Dear Colleague,

As director, I invite you to apply to become one of sixteen participants in an exciting teachers’ seminar on Abolitionism and the Underground Railroad in Upstate New York to be held at Colgate University from July 5-24, 2015. In this letter I want to share with you the excitement I feel about the institute and encourage you to apply. This seminar will bring together at least 14 middle and high school teachers with a director and two guest faculty. There will also be space available in the seminar for two graduate students intent on making their career in secondary education. The overall purpose of the seminar is to transform that popular interest in the Underground Railroad and abolitionism into a sound, practical integration of innovative and classic scholarly perspectives, visits to historic sites, and the study of key secondary texts and original documents from the movements in upstate New York. While the Underground Railroad has undeniable appeal to Americans, the railroad to freedom and the development of antislavery are seldom discussed historically in middle and high schools, unlike the Civil War with which it is directly related. The success of recent popular and local studies, the establishment of the National Underground Railroad Center in Cincinnati, Ohio, and the portrayal of the movement in recent PBS documentaries such as Slavery and the Making of America and the film Whispers of Angels, indicate that Americans want to learn more about freedom movements. While the Underground Railroad in the Ohio River Valley has received ample coverage, and scholars have pinpointed its existence along the Atlantic seaboard, too little attention is given to how ordinary Americans in the rural Northeast practiced freedom building. Important questions arise: How extensive was the
Underground Railroad in upstate New York? How did it emerge from the stew of free soil politics, radical black demands for improved civil rights, temperance, and nascent feminism? Unlike in New York, Philadelphia and Boston, where the presence of women was highly controversial, how did women work so well with men in the upstate campaign? How did upstate conductors connect with those in New York City, the Hudson River Valley and in other states? Additionally, in a region not noted for a strong African American presence, how did black liberation activists work so well with white farmers, merchants, and artisans? Finally how did abolitionism and Underground Railroad manifest themselves in the emerging state Liberty Party and the national political discussion about slavery in the antebellum era?

New York State was a center for freedom makers. Self-emancipated slaves found sanctuary and assistance from New York City up the Hudson River through the Adirondack Region. In the middle of the state, Underground Railroad routes ran through Ithaca to Rochester and from Binghamton to Syracuse. The third route encompassed the western corridor through Fredonia, Buffalo, and Niagara Falls. Abolitionists in upstate New York deeply influenced the rise of the Underground Railroad there and in Ohio, which partly became inflamed with antislavery through the efforts of agents from the Empire State.

Colgate’s location makes it an ideal spot to study abolitionism and the Underground Railroad. Upstate New York was a nationally important center of abolitionist activity from the early 1830s until the Civil War and home to key figures including abolitionists Gerrit Smith, Jermain Loguen, Beriah Green, Frederick Douglass, John Brown, and Harriet Tubman. The Underground Railroad, the clandestine network
of “conductors” and safe homes that enabled fugitive slaves from the South to escape to Canada or free northern states, ran through upstate New York. One strand emerged from Washington, DC and Maryland into Pennsylvania, New York and New England into New England. A second stream ran up from Pennsylvania into Central New York while a third in western New York offered safe harbor for freedom makers from Ohio, Kentucky and further south. Upstate New York was also the site of contentious national and state political debates about slavery and black civil rights. New York’s highly pluralist religious history allows for close analysis of how adherents gradually questioned if their faith should support slavery, inquiries that eventually split doctrines apart over this key issue and produced spiritually-informed activistisms. Religion joined with high degrees of political involvement created a charged citizenry, many of whom chose abolitionism and resisted slavery through the Underground Railroad.

Organized politics and grassroots organizing were parts of the powerful challenges abolitionists made to the existing order. Beginning in the 1830s and swelling in numbers and impact in succeeding decades, white and black activists in upstate New York, in union with colleagues in New York City, created an abolitionist movement that shook society to its roots. Americans find the histories of the Underground Railroad and the abolitionist movement appealing largely because they represent the moral activism of a concerned, enlightened citizenry armed with interracial methods and intent upon influencing society to live up to its principles and ultimately vanquish slavery, an inherently unequal and unfair social system.

While upstate New York will be the “laboratory” for the seminar, readings, discussions and individual research extend to the development of abolitionism and the
Underground Railroad throughout Colonial America and the United States. Seminar participants will study the beginnings of the abolitionist movement and the Underground Railroad from their origins in the religious questions and slave resistance of the colonial era, through the egalitarian and freedom-loving ethos of revolutionary and early national periods through the Civil War. As Fergus Bordewich argues in his fine study, *Bound for Canaan: The Underground Railroad and the War for the Soul of America*, the development of radical abolitionism and the Underground Railroad were intertwined from their beginnings. These interwoven currents began with questions during the colonial period. Later the emergence of gradual emancipation in the North and African American determination to find liberty as fulfillment of the American Revolution ramified past questions about the nature of slavery and resistance to it. Many African Americans gained freedom by gradual emancipation. Even more used private methods including gaining freedom through courtroom battles, by personal agreements with masters and mistresses, and most commonly, scholars agree, by flight from bondage. All of this was done in the context of state politics. In 1799 New York State enacted gradual emancipation and in 1827 ended legal servitude.

