on this Fourth of July. Whether we turn to the declarations of the past, or to the professions of the present, the conduct of the nation seems equally hideous and revolting. America is false to the past, false to the present, and solemnly binds herself to be false to the future. Standing with God and the crushed and bleeding slave on this occasion, I will, in the name of humanity, which is outraged, in the name of liberty, which is fettered, in the name of the Constitution and the Bible, which are disregarded and trampled upon, dare to call in question and to denounce, with all the emphasis I can command, everything that serves to perpetuate slavery — the great sin and shame of America!
The Real “American Sniper”

Review by Staff Sergeant Rory Forrestal Jr.

American Sniper: The Autobiography of the Most Lethal Sniper in U.S. Military History by Christopher Kyle (William Morris, 2012); “American Sniper” (2104) directed by Clint Eastwood

This generation of Americans has witnessed the country’s longest wars as part of the Global War on Terror. As U.S. combat involvement in Afghanistan and Iraq have come to a figurative close, Hollywood capitalized on some of the popular heroes and stories that arose from these conflicts. They include The Lone Survivor (2103) about Medal of Honor recipient Michael Murphy based on a book by Marcus Luttrell (Little, Brown, 2007), Zero Dark Thirty which purports to show SEAL Team Six’s raid that eliminated Usama Bin Laden (based partly on the book No Easy Day (Dutton Penguin, 2012) by Mark Owen, and American Sniper, a book and movie about CPO Chris Kyle (SEAL), the deadliest sniper in United States history. These movies sold a great deal of tickets, brought attention to a new core of American heroes, showed the brutality of asymmetric (non-linear) and urban warfare, and provided audiences with an action packed two-hour theatrical experience. All of the films were adapted from literary sources and in many cases they were first-hand accounts. As teachers considering using these books in social studies classes, we have to consider the accuracy of the portrayals. Hollywood is Hollywood and their main motivation is monetary. These films all have picturesque traits of an ugly popular trend, the pop-culturization of history or the “Forest Gumpization” of historical events. After spending many years in many deserts from the start to the near conclusion of U.S. involvement in these wars, including countless hours spent on observation posts looking through a high powered optic and clearing endless buildings and domiciles have developed a deep respect for the consummate professionals that exist in the warrior trade. One name that simmered through the American armed services was the “Devil of Ramadi.” His real name was unknown to us; he was both a myth and a legend. He was a Navy SEAL sniper that operated in al-Anbar province. This man was Chris Kyle. Stories about the Devil of Ramadi claimed he was the most prolific sniper in United States history, topping the previous champion Gunner Sergeant Carlos Hathcock who served during the Vietnam War. I lived in many of the same neighborhoods as Kyle, so naturally I read his autobiography when it was released in January 2012. American Sniper struck me as a no-nonsense response to all the hype he received for the over 160 confirmed people he killed in combat. He acknowledged the existence of this superficial number that anyone who has not been baptized-by-fire would focus on. However the purpose of the book was to offer a perspective on a deeply patriotic and spiritual man few can understand. After his unfortunate death in 2013, I was excited to hear that they would make a film adaptation of American Sniper. This could potentially present a clear picture to the American people in a two-hour digestible movie true insight into a service member’s thoughts, hopes, and life, and the reality of the Iraq War. It would be a welcome break from the misinformation on Fox News and CNN and focus attention on a topic other than Post-Traumatic Stress Disorder (PTSD).

In this case not only was the book better than the movie, the movie ended up mixing the story of Chris Kyle with outright fiction in a way that robbed Kyle of integrity. The autobiography carefully painted a picture of a man that had a great understanding of what it means to sacrifice everything you have, marriage, home, personal life, youth, and fatherhood, for his fellow man. He wrote in a brutally honest, humanizing, and humble way that helps the uninitiated understand the chaos of war both on and off the battlefield. It is understandable that not every part of Kyle’s life was included in the movie. But unfortunately the core concept central to his writing is completely dismissed in a film that focus edon the more negative but popular aspects of the Iraq war.

In the opening scene of American Sniper, Chris Kyle shoots an Iraqi woman and child on the streets of Fallujah during his first tour of duty. This scene shows Kyle on a roof with a Marine spotter. He calls in his target for verification and is reminded of the rules of engagement (ROE). He then shoots both Iraqis without emotion to prevent a grenade attack on U.S. troops on the street. Chris described a similar situation during his second tour of duty, his first as a sniper. A woman attempted to throw a grenade at Marines. His writing is clear on the details. His Chief Petty Officer (CPO)
ordered him to fire, but Chris hesitated and questioned the decision before being reminded that the lives of Marines lay with the movement of his index finger. This story was not told to show the cold-blooded killing of a woman as it was in the movie and no child was present. In the book Chris recalled the situation with a heavy heart. He explained that this was the only time he ever killed a female combatant. He hesitated. It was the brutality of this war that caused him to act.

