The American Declaration of Independence... Its Inspiration and Legacy!

Kathryn Jones
North Reading Public Schools
May 14, 2007
U.S. History
8th Grade

Kathryn Jones – Lesson Plan and Components
“America’s Declaration of Independence...On Trial!”

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Historical Context and Background: Please see Attached Background Pages

Essential Questions:

- How did Enlightenment ideas help inspire the American Revolution?
- How did Enlightenment ideas continue to influence the United States and the World?
- How has the idea of Democracy changed throughout the course of history, and is it still changing?

Learning Objectives:

- Students will discover and identify Enlightened ideas such as individual rights, the duty of government to protect those rights, the social contract between subject and ruler, and the right to abolish unjust governments within the American Declaration of Independence.

- Students will recognize the role and position of the American Declaration of Independence in relation to historical and ongoing development of Democratic Ideas. (Magna Carta, English Bill of Rights, U.S. Constitution, Seneca Falls, Americans with Disabilities Act, etc.)

- Students will be able to identify and explain the role of the four major components of the Declaration of Independence: Preamble, Rights of Man and Purpose of Government, Grievances, and the Actual Declaration of Independence.

Learning Activities — Please see Attached Activities Pages

Authentic Assessment — Please see Attached Assessment

Annotated Bibliography — Please see Attached Annotated Bibliography

Kathryn Jones – Lesson Plan and Components
Historical Context and Background

In the North Reading Public Schools, we stress to all students the following enduring understanding: The events of the past shape our ever-changing world. Students must continually see that history is more than just the past; it is the present and the future. It is therefore critical that students are equipped not only to understand events of the past, but to see how they affect later events in history and the present world condition. And, in turn, that today effects tomorrow’s world.

The American Declaration of Independence, while a standard “founding” document, is often taught and viewed in a very static, plain fashion. Students are often expected to know the author(s), the signing date, one or two recognizable phrases from it, and its basic message of officially breaking away from Great Britain and declaring America a sovereign nation. The Declaration of Independence is anything but static. My lesson plans attempt to get the students to see and understand how fluid history is. By starting with a “classic”, “American” document, and then finding similar arguments in earlier English protestations of rights (the Magna Carta and the English Bill of Rights) and Enlightened Ideas of John Locke, students will begin to recognize concepts of continuity and change within history. Most students will be surprised to see that Jefferson was not solely responsible for the ideas contained within the American Declaration of Independence. After this revelation, students will see the influence of the Declaration of Independence on the United States and the world throughout history since 1776, and continuing through today and the future. Students will develop an understanding of how “rights” and certain democratic principles have evolved and are still emerging and growing in today’s society. (Slavery, African Americans, Racism, Native Americans, Women, Americans with Disabilities Act, Homosexual/Transgender individuals, Immigrants, etc)

While important to note that this “American” document has European origins, students will appreciate how Americans actually turned philosophical ideas into reality; a reality that, throughout American history, changes to become more and more inclusive.

These lessons strongly support the Historical Thinking Benchmarks. Students will be working with and analyzing five Primary Sources. Also, the concept of bias and point of view will be discussed when analyzing the Seneca Falls Declaration. Most importantly, students will be drawn into the realization of historical change and how causation relates to continuity and change.

The inspiration for my lesson was a book from the Teaching American History Grant Book Group. After reading Ray Raphael’s *Founding Myths: Stories That Hide Our Patriot Past*, I was struck by Raphael’s attack of Thomas Jefferson, and his questioning of the true historical impact of the Declaration of Independence. Raphael’s biggest objection is that Thomas Jefferson received credit and fame for his role in its authorship, while there were other documents yielding similar arguments. In addition, Raphael asserts that the sentiments penned by Jefferson were those of the “American Mind” and therefore Jefferson should not be singled out for special recognition. Raphael points to the public meetings in Worcester, Massachusetts in October of 1774, the Committee for the Lower District of Frederick County, Maryland, and the Virginia Declaration of Rights to illustrate the mood and mindset of the colonies. After comparing similar main points from the Virginia Declaration of Rights and the American Declaration of Independence Raphael states: “Jefferson in no sense “copied” the Virginia Declaration, but was evidently influenced by it...” (Raphael 112) Raphael then continues by stating: “In all likelihood Mason himself was familiar with Jefferson’s Summary View of the Rights of British America, written two years earlier. Undoubtedly, both men had read classic English and Scottish works that asserted revolutionary concepts, and both were privy to expressions that were common parlance among their peers.” (Raphael 113) Raphael only briefly makes the connection to the Enlightened Thinkers who had seeded these ideas.