Still there was much to be done. In New York State, for example, African Americans faced harsh legal restrictions and growing racism, and they connected their plight with that of enslaved peoples in the southern states. At the same time, a rising educated African American elite was determined to protect endangered freedom and to fight kidnappers intent on profits from illicit sales of blacks to the south, actions which created connections for New York State blacks with enslaved peoples in the southern states. Among whites, such forces as evangelical religion, the legacy of the American
Revolution, and concerns about the political power of the southern states sustained growing anti-slavery and free labor convictions in the state and in the northern states generally. Examining these historical trends helps uncover the combined efforts of African and white Americans, the significant involvement by women in antislavery activities, and the development of abolitionism and the Underground Railroad on the local level. A significant part of the internal debate concerned how much abolitionists should take part in electoral politics, which many regarded as corrupted by slavery and which excluded blacks and all women. Beginning in 1840, many black and white abolitionists embraced politics and formed the Liberty Party.

The Underground Railroad and abolitionist movements have a distinguished and lively historiography among scholars and sustain an even larger popular appeal to local and state historians, who publish guidebooks, family and community histories, and regional surveys about the movements. The advent of the Internet Age and development of sophisticated scanning technology has made a wealth of primary documents readily available through websites and databases such as America’s Historic Newspapers (Newsbank), African American Newspapers: the 19th century (Accessible Archives), Harper’s Weekly (HarpWeek), Slavery and Anti-Slavery, and Proquest Historical Newspapers. All will be available to institute participants at Colgate’s Case Library and Geyer Center for Information Technology. Combining secondary readings with print and Internet documents will create a powerful institute environment, making every day a major discovery and facilitating discussions, debates, and document-based questions for students.

To improve participant preparation, the seminar’s primary sources will be posted
on-line at its website in April after the group forms. Participants will be expected to read the primary and secondary materials before arriving. In an important response to the 2013 evaluations, participants will receive copies of the books used in the seminar about six weeks before their arrival on campus. Although I am mindful of the dangers of losing books to an accepted participant who then withdraws, the benefits of a seminar fully prepared upon arrival greatly outweigh such concerns.

Colgate University does not offer academic credit for summer seminars and there will be no formal requirements for it. However, participants will be strongly encouraged and assisted in creating blogs for the seminar website or diaries. These chronicles may serve as ongoing commentary outside of classroom hours. In addition, the director will gladly help any participant who wants to initiate a scholarly paper using the library facilities and insights from the readings and discussions. The seminar will begin with a reception at the home of the director on Sunday, July 5. Formal sessions will occur Monday through Friday, from 9 a.m. until noon, with a fifteen-minute break about halfway point. There will be working lunches three times a week. During afternoons, summer scholars will read, write, and research in the library. The director will hold office hours every afternoon so that seminar participants may discuss their projects, ideas, plans and concerns with me. Each participant should meet with the director twice a week. There will be several evening screenings of films; otherwise, summer scholars may use the library for more work. The library will also be open during work week evenings, and during the day on Saturday.

The first session on Monday, July 6 will begin by defining historically the key terms used in the seminar: abolitionism, the Underground Railroad. The director will
discuss important new studies and indicate controversies about the subject. He will emphasize the growing desire to “nationalize” study of the UGRR beyond the traditional focuses on the fault line of the Mason-Dixon Line and the Ohio River. Newer studies indicate UGRR-type activities in and about Florida, Texas, along the Atlantic Coast, and an increased emphasis on the Canadian border. A second emphasis is the question of violent means. There were constant battles between UGRR operatives, fugitive slaves and slave owners and catchers between 1820 and the Civil War. In his important new book entitled On the Edge of Freedom: The Fugitive Slave Issue in South Central Pennsylvania, 1820-1870, David G. Smith demonstrates how often edge regions between north and south saw violent exchanges between opposing sides over fugitive slave escapes. A third intent will be extending the UGRR back in time to understand similar actions well before the invention of railroads. Finally, we will discuss newer emphasis on personal relationships within the UGGR as exemplified in Sydney Nathan’s fine book, To Free a Family: The Journey of Mary Walker (Cambridge: Harvard University Press, 2012).