In the book, the story of the woman in Fallujah included his hesitation and led into Kyle’s discussion of the famed “number” of confirmed kills he had as a sniper. He used it to show his ever-present humanity that he battled with during his career as a Navy SEAL sniper in Iraq. He stated clearly “The number is not important to me.” Kyle was not out to win fame or set records. Several times throughout the book he denied he was the greatest sniper ever and he even declared he is not that good of a shot. It was the viciousness and inhumanity of the fighting in Nasiriya, Fallujah, Ramadi, and al-Sadr city that provided the target rich environment. His proliferation as a sniper was a result of circumstances of this war and opportunity.

The film, rather than showing Kyle grappling with the morality of war focuses on his supposed degeneration so it can discuss post-traumatic stress disorder. In today’s Internet driven media culture we rely on small segments of information or quick videos of minutes to gather information. If a video does not captivate us in the first minute we scroll further down the newsfeed, and if a segment of writing is longer than 140 characters it is too long to read. In order to keep people in their seats and win acclaim Hollywood went with the lazy creative license when it chose to focus on PTSD.

In his book Kyle offers insight into his battles both in and out of the theater of war. He describes his problems with re-adjustment to home, the stress it caused his marriage, and how he dealt with them after the Navy. I am not a doctor. I did not know the man personally, and thanks to the Privacy Act no one has seen his medical records. I do not know if he had PTSD, but he never mentioned it directly in his writing. He considered the problems he faced at home as a complication of the warrior profession. He had his demons but they were normal things veterans faced and were the cost of doing business for a cause greater than self. This is how many of us veterans feel. It is a cost we would happily pay a thousand times over. *American Sniper* was one of the best hopes for Americans to see an accurately portrayed and insightful view into the Iraq war directly from one of its legends. Instead the movie focused on one of the negative aspects that Americans hear about on a daily basis.

In the book, Kyle made one of the truest and brave statements I have heard about problems facing injured veterans. “What wounded veterans don’t need is sympathy. They need to be treated like the men they are: equals, heroes, and people who still have tremendous value for society. If you want to help them, start there.” Asking, “Are you OK?” is the exact opposite of what is needed.

Not only did the movie fail to capture Chris Kyle’s character, but it also had major historical inaccuracies. The movie is called *American Sniper* but on his first tour during the invasion of Iraq Kyle was an automatic rifleman (machine gunner). He attended Navy sniper school while home from his first deployment. This is completely ignored, but not the most egregious fabrication. Before this film the most successful sniper movie was *Enemy at the Gates* (2001) about an epic sniper battle during the Battle of Stalingrad in World War II. It pitted Russian sniper Vasily Zaytsev and German sniper Erwin König. That movie was also based on true people and events with many historical inaccuracies and Hollywood fabrications.

In Iraq there was an insurgent sniper known as Mustafa or Juba operating at similar times to Kyle. It was rumored that he was a Syrian who had competed in Olympic shooting but did not medal. Mustafa or Juba posted videos of his shots on the Internet and claimed to have killed 37 Americans. He was referred to in whispers like a ghost while I was in Iraq.

The movie shows an Olympic medal on a table as Mustafa leaves to shoot American servicemen. It also shows an epic battle between him and Kyle, ending with Kyle making his longest shot ever of 2,100 yards to kill Mustafa in al-Sadr city. Kyle did make a 2,100 - yard shot in al-Sadr city but not to kill an enemy sniper. He shot an insurgent on a rooftop about to fire a rocket-propelled grenade at an American convoy. In the book Kyle wrote about Mustafa and that he “never saw him, but other snipers later killed an Iraqi sniper we think was him.”

I understand the need for Hollywood producers and financiers to fill theater seats, but their lack of ethics is disturbing to me. They had a story directly from the source that was captivating enough to be a Hollywood blockbuster. Why did they feel the need to distort history?
Military Rules of Engagement

Rules of Engagement (ROE) are rules or directives to military to that define the circumstances, conditions, degree, and manner in which the use of force, or actions which might be construed as hostile, such as deadly force, may be applied. They provide authorization for, as well as limits on, the use of force and the employment of certain specific capabilities (weapons systems). Rules of Engagement do not normally dictate how a result is to be achieved but will indicate what measures may be unacceptable. While ROE are used in both domestic and international operations by most militaries, ROE are not used for domestic operations in the United States. An abbreviated description of the ROE is typically issued to all personnel. Commonly referred to as an “ROE Card,” this document provides the service member with a summary of the ROE regulating the use of force for a particular mission.

There are seven exceptions to the Rule of Engagement intended to protect service members. These are always applied to their mission, yet seldom stipulated in writing. If an incident occurs that violates the ROE, the service member must be able to explain why it was necessary to use the exception. Apprehension: to capture a wanted or dangerous person that is designated a High Value Target (HVT), such as a bomb-maker. Prevention of a Crime: To prevent a serious crime such as rape, or murder. Protection of Property vital to National Security: Prevent the theft of communications equipment, top secret or secret documents Protection of Property not vital to National Security but inherently dangerous to others: to prevent the theft of weapons or explosives to be used against U.S. forces or civilians. Lawful Order: When designated by a superior to engage a lawful target (indemnifies the service member not the superior) Escape: to prevent escape of a HTV, or dangerous person. Self Defense or Defense of Others: A service member is always afforded the right to self-defense, and the right to protect other service members and civilians from hostile acts.