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Raphael might appreciate my attempt to "credit" more authors than just Jefferson. However, I think he might be troubled with the magnitude of import I place on the American Declaration of Independence in relation to United States History, World History, and current events. He would argue that it is the "American Mind" and not one document. Of course our country collectively expects and demands certain rights and democratic principles. But I would argue that at the moment we officially declared ourselves a sovereign nation, and put into action ideas that had only been philosophical ideals, we identified and embraced the American Mind. Thus, while the American Declaration of Independence was not original in thought, it was revolutionary in action. It set the course for our nation and others to imitate.

It is imperative for students to understand our place in history. This examination of the American Declaration of Independence creates an opportunity for students to experience firsthand how causation relates to continuity and change. This is not a dead, ancient text. It is the fabric of our society, and it isn't complete.
STUDENT ACTIVITIES

Day 1 and 2: “Using Primary Sources to Identify Early English ideas of Democracy and Enlightened Thought in the American Declaration of Independence”

1) Students are divided into groups of three. Using their textbook, they complete the “Declaration of Independence Graphic Organizer” sheet (Appendix 1). This information is found in the textbook and explains that the document is divided into four main parts. A completed Graphic Organizer is found in Appendix 2. Once a group finishes, they send a representative to check their work with the teacher. If their work is correct, they move on to next task, if not, they return to their group to continue working on the graphic organizer until it is correct.

2) Student groups then focus on finding evidence of earlier English ideas of democracy and Enlightened Thought within the American Declaration of Independence. Each student receives a copy of the Declaration of Independence (Appendix 4), and is assigned one Primary Source and a corresponding graphic organizer. (Appendices 3, 6, and 9) The Primary Sources are selections from: The Magna Carta (Appendix 8), The English Bill of Rights (Appendix 7), and John Locke’s The Second Treatise of Civil Government (Appendix 5). Students using Locke’s work are asked to find similar arguments from both Jefferson and Locke. Students using the English Bill of Rights are asked to compare some of the complaints of English citizens in 1689 with the complaints of the colonists in 1776. The students using the Magna Carta are asked to compare concerns of English Barons in 1215 to those of colonists in 1776.

3) After students complete their graphic organizer, they share their work with the group. As a result, students will end up with all three graphic organizers completed.

4) The group discusses and answers two reflection questions. (Appendix 10) The reflection questions are: 1) “Does the fact that Jefferson used earlier ideas of democracy and Enlightened ideas in the American Declaration of Independence lessen the importance of this document in the scope of World History? Why or Why not?” 2) “Where might the ideas found within the Magna Carta, English Bill of rights, and Locke’s Treatise come from? (Hint: think back to the earliest ideas of democracy!”

5) Groups share their reflections with the entire class. Discussion follows. Discussion should turn toward the idea of democratic principles, and how, through history, they continue to grow and spread. End with a preview of day 3, which is that the democratic ideals of 1776 continued to grow in the United States and the World, and there are still areas of society in America and abroad that are striving for full democratic acceptance.

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Day 3 “The Legacy of the Declaration of Independence --- 1776 and Beyond!”

1) Students return to groups from previous days. Each student receives a copy of the *Seneca Falls Declaration*. (Appendix 11) Students work on the worksheet titled: “The Legacy of the Declaration of Independence 1776 and Beyond!” (Appendix 12) This worksheet utilizes the “APPARTS” method of analyzing a primary source. Students then are asked how the American Declaration of Independence influenced this document, and how various groups of people gained access to economic, political, and social power after 1776.

2) Once all groups are finished the class rejoins for a discussion. If time permits, the class will revisit the “Reflection” question from the previous day, and see the historical relevance of the American Declaration of Independence. Hopefully students will have focused on some of the following: slavery/African Americans/racism, etc, Native Americans, women, Americans with Disabilities Act, Homosexual/Transgender, etc., immigrants, etc. Teacher will guide the discussion to include these.
Authentic Assessment

In addition to group activities and sharing of their Primary Source work with others and sharing their "Reflection" responses with the class, students will be asked the following essay question on their unit test:

"Show how Enlightened ideas helped inspire the American Revolution and continue to influence the United States and the World." When discussing Enlightened ideas, be sure to fully explain and cite your authors and sources. When discussing the influence of the Declaration of the United States in the world, be sure to give specific peoples/events/documents and fully explain their relationship to the Declaration of Independence and Enlightened thoughts.