Once accomplished, our attention will turn to early religious anxieties about slavery by examining key texts starting with John Hepburn, The American Defence of the Christian Golden Rule, (n.p. 1715) and John Woolman, Some Considerations on the Keeping of Negroes, (Philadelphia: James Chattin, 1755), works that raised powerful concerns about the sinfulness of slavery and the slave trade. Slave resistance also prepared what would become the Underground Railroad. To understand the nascent period of the UGRR, we will discuss a number of runaway slave notices that involve help from whites and other blacks while looking at early court cases involving the return of
enslaved people across the colonies. Newspaper and court records can help teachers instruct students in the human qualities of enslaved peoples, their helpers, and of their masters by providing evidence of their appearance, clothing, skills and personalities.

In the second half of this first session, we will discuss the impact of the American Revolutionary egalitarianism and examine several European Enlightenment works about slavery and freedom, giving rise to an Atlantic abolitionism. We will discuss whether part of the American Revolution was one enormous slave escape. Our analysis of primary texts such as Lord Dunmore’s famous proclamation offering freedom to enslaved blacks helping the King’s troops, and the “Book of Negroes,” the list of Black Loyalists who evacuated from the United States for Nova Scotia in 1783, will help answer this question. Seminar participants will read Gary Nash’s book, *The Forgotten Fifth*, to grasp the sizable black involvement in the American Revolution and its influence on the next decades. Nash’s book is useful for understanding the black military experience, the interpretations enslaved people made of American Revolutionary ideology and the debates among Americans over the paradox of slavery in the nation fighting for its freedom. On the first and second evenings, seminar participants will view the PBS four-part documentary on *Slavery and the Making of America*. This excellent series provides a good survey of slavery across the centuries and along the Atlantic Seaboard and into the areas east of the Mississippi.

On Tuesday, July 7, the seminar will examine how the parallel tracks of the abolitionist movement and the UGRR become clearer after the American Revolution. A number of northern states passed gradual emancipation laws and formed societies for the emancipation of slaves, several of which will be examined. The key question for this day
is how early UGRR efforts surpassed the cautious qualities of organized abolitionism. We will look at why Revolutionary War egalitarianism and religious concerns over slavery and sin caused several southern slave masters to free their chattel. Constitutional protection of slavery and the Fugitive Slave Act of 1793 sparked fierce resistance among northern blacks and white sympathizers such as Isaac Hopper, a Philadelphia activist who specialized in helping self-emancipated slaves gain freedom. We will look at a number of his newspaper articles chronicling his exploits. These will show how Hopper skillfully used Pennsylvania law to free the enslaved peoples of careless masters, especially in the 1790s when Philadelphia was our national capital. We will also examine carefully the federal Fugitive Slave Act of 1793 to understand two developments. The first was kidnapping, or man stealing, a practice that increased as the southern cotton economy prospered and the need for labor grew, especially after the close of the Atlantic Ocean slave trade in 1808. To counter this, northern states passed personal liberty laws that helped escaped slaves sustain their freedom. In the public realm, black mobs resisted kidnapping. In addition to Hopper’s efforts, more white and black northerners engaged in UGRR work. We will examine several court cases showing such activism.

The growth of free black communities in northern cities helped the parallel construction of a more radical abolitionism and the UGRR. Using Richard Newman’s book, *Freedom's Prophet: Bishop Richard Allen, the AME Church, and the Black Founding Fathers*, will help us understand the heightening radicalism of the black community. Newman’s book shows how the Pennsylvania Abolition Society moved from a gradualist approach after the American Revolution to Immediatism by the late 1820s. Newman’s book shows how black activists increasingly commanded the actions of the
Society. This more militant anti-slavery activism opened the door to the methods of the UGRR. We will study newspaper articles and court cases for further examples. To contrast such development, the class will examine documents supporting the American Colonization Society drive to push free blacks out of the United States.

Day 3 will be spent on the rise of Immediatism. First, we will discuss articles from William Lloyd Garrison’s newspaper *The Liberator* and excerpts from his pamphlets on moral suasion. Then we will examine excerpts from David Walker’s *Appeal* (1828) and its explicit call to resist kidnappers and slave traders. These influences will come together by reading my biography *David Ruggles: A Radical Black Abolitionist and the Underground Railroad in New York City*, a book which details the tensions of moral suasion and what Ruggles called “practical abolitionism.” This term meant day-to-day, grassroots resistance to slave catchers, traders and kidnappers. The book also reveals that Ruggles and the New York Committee of Vigilance, founded in 1835, was the first established UGRR organization. This will help teachers grasp how the efforts of abolitionists and UGRR operatives meshed more and more. We will read excerpts from the Committee’s first annual report, detailing cases that the Committee took on. In context, Professor Hodges will lecture on the struggles within the movement over the role of women and the extent of involvement in party politics, which split the abolitionist movement in 1840. To better understand the role of women, we will read portions of Lydia Maria Child’s pamphlet, *An Appeal In Favor Of That Class Of Americans Called Africans* (1836). Child was a leading family author who bravely took on the anti slavery cause.