Shoot or Don’t Shoot: Military personnel must decide to shoot or not shoot in a fraction of a second. Is the person armed? Does the person have hostile intent? Is the person a known enemy? If they are, they are legitimate targets.
Asenath Nicholson, Compassionate Stranger

Maureen O’Rourke Murphy, Compassionate Stranger: Asenath Nicholson and the Great Irish Famine (Syracuse University Press, 2015). This widely reviewed book by a Hofstra University professor and a regular contributor to Social Science Docket has received international acclaim. Writing in the Dublin Review of Books, prominent Irish historian Cormac Ó Gráda described it as a “splendid biography of a remarkable woman.” According to Ó Gráda, “Vermont-born Asenath Nicholson stayed longer than anyone else and travelled more widely than most. She deserves to be better known in the US for her support of progressive causes; in Ireland she is best remembered for her sympathetic depictions of the country and its people on the eve of and during the Great Famine, which she witnessed first-hand . . . In Compassionate Stranger she [Murphy] describes her subject’s early days in Vermont, her career as a schoolteacher and her activist links with campaigns in favour of temperance and vegetarianism, and against slavery and freemasonry.” In the Irish Literary Supplement, Gearóid Ó. Tuathaigh called Murphy’s book a “meticulously-researched, judicious and lucid-written study by a doyenne of Irish Studies in North America.” He concluded that in Maureen Murphy, Asenath Nicholson had “found an exceptional chronicler.” Social Science Docket presents extended excerpts from two reviews originally published online in The Wild Geese.

**Compassionate Stranger review by John Walsh**

Maureen Murphy’s book “Compassionate Stranger” was 44 years in the birthing. Her biography of Asenath Hatch Nicholson brings back to life a heroine of the Great Hunger, a story of the Famine little known but eminently worth telling. Professor Murphy launched her book at the Irish Cultural Society meeting at the Garden City Library on February 11 in front of an audience of forty souls who overcame the cold air of a difficult February and the ice of a partially cleared parking lot. The audience knew the presenter and happily got to know and appreciate the subject. Dr. Maureen Murphy is the Joseph L. Dionne Professor of Teaching, Literacy and Leadership at Hofstra University. She was the Director of the Great Irish Famine Curriculum for New York State, served as president of the American Conference of Irish Studies, and was a senior editor of the nine-volume “Dictionary of Irish Biography.” The audience knows Maureen Murphy as a frequent guest speaker and as the Society’s writing contest judge for the past thirty years.

Professor Murphy presented Asenath Nicholson as an exemplar of the precept that one person can make a difference. Born on 1792 in Vermont to the Hatch family, Asenath took on the teachings of her parents that life will give us the good and the bad and that we can alleviate some of the bad. Through her parents’ example, she was committed to helping people. She learned not to turn away the needy, including the poor Irish of her community. The anti-slavery movement was a natural fit for the Hatch family. Asenath trained as a teacher, and as a self-directed woman, opened her own school in 1824. After she married Norman Nicholson, she moved to New York City where she was attracted to vegetarianism, the Abolition Movement, the Temperance Movement and to the poor in the Five Points where she met the Irish in the garrets and cellars of the worst slum in New York City.

When her husband died in 1839, she worked with the neediest in Brooklyn and in 1844, sailed to Ireland to “investigate the condition of the Irish poor.” She visited every county but Cavan, reading the Bible to a country people who received her with generosity and kindness. Nicholson described her pre-Famine experience in Ireland in her book “Ireland’s Welcome to the Stranger.”

At this point in Dr. Murphy’s presentation, the audience had gotten to know that Nicholson is indeed a remarkable woman, well worth knowing, and that Maureen Murphy is a talented story-teller. Her presentation was animated by gesture, body movement and voice variety, including a well practiced brogue and her fluent Gaelic to add color to the voices of the Irish country people. She had made sharp choices from a 268 page book to keep Asenath Nicholson’s compassion at the center of attention by giving the audience examples of Nicholson’s feisty nature and her revolutionary spirit. Murphy did not omit a description of Nicholson’s ever-present bonnet!

Asenath Nicholson returned to Ireland in 1846 to provide famine relief. She opened a soup kitchen and distributed bread on the streets of Dublin. She spent the worst winter of the Famine in the west where conditions were the most dire. She brought all the relief that one person could, and her Bible. As the Bible says, Asenath Nicholson “… entertained angels unaware.” She described her Famine years experiences in “Annals of the Famine,” which captures the devastation of those turbulent years.
Maureen Murphy succeeded in giving life and color to a neglected heroine of Ireland’s Great Hunger. Dr. Murphy, perhaps influenced by the missionary zeal of her subject, sustained over a forty-four year period her mission to make Asenath Hatch Nicholson a part of the conversation on the Great Irish Famine. “Compassionate Stranger” (Syracuse University Press) belongs on the shelf with the best books on the Great Irish Famine.