Students will be given a writing template to help them organize their answers. (See below) Answers will be graded by a teacher generated rubric.

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**Topic Sentence**

Enlightened ideas helped inspire the American Revolution

Example:

Example:

Enlightened ideas continue to influence the United States and the World

Example:

Example:

Clincher

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Annotated Bibliography


"Seneca Falls Declaration (1848)." *Basic Readings In U.S. Democracy*. United States Department of State. 11 May 2007. This site offers 73 documents pertaining to democracy and freedom.


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Appendix

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North Reading Public Schools
May 14, 2007
U.S. History
8th Grade
THE DECLARATION OF INDEPENDENCE

Use the Graphic Organizer below to “dissect” the American Declaration of Independence. Identify the four main parts of the document in the first column. In the second column, identify the arguments, points, or give the purpose for that “part”. You’ll see that the first part is done for you.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Preamble</td>
<td>Introduces the idea of breaking away from a government if justified</td>
</tr>
<tr>
<td>2.</td>
<td>•</td>
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<tr>
<td>3.</td>
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<tr>
<td>4.</td>
<td>•</td>
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</tbody>
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<th>1. Preamble</th>
<th>Introduces the idea of breaking away from a government if justified</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Rights of Man &amp; Purpose of Government</td>
<td>• All men are born with certain rights from God</td>
</tr>
<tr>
<td></td>
<td>• It is the role of Government to protect these rights</td>
</tr>
<tr>
<td></td>
<td>• The Government rules only with the consent of the people</td>
</tr>
<tr>
<td></td>
<td>• If the Government abuses the rights of the people, then it is permissible to overthrow the government</td>
</tr>
<tr>
<td>3. Grievances</td>
<td>• A list of wrongs done by George III</td>
</tr>
<tr>
<td>4. Declaration of Independence</td>
<td>• Declares that America is a separate, sovereign nation</td>
</tr>
</tbody>
</table>
**The American Declaration of Independence and John Locke**

Directions: Using both the American Declaration of Independence and The Second Treatise of Civil Government, find ideas common to both documents. Give each idea a number and make sure to match up each number on both sides of the chart. Use DIRECT QUOTES from the documents.

<table>
<thead>
<tr>
<th>American Declaration of Independence, 1776</th>
<th>The Second Treatise of Civil Government 1690</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thomas Jefferson</td>
<td>John Locke</td>
</tr>
</tbody>
</table>

_Kathryn Jones - Appendix 3_
American Declaration of Independence

- When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

- We hold these truths to be self-evident:

- That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these colonies; and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these states. To prove this, let facts be submitted to a candid world.

- He has refused his assent to laws, the most wholesome and necessary for the public good.

- He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them.

- He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature, a right inestimable to them, and formidable to tyrants only.
• He has called together legislative bodies at places unusual uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures.

• He has dissolved representative houses repeatedly, for opposing, with manly firmness, his invasions on the rights of the people.

• He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining, in the mean time, exposed to all the dangers of invasions from without and convulsions within.

• He has endeavored to prevent the population of these states; for that purpose obstructing the laws for naturalization of foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands.

• He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers.

• He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries.

• He has erected a multitude of new offices, and sent hither swarms of officers to harass our people and eat out their substance.
- He has kept among us, in times of peace, standing armies, without the consent of our legislatures.

- He has affected to render the military independent of, and superior to, the civil power.

- He has combined with others to subject us to a jurisdiction foreign to our Constitution and unacknowledged by our laws, giving his assent to their acts of pretended legislation:

- For quartering large bodies of armed troops among us;

- For protecting them, by a mock trial, from punishment for any murders which they should commit on the inhabitants of these states;

- For cutting off our trade with all parts of the world;

- For imposing taxes on us without our consent;

- For depriving us, in many cases, of the benefits of trial by jury;

- For transporting us beyond seas, to be tried for pretended offenses;

*Kathryn Jones - Appendix 4*
• For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies;

• For taking away our charters, abolishing our most valuable laws, and altering fundamentally the forms of our governments;

• For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

• He has abdicated government here, by declaring us out of his protection and waging war against us.

• He has plundered our seas, ravaged our coasts, burned our towns, and destroyed the lives of our people.

• He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny already begun with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation.