The fourth day of the seminar, will focus on Frederick Douglass’ 1845 *Narrative.*
Douglass’ activism derived from Ruggles’ examples, a fact that the younger man acknowledged. Using the narrative, Douglass’ pamphlets, issues of his newspaper, *The North Star*, and contemporary reactions to him, we can glean how important he was to antislavery politics, to the marriage of antislavery and the women’s movement, and to the UGRR. Douglass and David Ruggles both knew and worked with Gerrit Smith, the famed landowner and radical abolitionist who lived in nearby Peterboro, New York. In the afternoon, the group will take a short trip to picnic at Gerrit Smith’s estate and to hear about Smith’s abolitionism and UGRR activities.

Friday’s session will begin by studying the perceived routes and methods that self-emancipated slaves used to flee from slavery. The history of these routes is drawn from the works of William Still, Wilbur Siebert, Larry Gara, Fergus Bordewich, and other scholars of the UGRR. These routes begin with the Atlantic Ocean, to the corridor from the Chesapeake to Philadelphia, New York and beyond, from the south through south central and western Pennsylvania, to the west and along the Ohio River to the western frontiers of American society. Most self-emancipated people settled in the upper northern states and Canada. Once the group has determined the rough lines of flight, the next task will be to construct methods of escape from the south. Using runaway notices, narratives and the recent scholarship of Anthony Kaye, David G., Sylviane Diouf, Stanley Harrold, and Cheryl Janifer LaRoche, the class will reconstruct escapes from the slave community, to near and far maroon communities, to the edge areas across the middle of the nation and then onto the Native American territories, Mexico to the South and Canada to the north. This session will also serve as a summation to the week’s knowledge and look forward to the next two weeks.
On Monday and Tuesday, July 13-14, the group will travel to Albany, New York to visit important UGRR sites and meet practitioners in current study and restoration. The Albany line was an important route for self-emancipated people coming up from the south through Philadelphia to New York, up the Hudson to Albany, then straight north to Canada or further west along the Mohawk River to Syracuse and then to Canada. Paul and Mary Liz Stewart, independent researchers and co-founders of Underground Railroad History Project, will provide an extended tour of The Stephen and Harriet Myers Residence, highlighting the significance of this documented historic sight to the Underground Railroad story. The Stewarts will instruct participants on preservation of this historic building. After lunch, participants will engage in a walking/riding tour of key UGRR sites in Albany and Troy. Period documents related to the Myers Residence and the UGRR sites will be made available to participants for use in their classrooms. On the morning of the second day participants will be participate in the 4th Young Abolitionist Teen Scholars’ Institute. This will allow the summer scholars to work with young adults interested in abolitionism and the UGRR and its relevance for today. On the afternoon of the second day, participants will visit the Albany County Hall of Records to examine period documents, including local *Register of Manumitted Slaves - 1800 - 1827*, and they will visit the New York State Library to examine copies of local abolition newspapers, including *The Albany Patriot* and Rev. Nathaniel Paul’s *An Address Delivered on the Celebration of the Abolition of Slavery, in the State of New York, July 5, 1827*. Following that, the group will return to Colgate.

On Wednesday, July 15, the group will return to class to discuss abolitionism’s political turn in the 1840s and how that affected the UGRR. Director Graham Hodges
will discuss the 1840 split within the abolitionist movement over involvement in organized politics, the role of women in the movement, rise of the Liberty Party, the black convention movement of the 1840s, the significance of Prigg v. Pennsylvania (1844) and the constant Congressional battle over fugitive slaves, the national elections of 1844 and 1848, the Mexican-American War, and acceptance of Texas into the United States. The lecture will conclude with the Compromise of 1850, the Fugitive Slave Act and the admission of California into the Union and the James Hamlet case in New York City in 1851.

On Thursday and Friday, July 16-17, the seminar will travel across upstate New York to observe the major route of the UGRR from the south to western Pennsylvania, western New York and on to Canada. Professor Judith Wellman, Emeritus at SUNY-Oswego, will join us and provide expert commentary on the sites visited during the trip. Our group will first visit the William Seward House and the Harriet Tubman Home in Auburn. Seward, as governor and senator from New York State and later, Abraham Lincoln’s Secretary of State, was deeply antislavery and had an UGRR room in the basement of his home. He knew and helped Harriet Tubman who lived nearby. Visits to her home and grave have been highlights of past teachers’ institutes. The trip will then move to Seneca Falls to tour the Women’s Rights National Historical Park and the Elizabeth Cady Stanton House. Following that, the group will briefly stop at the grave of Austin Steward and his family in Canandaigua. Steward was a noted black abolitionist, UGRR operative and organizer of the Wilberforce Colony in Canada. After a night’s sleep in Rochester, the group will first view abolitionist archives at the Rush Rhees Library at the University of Rochester. The archive has extensive collections of letters
from the Post and Kellogg families, from Frederick Douglass, William Seward and many others. This visit was immensely successful in 2013. The trip will then with a visit to Frederick Douglass’ gravesite in Mount Hope Cemetery, Rochester, followed by a driving tour of key sites around the city including Douglass’ home. On the way out of town, the group will stop at the Rochester Museum of Science and Technology. The museum has a permanent exhibit on the UGRR including such attractions as a crawlspace designed like the attic where Harriet Jacobs spent 7 years in hiding from her master. This exhibit was an enormous hit with the 2013 group. We will then return to Hamilton.