*Compassionate Stranger*

**review by Fr. John Sheehan, SJ**

If you are interested in the Great Famine in Ireland in the middle 1800s this book will introduce you to a woman who, moved by her compassion for the poor in general, and the sufferings of the Irish in particular, went to Ireland, and travelled around the country, mostly by walking, to meet the people and see what was going on in terms of education, housing, and labor and how the poor were being helped. It was an extraordinary undertaking for her time, but that alone does not describe Asenath Nicholson, the compassionate stranger you meet in these pages. It was not her only achievement, not the only time she travelled.

Fair warning – it is a book filled with detail. The author has assembled an extraordinary amount of research and scholarship, and manages to weave it into her text easily and with grace. But it is a scholarly text: there are 52 pages of notes to the text, an additional 19 pages of references, and an index of 16 pages. The places she went, the people she met, the food she ate (although that is a simpler list, since Ms. Nicholson was a vegetarian who eschewed coffee, tea, all liquor and anything even suggestive of being a stimulant), all are woven into the tale. It is not a novel, and the amount of detail can occasionally become a little numbing. (Do we really need to know that the 1791 census lists 227 residents of Chelsea by head of household? On the other hand, I did not know that Arsenath was the name that the Pharaoh gave to the wife of Joseph in the Book of Genesis, and you never know when that kind of knowledge can come in useful.) But you are granted an exquisite and detailed look into her time as well as her life and her travels, and it is worth the effort to stick with it.

One of the recurring realizations that this book provides is that life in the 1800’s was no less complex and sophisticated in the issues of the day than are we in our own 21st century. Issues of slavery, labor disputes, women’s rights, economic issues, international pressures and influences, the role of government in the private lives of citizens, the dangers of “improvident” health and diet, all are issues that we see influencing Mrs. Nicholson and becoming topics for meetings, letters, and books. It was not a “gentler, simpler time” and she was not a gentle or simple woman.

Mrs. Nicholson was a woman of great faith, and great abilities; she was an ardent abolitionist, a dedicated health enthusiast (a follower of Dr. Graham who developed the Graham cracker) and a temperance proponent, and the books and numerous letters and tracts and pamphlets. Living in New York she ran a boarding house named “Temperance House” and the advertisement noted in part that the house “is open for such persons as wish to partake of a vegetable diet… The house is kept on strict Physiological principles.”

She was very familiar with the Bible, and as she made her way through Ireland, often reached out to the local population by reading aloud. Especially among Catholics, there was little direct knowledge of the Bible, and people were fascinated by her and the stories. Much of the population was also not literate, and so readers were always welcome. She apparently had a pleasant voice for singing as well, and there are several instances of her singing a hymn either for her own enjoyment or to please and attract others. Although it is hard to get a sense of her personality, because everything she wrote and so much of this book focuses on her causes and her mission. But she must have had some charm, because she is often invited to stay with people she has just met, and when news of her departure from an area becomes known, people walk long distances to bid her farewell.

There have been a number of fictional book and movie scripts that deal with people going back in time, and I suspect many are fascinated at being able to get a glimpse of an earlier age, even if only a vision created by Hollywood. In this book, we have a vivid and detailed glimpse of a particular place at an extraordinary and awful time. It could perhaps have the high drama to make a basis for a Hollywood script, for it is a fascinating read, and for anyone interested in Irish or American history of this era, it is a window into that age that is wonderfully compelling.
Nicholson Describes the Impact of the Great Famine on Ireland


Asenath Nicholson was an American woman who traveled across Ireland during the famine distributing Bibles in Irish and English and helping to provide famine relief. She wrote describing famine conditions.

A) Relief: “Had these industrious people been supplied in the spring with seed of barley and turnips they would not need charity from the public. The government sent a supply around the coast, the delighted people looked up with hope, when to their sad disappointment, this expected gift was offered at a price considerably higher than the market one, and we saw the ships sailing away, without leaving its contents; for not one was able to purchase a pound. And we have since been told, that the ‘lazy dogs’ were offered seed, but refused, not willing to take the trouble to sow it.”

**Questions**
1. How does Asenath Nicholson describe the Irish farmers?
2. What is Nicholson’s attitude toward government relief efforts?

B) Hunger: “To those who have never watched the progress of protracted hunger, it might be proper to say, that persons will live for months, and pass through different stages, and life will struggle on to maintain her lawful hold, if occasional scanty supplies are given, till the walking skeleton becomes in a state of inanity -- he sees you not, he heeds you not, neither does he beg. The first stage is somewhat clamorous -- will not easily be put off; the next is patient, passive stupidity; and the last is idiocy. In the second stage, they will stand at a window for hours, without asking charity, giving a vacant stare, and not until peremptorily driven away will they move. In the last state, the head bends forward, and they walk with long strides, and pass you unheedingly.”