• He has constrained our fellow-citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends and brethren, or to fall themselves by their hands.

• He has excited domestic insurrection among us, and has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

Kathryn Jones - Appendix 4
• In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

• Nor have we been wanting in our attentions to our British brethren. We have warned them, from time to time, of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity; and we have conjured them, by the ties of our common kindred, to disavow these usurpations which would inevitably interrupt our connections and correspondence. They too, have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them as we hold the rest of mankind, enemies in war, in peace friends.

• We, therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies solemnly publish and declare, That these United Colonies are, and of right ought to be, FREE AND INDEPENDENT STATES; that they are absolved from all allegiance to the British crown and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and do all other acts and things which independent states may of right do. And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

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Sec. 4. To understand political power right, and derive it from its original, we must consider, what state all men are naturally in, and that is, a state of perfect freedom to order their actions, and dispose of their possessions and persons, as they think fit, within the bounds of the law of nature, without asking leave, or depending upon the will of any other man.

A state also of equality, wherein all the power and jurisdiction is reciprocal, no one having more than another; there being nothing more evident, than that creatures of the same species and rank, promiscuously born to all the same advantages of nature, and the use of the same faculties, should also be equal amongst another without subordination or subjection, unless the lord and master of them all should, by any manifest declaration of his will, set one above another, and confer on him, by an evident and clear appointment, an undoubted right to dominion and sovereignty.

CHAP. VIII. --- Of the Beginning of Political Societies.

Sec. 95. Men being, as has been said, by nature, all free, equal, and independent, no one can be put out of this estate, and subjected to the political power of another, without his own consent. The only way whereby any one divests himself of his natural liberty, and puts on the bonds of civil society, is by agreeing with other men to join and unite into a community for their comfortable, safe, and peaceable living one amongst another, in a secure enjoyment of their properties, and a greater security against any, that are not of it. This any number of men may do, because it injures not the freedom of the rest; they are left as they were in the liberty of the state of nature. When any number of men have so consented to make one community or government, they are thereby presently incorporated, and make one body politic, wherein the majority have a right to act and conclude the rest.

Sec. 96. For when any number of men have, by the consent of every individual, made a community, they have thereby made that community one body, with a power to act as one body, which is only by the will and determination of the majority: for that which acts any community, being only the consent of the individuals of it, and it being necessary to that which is one body to move one way; it is necessary the body should move that way whither the greater force carries it, which is the consent of the majority: or else it is impossible it should act or continue one body, one community, which the consent of every individual that united into it, agreed that it should; and so every one is bound by that consent to be concluded by the majority. And therefore we see, that in assemblies, empowered to act by positive laws, where no number is set by that positive law which impowers them, the act of the majority passes for the act of the whole, and of course determines, as having, by the law of nature and reason, the power of the whole.

Sec. 97. And thus every man, by consenting with others to make one body politic under one government, puts himself under an obligation, to every one of that society, to submit to the determination of the majority, and to be concluded by it; or else this original compact, whereby he with others incorporates into one society, would signify nothing, and be no compact, if he be left free, and under no other ties than he was in before in the state of nature. For what appearance would there be of any compact? what new engagement if he were no farther tied by any decrees of the society, than he himself thought fit, and did actually consent to? This would be still as great a liberty, as he himself had before his compact, or any one else in the state of nature hath, who may submit himself, and consent to any acts of it if he thinks fit.
CHAP. IX. --- Of the Ends of Political Society and Government.

Sec. 123. If man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his freedom? why will he give up this empire, and subject himself to the dominion and control of any other power? To which it is obvious to answer, that though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others: for all being kings as much as he, every man his equal, and the greater part no strict observers of equity and justice, the enjoyment of the property he has in this state is very unsafe, very unsecure. This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and it is not without reason, that he seeks out, and is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, liberties and estates, which I call by the general name, property.

Sec. 124. The great and chief end, therefore, of men's uniting into commonwealths, and putting themselves under government, is the preservation of their property. To which in the state of nature there are many things wanting.

CHAP. XIX. --- Of the Dissolution of Government.