The third week will be spent on campus. On July 20, Stacey Robertson of Bradley University and author of *Hearts Beating for Liberty: Women Abolitionists in the Old Northwest*, will lecture on female antislavery and the women’s rights movement in the western states. To illustrate this development we will read portions of Jane Swisshelm’s memoir, *Half a Century*, to illustrate the matching of feminism, abolitionism and the UGRR.

On Tuesday, July 21, Stanley Harrold, Professor of History at South Carolina State University, will discuss his important book *Border War: Fighting Over Slavery before the Civil War*. Harrold and the seminar will examine violence in the abolitionist and Underground Railroad movements. In his book Harrold shows how pro-slavery advocates battled increasingly vigilant abolitionists and UGRR operatives long before Bleeding Kansas in the mid 1850s and the John Brown Raid in 1859. Using such documents as the Fugitive Slave Act of 1850, and the James Hamlet and Anthony Burns rescue cases, the seminar will discuss how these noted acts of civil disobedience ramped up northern anger over national and southern governments’ demands to affirm slavery as
national law and to cease the freedom seeking of enslaved blacks.

On Wednesday, July 22, Hodges will discuss William Still’s book, *The Underground Railroad* that included records of innumerable self-emancipated peoples who passed through Philadelphia in the 1850s. Using databases from the Colgate library Hodges will demonstrate how to research and illuminate the lives of the white and black freedom seekers involved in the UGRR. This lesson should be of great value as a teaching tool.

On Thursday, July 23, Graham Hodges will discuss the transition of the UGRR into the Civil War and beyond. Using primary materials on contrabands (the military name for fugitive slaves) and by analyzing selections from newer works by Eric Foner, James Oakes, Stephen Kantrowicz and his own work, Hodges will argue that the UGRR did not end with the start of the Civil War, but expanded nationally and continued throughout the conflict. Hodges will also lecture on the legacy of the Underground Railroad in the nineteenth and twentieth century. Using key texts including Samuel B May’s Recollections, Still’s book, Wilbur Siebert’s monumental study the Underground Railroad (published in 1898), and twentieth-century black newspapers.

Friday, July 24 will be spent largely expressions from the summer scholars on what the seminar taught them, most usable materials and how they plan to incorporate their new knowledge into the classroom.

**Project Faculty and Staff:** Graham Russell Gao Hodges, the George Dorland Langdon, Jr. Professor of History and Africana and Latin American Studies at Colgate University, will organize, direct, and be the principal lecturer at the seminar and attend all sessions and events. Professor Hodges is the author or editor of sixteen books including *Root and*

Hodges is the editor of the first two volumes of the Oxford Encyclopedia of African American History. He directed three successful NEH teachers’ institutes on Abolitionism and the Underground Railroad at Colgate University in 2008, 2010 and 2011 and directed a seminar on Abolitionism and the Underground Railroad in 2013. Professor Hodges is working on a new history abolitionism and the Underground Railroad that addresses the unity of abolitionism and the UGRR in a continental approach across three centuries.

Three scholarly guest speakers will enhance the seminar. The first is Stacey Robertson, Oglesby Endowed Professor of History at Bradley University, and author of “Hearts Beating for Liberty”: Women Abolitionists in the Old Northwest (Chapel Hill: University of North Carolina Press, 2010) and a biography of Parker Pillsbury: Radical Abolitionist, Male Feminist (Ithaca: Cornell University Press, 2000).

In addition to her study of abolitionism and women’s rights in the Old Northwest, via her first book, Robertson has deep knowledge of the Boston abolitionists and the power of moral suasion. Professor Robertson as a popular, informed speaker in the 2011 institute and 2013 seminar.
The second guest speaker is Stanley Harrold, Professor of History at South Carolina State University and author of many books on African American History and slave resistance. His most recent work is *Border War: Fighting Over Slavery before the Civil War* (Chapel Hill: University of North Carolina Press, 2010). Harrold will provide deep insight into the shift to violence in the abolitionist movement in the 1840s and 1850s. Harrold also can talk about the abolitionism in the South and the UGRR in Washington, D. C., topics about which he has written.