**Questions**
1. What are the stages of hunger?
2. In your opinion, why does Asenath Nicholson describe them in such detail?

C) Starvation: “I met a pitiful old man in hunger and tatters, with a child on his back, almost entirely naked, and to appearance in the last stages of starvation. The old man was interrogated, why he took such an object into sight, upon the street, when he answered that he lived seven miles off, and was afraid the child would die in the cabin, with two little children he had left starving, and he had come to get the bit of meal, as it was the day he heard that the relief was giving out. The officer told him he had not time to enter his name on the book, and he was sent away in that condition; a penny or two was given him, for which he expressed the greatest gratitude. The next Saturday, we saw an old man creeping slowly in a bending posture upon the road. The old man looked up and recognized me . . . Inquiring where the child was, he said the three were left in the cabin, and had not taken a ‘sup nor a bit’ since yesterday morning, and he was afraid some of them would be dead upon the hearth when he returned. The officer had told him to come on Saturday, and his name should be on the book, he had waited without scarcely eating a mouthful till then, and was so weak he could not carry the child, and had crept the seven miles to get the meal, and was sent away with a promise to wait till the next Tuesday . . . This poor man had not a penny nor a mouthful of food, and he said tremulously, ‘I must go home and die on the hearth with the hungry ones.’”

**Questions**
1. What happened each times the old man traveled to town in search of food?
2. In your opinion, why does Asenath Nicholson describe them in such detail?

D) Death: “A cabin was seen closed one day a little out of the town, when a man had the curiosity to open it, and in a dark corner he found a family of the father, mother, and two children, lying in close compact. The father was considerably decomposed; the mother, it appeared, had died last, and probably fastened the door, which was always the custom when all hope was extinguished, to get into the darkest corner and die, where passers-by could not see them. Such family scenes were quite common, and the cabin was generally pulled down upon them for a grave.”

**Questions**
1. What did the man discover when he opened the cabin?
2. In your opinion, why does Asenath Nicholson describe the scene in detail?
Give New Jersey credit for this much: It has put enormous effort into lifting Newark’s schools over the past few decades, a noble effort to give poor children a shot at a better life. Philadelphia spends $12,600 on each student. Newark spends $22,300. The political muscle behind reform has been just as lopsided, but the results have frustrated everyone. Conservatives see waste, and liberals see missed opportunities. In Newark, resentment against state control is universal, with the vigorous changes over the past five years met by vigorous protest.

Into this maelstrom now steps the fearless Dale Russakoff, a respected reporter from the Washington Post who just spent more than four years immersed in Newark and just completed a book on its school reform saga, “The Prize: Who’s in Charge of America’s Schools?” She jumped in when Facebook’s Mark Zuckerberg, seduced by then-Mayor Cory Booker, agreed to chip in $100 million as seed money for a new round of reform.

The reformers hoped to make Newark a national model by pressing the kind of reforms endorsed by the Obama administration. They expanded charter schools, closed chronically failing schools, offered merit pay to good teachers, gave principals powers to hire and fire, and offered a menu of new school choices.

Let’s face it: Reformers blew the politics of this, provoking a backlash that puts this progress at risk. Russakoff’s verdict? “It feels like a wash,” she says. “Those in high-performing charters are better off. But those in the district schools are not.” Ouch.

Many of those who sweat and bled over this effort are seething about that verdict, and worry that Russakoff’s book will deal a body blow to the credibility of the reform movement nationally. “The suggestion that the district is not considerably better off today is preposterous,” says Chris Cerf, a former state education commissioner and now Newark superintendent. So where does the truth lie? Are Newark schools stuck in neutral, as Russakoff says? And has her book slimed the reform movement, as Cerf says? If you ask me, they’re both missing the mark.

It seems beyond dispute that Newark kids are much better off today, on the whole, mainly due to the explosive growth of the best charter school chains, such as Team Academy and North Star Academy. But let’s face it: Reformers blew the politics of this, provoking a backlash that puts this progress at risk, especially when the schools are returned to local control, as the governor has promised. Reformers ought to read this fine book and take notes so they can correct course. It points out where the land mines are buried.

Let’s start with the kids. At last count, 26 percent of Newark students attended charter schools, a number that has spiked in the past five years and is expected to grow to as much as 40 percent. According to the most respected national study on charter school performance, from Stanford University, Newark’s are among the best urban charters in the country. AtTEAM Academy’s high school, 95 percent of the kids attend college after graduation. TEAM’s elementary and high school students beat the state average on reading and math tests.

And TEAM isn’t cheating by recruiting the wealthier and whiter kids in Newark: 92 percent of their students are African-American and 88 percent get free or reduced-price lunches. Newark parents have been on to this for years. More than 10,000 are on waiting lists for charters, equal to nearly a third of those in the traditional system. So if the charter sector is growing fast and performing much better than traditional schools, how is that a wash for Newark kids? “It’s not close,” says Ryan Hill, who runs the TEAM Academy schools. “We don’t have to guess. The data is unequivocal. There’s a million ways to crunch it, and they all say the same thing.”