Sec. 243. To conclude, The power that every individual gave the society, when he entered into it, can never revert to the individuals again, as long as the society lasts, but will always remain in the community; because without this there can be no community, no common-wealth, which is contrary to the original agreement: so also when the society hath placed the legislative in any assembly of men, to continue in them and their successors, with direction and authority for providing such successors, the legislative can never revert to the people whilst that government lasts; because having provided a legislative with power to continue for ever, they have given up their political power to the legislative, and cannot resume it. But if they have set limits to the duration of their legislative, and made this supreme power in any person, or assembly, only temporary; or else, when by the miscarriages of those in authority, it is forfeited; upon the forfeiture, or at the determination of the time set, it reverts to the society, and the people have a right to act as supreme, and continue the legislative in themselves; or erect a new form, or under the old form place it in new hands, as they think good.
The American Declaration of Independence
and
The English Bill of Rights

Using the American Declaration of Independence and the English Bill of Rights, find similar issues and concerns shared by the colonists of 1776 and the English Parliament in 1689. Give each issue/concern a number and make sure to match up each number on both sides of the chart. Use DIRECT QUOTES from the documents.

<table>
<thead>
<tr>
<th>American Declaration of Independence, 1776</th>
<th>The English Bill of Rights, 1689</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thomas Jefferson</td>
<td>English Parliament</td>
</tr>
</tbody>
</table>
English Bill of Rights (1689)

Whereas the late King James the Second, by the assistance of divers evil counsellors, judges and ministers employed by him, did endeavour to subvert and extirpate the Protestant religion and the laws and liberties of this kingdom;

By assuming and exercising a power of dispensing with and suspending of laws and the execution of laws without consent of Parliament;

By committing and prosecuting divers worthy prelates for humbly petitioning to be excused from concurring to the said assumed power; . . .

By levying money for and to the use of the Crown by pretence of prerogative for other time and in other manner than the same was granted by Parliament;

By raising and keeping a standing army within this kingdom in time of peace without consent of Parliament, and quartering soldiers contrary to law; . . .

By violating the freedom of election of members to serve in Parliament; . . .

And thereupon the said Lords Spiritual and Temporal and Commons . . . do claim, demand and insist upon all and singular the premises as their undoubted rights and liberties, and that no declarations, judgments, doings or proceedings to the prejudice of the people in any of the said premises ought in any wise to be drawn hereafter into consequence or example; to which demand of their rights they are particularly encouraged by the declaration of his Highness the prince of Orange as being the only means for obtaining a full redress and remedy therein.

And thereupon their Majesties were pleased that the said Lords Spiritual and Temporal and Commons, being the two Houses of Parliament, should continue to sit, and with their Majesties' royal concurrence make effectual provision for the settlement of the religion, laws and liberties of this kingdom, so that the same for the future might not be in danger again of being subverted, to which the said Lords Spiritual and Temporal and Commons did agree, and proceed to act accordingly.

Now in pursuance of the premises the said Lords Spiritual and Temporal and Commons in Parliament assembled, for the ratifying, confirming and establishing the said declaration and the articles, clauses, matters and things therein contained by the force of law made in due form by authority of Parliament, do pray that it may be declared and enacted that all and singular the rights and liberties asserted and claimed in the said declaration are the true, ancient and indubitable rights and liberties of the people of this kingdom, and so shall be esteemed, allowed, adjudged, deemed and taken to be; and that all and every the particulars aforesaid shall be firmly and strictly holden and observed as they are expressed in the said declaration, and all officers and ministers whatsoever shall serve their Majesties and their successors according to the same in all time to come.
Excerpts from the Magna Carta
Written by English Barons and signed by King John 1215

(30) No sheriff, royal official, or other person shall take horses or carts for transport from any free man, without his consent.

(38) In future no official shall place a man on trial upon his own unsupported statement, without producing credible witnesses to the truth of it.

(39) No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled, or deprived of his standing in any other way, nor will we proceed with force against him, or send others to do so, except by the lawful judgment of his equals or by the law of the land

(40) To no one will we sell, to no one deny or delay right or justice.

(41) All merchants may enter or leave England unharmed and without fear, and may stay or travel within it, by land or water

(45) We will appoint as justices, constables, sheriffs, or other officials, only men that know the law of the realm and are minded to keep it well.

(52) To any man whom we have deprived or dispossessed of lands, castles, liberties, or rights, without the lawful judgment of his equals, we will at once restore these. In cases of dispute the matter shall be resolved by the judgment of the twenty-five barons referred to below

(60) All these customs and liberties that we have granted shall be observed in our kingdom in so far as concerns our own relations with our subjects. Let all men of our kingdom, whether clergy or laymen, observe them similarly in their relations with their own men.