The third speaker will be Judy Wellman, Professor of History-Emeritus at SUNY-Oswego and one of the most highly regarded scholars in the field of Underground Railroad Studies. Among her many publications are *The Road to Seneca Falls: Elizabeth Cady Stanton and the Beginning of the Women's Rights Movement* (Urbana. Illinois: University of Illinois Press, 2004). She is the author of *Brooklyn’s Promised Land: Weeksville, New York, and the Struggle for African American Identity*. (New York: New York University Press, 2014). Wellman has been principal investigator for determining funding for numerous historical sites and is the creator of the Wellman Scale to gauge the veracity of Underground Railroad sites. Wellman is highly knowledgeable about UGRR sites in western New York State. Participants to the 2013 seminar hailed her contributions to that year’s field trip to Auburn, Seneca Falls, and Rochester.

Two other respected authorities on the UGRR, Paul and Mary Liz Stewart, will enable the field trip to Albany. The Stewarts are independent researchers and co-founders of Underground Railroad History Project of the Capital Region, Inc., a public history organization dedicated to researching, celebrating and preserving local UGRR history.
The Stewarts place the UGRR in national context and argue for the continued relevance of the UGRR.

The seminar will also use Diane English, the Administrative Assistant for the Colgate Department of History and a selected undergraduate to help assist in the program.

The Summer Seminar is primarily designed to be useful to middle and high school social studies and history teachers from across the nation. There will be room for two current graduate students who intend to teach at the secondary level once they have earned their degrees. Admission will be competitive, and decisions will be based upon experience teaching American history and ethnic history in classroom situations, past NEH seminar involvement and geographic diversity. Using NEH guidelines, the selection committee will include a participant from the 2011 institute, a local scholar familiar with the subject, and myself.

Based on attendance and class participation, the director of the summer seminar will provide a letter recommending that each teacher participating in the seminar should receive credit for fifty development hours. Participants should come out of this intensive two-week experience well armed with primary documents and databases, exposure to the best secondary treatments, awareness of the importance of local historical sites, museums, and archives, and a genuine enthusiasm for teaching the history of abolitionism and the Underground Railroad to their classes. The seminar is designed to be useful to middle and high school teachers from all states. New York and California have developed detailed learning standards for social studies that will be used as the broad framework that will enable the participants to use the material in their classes. In New York,
American History is taught in Grades 4, 5, 7, 8, and 11 and educators are guided by the New York State Learning Standards for Social Studies. In California, American History is taught in Grades 5, 8, 11 and 12 and educators are guided by the History–Social Science Content Standards for California Public Schools, Kindergarten Through Grade Twelve. In addition, many schools throughout the nation offer Advanced Placement US History, for which this material will be applicable.

The primary source material and visits to historic sites used in this seminar will provide the teachers with a strong grounding in the documents and locales that played central roles in abolitionism and the Underground Railroad in upstate New York. They will, in turn, be able to use this material in the classroom and to prepare students to use primary source materials in their own historical research. This will prepare students to answer “Document Based Questions” (DBQs) that are becoming a major component of social studies learning. These goals would also tie to the standards identified by the National Council for History Education—especially their first concept under the American History subheading: The evolution of American political democracy, its ideas, institutions, and practices from colonial days to the present; the Revolution, the Constitution, slavery, the Civil War, emancipation, and civil rights.

Colgate University, established in 1819, is an apt and centrally located place for this seminar. Originally named the Baptist Education Society, a state charter changed the name to Madison University in 1846 and established the right to grant degrees. Madison was changed to Colgate in 1890, recognizing nearly seventy years of continuous involvement and service by the Colgate family.
As a leading national liberal arts college, Colgate is proud of its outstanding faculty and staff, carefully planned landscape and historic buildings, and location in a lovely upstate town. Colgate, a highly selective college of 2800 students, boasts the Case Library and Geyer Center for Information Technology, a newly-renovated, state-of-the-art library of over 700,000 volumes, plus periodicals, e-journals, government documents, and dozens of appropriate web-based archives. Of particular importance are the library’s subscription to American Archives, which includes America’s Historical Newspapers, the American Antiquarian Society Pamphlet Collection, the African American Newspaper project as well as HarpWeek (Harper’s Weekly on-line), Proquest, and JStor and Project Muse. The library’s Special Collections Department has a fine local history collection including documents regarding an anti-slavery controversy between faculty and students in 1838. Fully equipped with accessible collections, major databases, full technological support, and a pleasant, comfortable atmosphere, the library and “smart” classrooms with the latest media technology will provide superior support to the institute. Mid-summer is probably the best time of year to be in Hamilton, with its writers’ and musicians’ workshops at the university, farmers’ markets, opera houses, antique fairs, and evening concerts on the town green. Colgate University has extensive experience with summer groups, and “rolls out the red carpet” for them.