What about the traditional system? If those kids were doing worse, that could outweigh the progress at charters. But that’s not true. The growth of charters has not damaged the kids in the traditional system. In fact, they’ve made modest improvements. Reading and math scores for K-8 students have been flat for the past four years. In high schools, the share of 11th graders proficient in reading jumped from 68 percent to 80 percent, while math scores were flat. Graduation rates have improved from 56 percent to 70 percent, according to the district. That’s a big deal, says Booker. “Having that diploma has a huge impact on life outcomes, from earnings to the chance you land in jail,” he says.

Add this: Some of the changes made by former Superintendent Cami Anderson could take years to show results. She established several new themed schools that are proving popular. She upgraded the training and
recruitment of principals, and gave them new authority to hire and fire. She gave families more opportunity to select the school of their choice. The jury is out, but these are sensible changes that could bear more fruit.

Russakoff treats this kind of accomplishment with respect, which is why it strikes me as odd that so many reformers are miffed. Where her knives come out is in describing the politics. On that front, the reform effort was a crash and burn. By the time Anderson resigned in June, she could not speak at a public meeting without protesters shouting her down. She gave up even attending meetings of the elected advisory school board. Union leaders and local politicians seemed to relish the chance to throw sticks in her spokes.

Russakoff’s description of Anderson’s political ham-handedness is devastating. And she nails Booker, too, for his inability or unwillingness to rescue her. This was a top-down reform that was fraudulently sold as grass roots. The core elements were agreed upon at the start by Booker, Zuckerberg, Cerf and Gov. Chris Christie.

Russakoff description of the phony “outreach” effort makes you cringe. Here the reformers complain that Russakoff downplayed the nasty behavior of the unions and local politicians, including Mayor Ras Baraka who fanned resentment against Anderson for their own political gain. “She did a brilliant job of telling half the story,” Cerf says.

I did want to know more about saboteurs. But there is a larger political lesson. As Newark kids migrated to charter schools, state money followed them. So the traditional schools have been forced to cut budgets and shed jobs. The political conflict is built in. And in a city like Newark, where jobs in the schools and city government have been key vehicles for upward mobility, that conflict can get hot fast. Closing local schools, even persistent failures, creates its own backlash. “Forces that benefit from the broken status quo, for example unions and their allies, pray on this and politicize it,” Anderson says. “They fuel mistrust and misinformation, making a hard conversation about trade-offs almost impossible.”

In Camden, similar reforms are underway but have not provoked the same opposition. Superintendent Paymon Rouhanifard used to work for Anderson in Newark, and took elaborate care to engage local residents from the start in Camden. Newark is much bigger, the elbows are much sharper, and the resentment against outsiders is inflamed after two decades of state control of schools. I do wonder if anyone on Earth could push hard enough to make needed changes without provoking the kind of backlash that Anderson suffered. That’s the political challenge. And reformers would be smart to read this book as they try to find that sweet spot.

[Box: Rise of the Robots]

review by Rocco Graziosi

Isaac Asimov’s Three Laws of Robotics were introduced in his popular 1950s sci-fi Robot series and introduced to modern audiences with the 2004 with Will Smith movie “I, Robot.” According to Asimov’s laws, robot may not injure a human being or, through interaction, allow a human being to come to harm; a robot must obey orders given it by human beings except where such orders would conflict with the First Law; and a robot must protect its own existence as long as such protection does not conflict with the First or Second Law. In the movie Will Smith’s character grows increasingly suspicious of robots that are supposed to be servants to human beings but are outstripping us physically and intellectually. For Martin Ford, these fears are real. He believes robots are a threat to economic stability as they become the main workforce and take away jobs from people. As I read the book I increasingly wondered if robots taking away human jobs was a violation of Asimov’s laws?

Ford focused Rise of the Robots: Technology and the Threat of a Jobless Future on how thinking machines have already taken over for human workers in many industries, a change that is redirecting national income toward the owners of capital and undermines an economic system where hard work is supposed to be the basis for social mobility and a comfortable life.

Robot sales are a growing as companies look to robots to replace human workers. Ford discusses characteristics of robots that make them an appealing labor option for companies focused on mass production. Unlike humans they work continuously without rest or breaks. They are also versatile and can be programmed for different functions. Robots are now expanding into fields that were traditionally human preserves, both in high paid and low pay sectors of the economy. If McDonalds and other fast food restaurants shift to technologically existing robots the industry could effectively cut their work force by 50% and eliminate most entry-level positions. Customers would
benefit, but what would happen to the displaced workers and their families?

Robots also are also getting smarter, more efficient, and more capable of complex intellectual tasks. Artificial intelligence systems are being developed that can program and teach themselves. This would enable them to expand into white-collar work in government, education, and health-care. The outsourcing of tasks traditionally performed by doctors and lawyers has already started to take place and robots will expand this trend.