(61) SINCE WE HAVE GRANTED ALL THESE THINGS for God, for the better ordering of our kingdom, and to allay the discord that has arisen between us and our barons, and since we desire that they shall be enjoyed in their entirety, with lasting strength, for ever, we give and grant to the barons the following security…
The American Declaration of Independence
And
The Magna Carta

Directions: Using both the American Declaration of Independence and excerpts from the Magna Carta, find areas of concerns for both colonists in 1776 and the English Barons of 1215. Give each concern a number and make sure to match up each number on both sides of the chart. Use DIRECT QUOTES from the documents.

<table>
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<td>Thomas Jefferson</td>
<td>English Barons</td>
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Kathryn Jones - Appendix 9
REFLECTION

We know that Thomas Jefferson did not write the entire American Declaration of Independence. While he was on the Committee of Five, and changes were made in Congress, most of the Declaration was written by Thomas Jefferson. After our examination of the Magna Carta, English Bill of Rights, and Locke’s Treatise, we have seen that all of Jefferson’s IDEAS were not original.

1) Does the fact that Jefferson used earlier ideas of democracy and Enlightened ideas in the American Declaration of Independence lessen the importance of this document in the scope of World History? Why or Why not?

2) Where might the ideas found within the Magna Carta, English Bill of rights, and Locke’s Treatise come from? (Hint: think back to the earliest ideas of democracy!)
Seneca Falls Declaration

When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes that impel them to such a course.

We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled.

The history of mankind is a history of repeated injuries and usurpations on the part of man toward woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world.

He has never permitted her to exercise her inalienable right to the elective franchise.

He has compelled her to submit to laws, in the formation of which she had no voice.

He has withheld from her rights which are given to the most ignorant and degraded men—both natives and foreigners.

Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides.

He has made her, if married, in the eye of the law, civilly dead.

He has taken from her all right in property, even to the wages she earns.

He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming to all intents and purposes, her master—the law giving him power to deprive her of her liberty, and to administer chastisement.

He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women—the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands.

Kathryn Jones - Appendix 11
After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it.

He has monopolized nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known.

He has denied her the facilities for obtaining a thorough education, all colleges being closed against her.

He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exceptions, from any public participation in the affairs of the Church.

He has created a false public sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society, are not only tolerated, but deemed of little account in man.

He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God.

He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

Now, in view of this entire disfranchisement of one-half the people of this country, their social and religious degradation--in view of the unjust laws above mentioned, and because women do feel themselves aggrieved, oppressed, and fraudulently deprived of their most sacred rights, we insist that they have immediate admission to all the rights and privileges which belong to them as citizens of the United States.

In entering upon the great work before us, we anticipate no small amount of misconception, misrepresentation, and ridicule; but we shall use every instrumentality within our power to effect our object. We shall employ agents, circulate tracts, petition the State and National legislatures, and endeavor to enlist the pulpit and the press in our behalf. We hope this Convention will be followed by a series of Conventions embracing every part of the country.

In your group, take turns reading *The Seneca Falls Declaration* aloud. Then answer the following “APPARTS” questions:

**A – Author** – Who created the source? What is their point of view?

**P – Place and Time** – Where and when was the source produced?

**P – Prior knowledge** – What do you already know that would further your understanding of this source?

**A – Audience** – For whom was the source created? Was it intended to be public or private? Does this affect the reliability?

**R – Reason** – Why was this source produced at the time it was produced?

**T – The Main Idea** – What is the source trying to convey?

**S – Significance** – Why is this source important?

Please Flip Page for further discussion questions!

Kathryn Jones - Appendix 12
1) How did the American Declaration of Independence influence this document? You may need to refer back to your copy of the American Declaration of Independence! Look for similar language and ideas. Also look at the format of both documents. Cite specific quotes when applicable!

2) The American Declaration of Independence, in 1776, stated that: “All men are created equal...”. Was that an accurate statement for 1776? What persons in 1776 did not have equal access to economic, political, and social power?

3) Since 1776, how has the United States and the World become more democratic? Begin by identifying groups of people who have gained access to economic, political and social power. Then, if you know any historical background as to HOW these people gained these rights, please explain.
"Show how Enlightened ideas helped inspire the American Revolution and continue to influence the United States and the World."

**Topic Sentence**

**Enlightened ideas helped inspire the American Revolution**

Example:

Example:

Example:

**Enlightened ideas continue to influence the United States and the World**

Example:

Example:

Example:

**Clincher**