Participants will have a choice of renting apartments locally or housing on campus in one of the smaller residence halls. These residences are equipped with full kitchens and laundry facilities. I recommend that you shop for less expensive rental opportunities in the village and will provide a list of landlords to those accepted into the program.
Summer scholars may purchase meals at the Colgate dining hall, there will be no meal plan. Coffee and light fare will be delivered to the classroom during the morning break. The Summer 2013 fee for room and facilities charges will be about $35 per day. Seminar participants who live off campus will be charged $7.50 per day for the facilities fee. In addition to the academic resources, all of the recreational resources of campus are included in the common campus fee. The facilities are excellent and include tennis courts, racquetball / squash courts, a state-of-the-art fitness center, swimming pool, and boating on nearby Lake Moraine.

Applications should be sent to Professor Graham Russell Hodges, NEH Summer Seminar for Teachers, Upstate Institute, Colgate University, Hamilton, New York 13346. In your application please spend special effort on an essay that includes relevant personal academic information; your interest, both personal and intellectual in the topic; qualifications to do the work of the project and make a contribution to it; what you hope to accomplish by participation, including any research and writing projects and the relation of the study to your teaching. I welcome your application and ask that it be postmarked by March 1, 2013.

Sincerely,

Graham Russell Hodges

George Dorland Langdon, Jr. Professor of History

NEH SUMMER SEMINARS & INSTITUTES FOR SCHOOL TEACHERS
APPLICATION INFORMATION AND INSTRUCTIONS

Summer Seminars and Institutes for School Teachers are offered by the National Endowment for the Humanities to provide teachers an opportunity for substantive study of significant humanities ideas and texts. These study opportunities are especially designed for this program and are not intended to duplicate courses normally offered by graduate programs. On completion of a seminar or institute, participants will receive a certificate indicating their participation. Prior to completing an application, please review the letter/prospectus from the project director (available on the project’s website, or as an attachment) and consider carefully what is expected in terms of residence and attendance, reading and writing requirements, and general participation in the work of the project.

A seminar for schoolteachers enables 16 participants to explore a topic or set of readings with a scholar having special interest and expertise in the field. The core material of the seminar need not relate directly to the school curriculum; the principal goal of the seminar is to engage teachers in the scholarly enterprise and to expand and deepen their understanding of the humanities through reading, discussion, writing, and reflection. An institute for schoolteachers, typically led by a team of core faculty and visiting scholars, is designed to present the best available scholarship on important humanities issues and works taught in the nation's schools. The 25 to 30 participants compare and synthesize the various perspectives offered by the faculty, make connections between the institute content and classroom applications, and often develop improved teaching materials for their classrooms. Please note: The use of the words “seminar” or “institute” in this document is precise and is intended to convey differences between the two project types.

ELIGIBILITY

These projects are designed for full-time teachers including home-schooling parents, but other K-12 school personnel, such as librarians and administrators, may also be eligible to apply, depending on the specific seminar or institute. Substitute teachers or part-time personnel are not eligible. Applications from teachers in public, private, and religiously affiliated schools receive equal consideration.

New this year: Up to two seminar spaces and three institute spaces are available for current full-time graduate students who intend to pursue careers in K-12 teaching.

Teachers at schools in the United States or its territorial possessions or Americans teaching in foreign schools where at least 50 percent of the students are American nationals are eligible for this program. Applicants must be United States citizens, residents of U.S. jurisdictions, or foreign nationals who have been residing in the United States or its territories for at least the three years immediately preceding the application deadline. Foreign nationals teaching abroad at non-U.S. chartered institutions are not eligible to apply.
Applicants must complete the NEH application cover sheet and provide all the information requested below to be considered eligible. Individuals may not apply to study with a director of a seminar or institute who is a current colleague or a family member. Individuals must not apply to seminars directed by scholars with whom they have previously studied. Institute selection committees are advised that only under the most compelling and exceptional circumstances may an individual participate in an institute with a director or a lead faculty member who has previously guided that individual’s research or in whose previous institute or seminar he or she has participated.

New this year: An individual may apply to up to three projects in any one year (seminars, institutes or Landmarks workshops), but may participate in only one. Please note that eligibility criteria differ significantly between the Seminars and Institutes and the Landmarks Workshops Programs.

SELECTION CRITERIA

A selection committee reads and evaluates all properly completed applications in order to select the most promising applicants and to identify a number of alternates. (Seminar selection committees typically consist of the seminar director, a school teacher who is usually a participant in a previous NEH seminar, and a colleague of the director. Institute selection committees typically consist of three to five members, usually all drawn from the institute faculty and staff members.) While recent participants are eligible to apply, project selection committees are directed to give first consideration to applicants who have not participated in an NEH-supported seminar, institute or Landmarks workshop in the last three years (2010, 2011, 2012).