Source: http://www.technologyreview.com/featuredstory/515926/how-technology-is-destroying-jobs/

Ford argues that the blame for the displacement of human labor belongs, not on the technology, but on unregulated decisions by financial and industrial interests that place profit above human needs. He sees the rampant introduction of technology, along with climate change, as the forces shaping human society in the future. Ford warns us of the “Perfect Storm” of technological unemployment with environmental impact that potentially could amplify the impact of each other and bring about the collapse of capitalism.

So are modern robots and their creators and marketers breaking the three laws of robotics by taking our jobs? Martin Ford certainly thinks so. Although robots are not directly harming humans, they are harming us indirectly in ways that may be irreversible. Where are Isaac Asimov and Will Smith when we need them?

Pope Francis is reported to have called unregulated capitalism and the “unfettered pursuit of money” the “dung of the devil,” partly because of its devastation of the environment and contributions to climate change and global warming. Naomi Klein, an environmental and political activist, agrees with the moral view expressed by Pope Francis that humans must take seriously their responsibility to respect the planet or else we will face climate disasters that threaten human civilization.

According to Klein, human induced climate change will mean stronger and more frequent hurricanes such as the record storm that reached landfall on the Pacific coast of Mexico, deadly droughts in arid regions of Asia, Africa, and the North American southwest, frightening wildfires such as those in the American west, and the emergence and spread of epidemic diseases. Klein believes there is a war between capitalism and the planet and only immediate and concerted action will prevent these dire events. She calls for a worldwide united effort modeled on the post-World War II Marshall Plan. “Capitalism is winning the war” in the short term, according to Klein, “because the need for economic growth is used as an excuse for putting off climate action.” However Klein warns that in this war the Earth will ultimately win and civilization as we know it will not survive.

A major focus for Klein is the role free market fundamentalism played in overheating the planet and the need to end the dominance of free market ideology. Green energy programs are desperately needed to lower emissions and slow down the rate of global warming, however initiatives are constantly challenged and blocked by groups like the World Trade Organization.

Klein calls on us to think “radically different” to save our planet. Each country wants more and more global power. Richer countries do not want to cut carbon emissions and lose their economic standing,
while poorer countries want the right to be just as devastating as the rich countries were when they gained global economic dominance. However, Klein shows humans can no longer permit countries to compete without regard to the environmental cost.

There is reason for hope. Klein reports on model activists who have won bans on pollution and the production of carbon emissions in dozens of cities and towns including bans on natural gas fracking in Bulgaria, the Netherlands, the Czech Republic, and South Africa. She suggests that progressive campaigns can tarnish the reputations of companies that damage the environment and force them to respond to critics and change their behavior. She recommends divestment or the withdrawal of public and petition money from these companies, a ban on television advertising. Klein believes a mass movement like the civil rights movement can promote awareness and change.

A strength of the book is the way Klein makes personal connections to her own family situation and her hopes for her daughter’s future. A criticism is that Klein assumes too much knowledge by the reader of the science of climate change. If more background information was included it would have made her case stronger. Another problem is that Klein is demanding that people in economically developed countries accept a change in their lifestyles and standard of living, but people may not be willing to do this until the climate threat is more concrete, which as Klein points out, will probably be too late.

Is Wonder Woman a Feminist?

Fans of the 1970s television series “Wonder Woman” might be surprised to learn that Wonder Woman, played by beauty pageant winner Lynda Carter, has been considered a feminist hero. In her book, *The Secret History of Wonder Woman*, historian and commentator Jill Lepore, uses the iconic comic book figure Wonder Woman to illuminate the history of the struggle for women’s rights. Wonder Woman is the most popular female superhero, and aside from Superman and Batman, no super hero has lasted as long or gained such a vast and dedicated following. She was created in 1941 by William Moulton Marston, who was greatly influenced by early suffragists and feminists, especially Emmeline Pankhurst, who was banned from speaking at Harvard University in 1911. Lepore explores what Wonder Woman means to the history of feminism and to women in today’s society.

Feminist hero or sexist?

According to comic book legend, Wonder Woman came to America on her invisible plane in 1941 to fight for peace, justice, and women’s rights. She was an Amazon from an island that had been home only to
women since the time of Ancient Greece. Among her powers, Wonder Woman could stop bullets and with her magic lasso she could force people to tell the truth. To hide her identity, Wonder Woman posed as a secretary named Diana Prince who worked for U.S. military intelligence. A year after her arrival in the United States and in comic book land, Wonder Woman’s creator had her join the Society of America along with Batman, Superman, the Flash, and the Green Lantern. As the only woman in the JSA, Wonder Woman served as its secretary.

The title of the book is a little misleading because it is actually a biography of Marston and the influences that shaped his vision of Wonder Woman. I felt that Lepore focused too much on Marston’s history and did not put as much emphasis on that of Wonder Woman. Among other things, Lepore argues that the kink and fetishism that was part of Marston’s life found its way into his Wonder Woman comics as well. There are very few Wonder Woman comic books that did not also include bondage of some sort where Wonder Woman had to break the chains or ropes that bound her. Lepore writes: “Quite how this story embraces women’s rights is difficult to figure. It’s feminism as fetish.”

As I read the book I had to wonder if Wonder Woman is a true symbol for the feminist movement? In the end I concluded “yes” because of her strength, bravery, intelligence, and resilience. Wonder Woman is not just a female version of the superhero. She is a symbol for young girls and women and this book will make more people aware of that. “Great Aphrodite!”

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<tr>
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</thead>
<tbody>
<tr>
<td>Greg Ahlquist, 2013 New York State Teacher of the Year, is a member of the AP world history development committee, and a Social Studies teacher in the Webster Central School District.</td>
</tr>
<tr>
<td>Eric Davis is in the Department of Political Science, Rutgers University, New Brunswick, NJ.</td>
</tr>
<tr>
<td>Rita Scher Dytell is a professor of health science at the College of Mount Saint Vincent, Riverdale, NY.</td>
</tr>
<tr>
<td>Alexander Eichhorn is a graduate of Molloy College, Rockville Centre, NY.</td>
</tr>
<tr>
<td>Rory Forrestal, Jr., a Staff Sergeant in the U.S. Army Infantry, has done multiple tours in Iraq and Afghanistan. He teaches in the Sewanaka (NY) school district.</td>
</tr>
<tr>
<td>Arlene Gardner is Executive Director of the NJCSS and Director Director of New Jersey Civic and Law-Related Education at Rutgers University.</td>
</tr>
<tr>
<td>Rocco Graziosi is a teacher in the North Shore (NY) school district.</td>
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<tr>
<td>Casey Jakubowski, long-time social studies educator, is a graduate student at SUNY-Albany.</td>
</tr>
<tr>
<td>Elizabeth Jakubowski is an adult services librarian with the Rochester (NY) Public Library.</td>
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<tr>
<td>Tatyana Kleyn is a professor of TESOL and Bilingual Education at the City College of New York.</td>
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<tr>
<td>Matthew LaCorte is a Research Associate at the Niskanen Center in Washington D.C.</td>
</tr>
<tr>
<td>April McCarthy is a crisis counselor for the Nassau County Coalition Against Domestic Violence.</td>
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<tr>
<td>Tom Moran is the New Jersey Star-Ledger Editorial Page Editor.</td>
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<tr>
<td>Amanda Nardo is a teacher in the East Meadow (NY) school district.</td>
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<tr>
<td>Robert O’Dell is district social studies coordinator for the Nutley (NJ) Public Schools.</td>
</tr>
<tr>
<td>Judith Raizy Nathan is a social studies teacher at the Brooklyn (NY) Studio Secondary School.</td>
</tr>
<tr>
<td>Erica Pincus is a graduate of Georgetown University who currently works at a federal agency.</td>
</tr>
<tr>
<td>Joseph Ryan is President, Living History Education Foundation, Buchanan, NY.</td>
</tr>
<tr>
<td>Fr. John Sheehan is a Jesuit priest currently based in New York City.</td>
</tr>
<tr>
<td>Kevin Sheehan is a social studies educator at Molloy College, Rockville Centre, NY.</td>
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<tr>
<td>Alan Singer is editor of Social Science Docket and a social studies educator at Hofstra University.</td>
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<tr>
<td>Corinne Spaeth teaches in the Floral Park (NY) school district.</td>
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<tr>
<td>Benjamin Strauss is Vice President for Sea Level and Climate Impacts at Climate Central in Princeton, N.J.</td>
</tr>
<tr>
<td>John Walsh is a retired New York City teacher and school administrator.</td>
</tr>
<tr>
<td>Jennifer Welch, Early College Teacher Coordinator, Passaic High School, Passaic, New Jersey.</td>
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NYCSS, c/o Mike Collazo, 105 Monrose Drive, Port Jefferson Station, NY 11776 (www.nyscss.org)
The New York State Council for the Social Studies (NYCSS) is a professional association of teachers and supervisors at the elementary, secondary, college and university levels. Membership is open to all persons who teach, supervise, develop curricula, engage in research, or are otherwise concerned with social studies education. Founded in 1938, the NYCSS has been one of the largest and most active affiliates of the National Council for the Social Studies. The New York State Social Studies Supervisors Association is an affiliated organization.

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For information or to submit articles, contact: Alan Singer, Editor, Social Science Docket, Department of Teaching, Literacy and Leadership, 128 Hagedorn Hall, 119 Hofstra University, Hempstead, NY 11549
(P) 516/463-5853 (F) 516/463-6196 (E) CATAJS@Hofstra.edu
Social Science Docket is a joint publication of the New York and New Jersey Councils for the Social Studies. We are now in a transition period moving responsibility for Docket from the NYSCSS and Hofstra University to the NJCSS and Rutgers University. Each issue includes theme-related and non-themed articles, lesson plans, learning activities, and book, movie and museum reviews designed for K-12 social studies teachers. Article and lesson plan submissions are welcomed. The deadline for Winter-Spring issues is Sept. 1 and for Summer-Fall is Feb. 1. We encourage early submissions.

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