The most important consideration in the selection of participants is the likelihood that an applicant will benefit professionally and personally. This is determined by committee members from the conjunction of several factors, each of which should be addressed in the application essay. These factors include:

1. effectiveness and commitment as a teacher/educator;
2. intellectual interests, both generally and as they relate to the work of the project;
3. special perspectives, skills, or experiences that would contribute to the seminar or institute;
4. commitment to participate fully in the formal and informal collegial life of the project; and
5. the likelihood that the experience will enhance the applicant's teaching.

When choices must be made among equally qualified candidates, several additional factors are considered. Preference is given to applicants who have not previously participated in an NEH seminar, institute, or Landmarks workshop, or who significantly contribute to the diversity of the seminar or institute.

STIPEND, TENURE, AND CONDITIONS OF AWARD
Teachers selected to participate in six-week long projects will receive a stipend of $4,500; those in five-week projects will receive $3,900; those in four-week projects will receive $3,300; those in three-week projects will receive $2,700; and those in two-week projects will receive $2,100. Stipends are intended to help cover travel expenses to and from the project location, books and other research expenses, and living expenses for the duration of the period spent in residence. Stipends are taxable. Applicants to all projects, especially those held abroad, should note that supplements will not be given in cases where the stipend is insufficient to cover all expenses.

Seminar and institute participants are required to attend all meetings and to engage fully in the work of the project. During the project's tenure, they may not undertake teaching assignments or any other professional activities unrelated to their participation in the project. Participants who, for any reason, do not complete the full tenure of the project must refund a pro-rata portion of the stipend.

At the end of the project's residential period, participants will be asked to submit online evaluations in which they review their work during the summer and assess its value to their personal and professional development. These evaluations will become part of the project's grant file and may become part of an application to repeat the seminar or institute.

APPLICATION INSTRUCTIONS

These general application instructions from the NEH should be accompanied by a “Dear Colleague Letter” from the project director that contains detailed information about the topic under study; project requirements and expectations of the participants; the academic and institutional setting; and specific provisions for lodging, subsistence, and extracurricular activities. If you do not have such a letter/prospectus, please request one from the director of the project(s) in which you are interested before you attempt to complete and submit an application. In many cases, directors have websites for their projects and the “Dear Colleague” letter may be downloaded. All application materials must be sent to the project director at the address listed on the program poster. Application materials sent to the Endowment will not be reviewed.

APPLICATION CHECKLIST

A completed application consists of three copies of the following collated items:

• the completed application cover sheet,
• a résumé, or brief biography, and
• an application essay as outlined below.

In addition, it must include two letters of recommendation as described below.

The application cover sheet
The application cover sheet must be filled out online at this address:
<http://www.neh.gov/online/education/participants/>
Please fill it out online as directed by the prompts. When you are finished, be sure to
click the “submit” button. Print out the cover sheet and add it to your application
package. At this point you will be asked if you want to fill out a cover sheet for another
project. If you do, follow the prompts and select another project and then print out the
cover sheet for that project as well. Note that filling out a cover sheet is not the same as
applying, so there is no penalty for changing your mind and filling out a cover sheet for
several projects. A full application consists of the items listed above, as sent to the
project director.

Résumé
Please include a résumé or brief biography detailing your educational qualifications and
professional experience.

The Application Essay
The application essay should be no more than four double-spaced pages. It should
address reasons for applying; the applicant's interest, both academic and personal, in the
subject to be studied; qualifications and experiences that equip the applicant to do the
work of the seminar or institute and to make a contribution to a learning community; a
statement of what the applicant wants to accomplish by participating; and the relation of
the project to the applicant's professional responsibilities.

Reference Letters
The two referees may be from inside or outside the applicant’s home institution. They
should be familiar with the applicant's professional accomplishments or promise,
teaching and/or research interests, and ability to contribute to and benefit from
participation in the seminar or institute. Referees should be provided with the director's
description of the seminar or institute and the applicant's essay. Applicants who are
current graduate students should secure a letter from a professor or advisor. Please ask
each of your referees to sign their name across the seal on the back of the envelope
containing their letter, and enclose the letters with your application.

SUBMISSION OF APPLICATIONS AND NOTIFICATION PROCEDURE

Completed applications should be submitted to the project director and should be
postmarked no later than March 1, 2013.

Successful applicants will be notified of their selection on April 1, 2013, and they will
have until April 5 to accept or decline the offer. Applicants who will not be home during
the notification period should provide an address and phone number where they can be
reached. No information concerning the status of an application will be available prior to
the official notification period.

EQUAL OPPORTUNITY STATEMENT: Endowment programs do not discriminate on
the basis of race, color, national origin, sex, disability, or age. For further information,
write to NEH Equal Opportunity Officer, 1100 Pennsylvania Ave., N.W., Washington, D.C. 20506. TDD: 202/606-8282 (this is a special telephone device for the Deaf).